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OPINIONS.

No. 358.
M E M O .

BOARD OF EXAMINER'S OFFICE,
Calcutta, 15th April, 1895.

From

THE SECRETARY, BOARD OF EXAMINERS.

To

BABU SASI MOHAN DATTA,
6, Balaram Dey's Street, Calcutta.

SUBJECT :

The Board have looked through your translation of Srimadbhagavata and are glad to convey to you their sense of the usefulness of the work you have undertaken.

(Sd.) GEORGE RANKING, SURGEON, LT.-COL.,
Secretary, Board of Examiners.

THE INDIAN EVANGELICAL REVIEW,
(Established 1873)
EDITOR'S OFFICE,
32-6, Beadon Street,
Calcutta, 19th April, 1895.

From the specimen copy of the Srimadbhagavata, Book I, chapters I—III., I see that it is a literal translation of the original text, interspersed with many learned notes bearing more or less on the text and illucidating every point needing illucidation. In fact, if I was to find fault, it would be with the superabundance of these notes, more specially for such as have a good private or public library to consult. Of course, to those that have not, the work will prove a library in itself—quite an encyclopedia of learning on the great Eastern religions.

(Sd.) REV. K. S. MACDONALD, M.A.

It is gratifying to English speaking people to see how much Indian scholarship and private enterprise are now doing to make the ancient literature of the country accessible to the rest of the world by excellent translations into English. An important addition to the works thus opened up to the world will be Mr. Mahendra Nath Chatterjee's translation of the Bhagavata, which is now seeing the light by the publishing enterprise of Mr. Sasi Mohan Datta. The first instalment is excellently printed, and evidently well translated, and it is to be hoped that translator and publisher will meet with sufficient encouragement to proceed with and complete the work.

(Sd.) H. STEPHEN, M.A.

Senior Professor of English Literature and Philosophy. Free Church Institution and Duff College.

2, CORNWALLIS SQUARE, }
12th April, 1895.

The English translation, with notes in English, of the Srimadbhagavatam, published by Babu Sasi Mohan Datta, of which the first part, extending up to the eighth chapter of the first book, was placed in my hands for perusal and review. From the hurried glance which, in my illness, I have had time to take, I can very well say, that it is carefully written and neatly got up, and reflects credit upon the projector who, it is hoped, will prove equal to this venture, ambitious

as it is. It will be particularly welcome to that numerous class of readers to whom English is the best available medium for approaching the incomparable wealth of such a book as *Srimadbhagavata*.

(Sd.) PRASANNA CHANDRA VIDYARATNA,

DACCA,
The 17th January, 1895. }

*Sanskrit Lecturer, Dacca College,
and Secretary, Dacca Sarasvat Samaj.*

A copy of *Srimadbhagavatam* published by Babu Sasi Mohan Datta, was presented to me about a month ago. I have gone through it carefully and as far as I can see the translation and the notes have been edited in a very learned manner. It should command a large sale.

THE BANGABASI COLLEGE, }
7th April, 1895. }

(Sd.) G. C. BOSE, M.R.A.S., M.R.A.C., &C.,
Principal.

The *Srimadbhagavat* is said to be the essence of all the Hindu scriptures and Rājā Parikshit while in the grasp of death attained salvation by it. The value of such a book cannot be too highly spoken of. I have been greatly pleased with the English translation of its first three chapters kindly presented to me. The translation is faithful, and the foot-notes which are almost exhaustive make it particularly useful and interesting. The book will be read with profit by all English knowing people. The publication of the book in such a form is a grand and costly undertaking and is deserving of the patronage and best support of the public.

(Sd.) UMES CHANDRA DUTT,
Principal, City College.

12th April, 1895.

16, SHIBNARAIN DAS' LANE,
Calcutta, 15th April, 1895.

To

BABU SASI MOHAN DATTA,

Publisher, Srimadbhagavatam in English.

DEAR SIR,

I have with much pleasure gone through the specimen copy of the English translation of the *Srimadbhagavatam* kindly presented to me for my opinion. The edition is very ably got up. The notes are elaborate. Almost all the commentators of *Srimadbhagavatam* have been consulted, and the sum and substance of them have been very advantageously laid down in the edition. The English rendering of the *slokas* is fairly done. I hope that this edition will be of great use to the Sanskrit reading foreigners. I wish every success to this undertaking.

Yours sincerely,

(Sd.) KAILASA CHANDRA BHATTACHARYYA VIDYABHUSHANA, M.A.,
*Senior Professor, Sanskrit, Free Church Institution,
and Editor, "Somprokasa."*

I have looked through the specimen copy lately placed in my hands of an English translation of the *Srimadbhagavat*, and I am glad to observe that considering the difficulty of the task, the literary execution is on the whole satisfactory. Without a careful comparison with the original, it is not possible to say how much of scholarly accuracy there is in the translation, but that it is generally correct goes without saying. The publisher, Babu Sasi Mohan Datta, has taken upon himself a gigantic and adventurous task, and I can only wish he may succeed in his venture. The *Srimadbhagavat* is a work of great interest to the student of religion in its historical aspect, and marks an epoch in the development of that form of Vishnu worship which has found so much favour in Bengal in modern times. In it we find the final touches of that popular picture of the amorous pastoral deity of Vrindavan, which has been elaborated with so much minuteness of detail and such gorgeous colouring by later Pauranics and Gosvamins. Though held as a

work of the highest authority by the Vaishnavas, the genuineness of this curious medley of Hindu philosophy, Hindu history and Hindu theology, has been questioned by many even among orthodox Hindus and it is freely attributed, among others to Vopadeva Gosvamin the celebrated Sanskrit grammarian of Bengal.

The notes which the translator has given at the end of each *Sloka* greatly enhance the value of the publication. There are, for the most part, short summaries of the most approved commentaries on the text.

(Sd.) SHIB CHANDRA GUIN, M.A., B.L.,
Lecturer, Sankrit College.

SANSKRIT COLLEGE, }
The 8th April, 1895. }

I have the pleasure of seeing some portion of the English translation of *Srimadbhagavata* published by Babu Sasi Mohan Datta, and found it a very good and useful work.

(Sd.) UMA CHARAN TARKARATNA,
Professor of Sanskrit, Ripon College.

MY DEAR SIR,

In the whole world there is scarcely any study so ennobling and conducive to our spiritual welfare as the study of the *Srimadbhagavatam*. By bringing out an English version of this incomparable work you have earned the thanks not only of all scholars but also of all who are interested in the diffusion of the religious ideas of the East. I have gone through your book and am really grateful for works of this kind. The arrangement is lucid and style and expression are perspicuous. The notes are full and copious and are methodised with an admirable skill which reflects great credit upon the writer's depth and acumen. I hope the other volumes will be as good as this is and will meet with a warm reception from the public.

Yours Sincerely,
(Sd.) DHANBALLABH SET, M.A.,
Professor of English Literature, Albert College.

DEAR SIR,

I have seen the English translation of Book I, *Srimadbhagavatam*, published by Babu Sasi Mohan Datta, and I am much impressed with the learning and industry of the author. It would be a presumption in me to sit in judgment over this erudite book; but this much I can safely say that it will be hailed with delight by our young men who have been won back to Hinduism by the eloquence of Colonel Olcott and Mrs. Annie Beasant. It will also, I dare say, be welcome to Sanskrit scholars of the West. The notes and annotations are full.—I was going to say too full. I would only suggest, that the original Sanskrit text be incorporated with the work.

Trusting that you will put me down as a subscriber to the book.

I remain,
Yours faithfully,
(Sd.) RAI DAWRKANATH BHATTACHARYYA BAHADOOR,
Late Sub-Judge, Midnapur.

TO

BABU SASI MOHAN DATTA,
Calcutta.

51, SUKEA'S STREET,
24th April, 1895.

I have gone through several portions of the first part of the English translation of the *Srimadbhagavata*, kindly sent to me for opinion. I have compared the translation with the original

Sanskrit text, which has also been printed along with it, and have found the reading accurate and faithful. I must confess that, an English translation of a Sanskrit work,—both religious and philosophical like the Srimadbhagavata, is a more difficult task than that of the Ramayana or the Mahabharata or any one of the Puranas. The translator of the work under review has done justice to his amenable undertaking, and so far as I have seen, to the full satisfaction of the English-knowing reader. The insertion of learned and interesting notes gathered from the commentaries of Sridhara and Jivagoswami has highly enhanced the value and importance of the work, and considerably helped to elucidate the difficult passage of the text. This work, in my opinion, if conducted throughout in the method adopted in the first part, will prove a valuable addition to the collection of Sanskrit religious works rendered into European dialects.

(Sd.) HARIS CHANDRA KAVIRATNA,
Assistant Professor of Sanskrit, Presidency College, Calcutta.

To

BABU SASI MOHAN DATTA,
Publisher of the English Translation
of the Srimadbhagavata.

DEAR SIR,

All that I can say in reply to your letter of 20th Kartik, is that your proposed English translation of the Srimadbhagavata, which, so far as I am aware, is the first undertaking of the kind is a literary work, the importance of which cannot certainly be exaggerated. The very great importance of the book itself is due, in the *first* place, to the fact that it has been the source of the religious inspiration of the majority of Hindus for thousands of years, and still continues to be so perhaps even to a greater extent than before; and, in the *second* place, to the fact that it contains enunciation or exposition of philosophical, religious, and ethical principles of the highest order. Many of these principles are such that it is only lately that they are being apprehended by European philosophers under their own methods or lines of investigation. There is no doubt about the fact that,—notwithstanding the ignorant, and in some cases perhaps interested, misrepresentations of some of those writers who have tried to explain the Hindu *Sastras* to the European learned world,—the great principles underlying those *Sastras* are being appreciated by European savants in proportion as they are being fully understood. This work of fully explaining the principles of the Hindu system to the learned men in Europe can best be done (except of course by such great scholars as Professor MaxMuller and a few others like him) by the Hindus themselves; that is, by men who have been brought up under that system, and who have, at the same time made themselves familiar with European modes of thought and current philosophical and religious tendencies. It is to this circumstance that the very great importance, of such undertakings as Babu Pratap Chandra Roy's English translation of the Mahabharata and your translation of the Bhagavata, is due. Such undertakings cannot certainly be accomplished by the efforts, or with the resources, of single individuals; you have therefore very properly resolved to seek the assistance of those who are capable of giving you substantial aid. I have no doubt that your appeal to the will be responded to in the same liberal manner in which the translator of the Mahabharata being assisted. I have gone over the English translation and notes contained in the volume that has already been published, and I am very glad to be able to congratulate you on your having secured the services of so learned and capable an assistant as your present translator seems to be. I have instructed your agent Babu Madan Mohan Poddar to send me the copies of your publication for which I have subscribed.

Yours sincerely,

GANDARIA, DACCA,
The 15th November, 1894. }

(Sd.) DINA NATH SEN,
Inspector of Schools

I have gone through the book partly placed at my hands—English translation of the Srimadbhagavata, published by Babu Sasi Mohan Datta—and I found the translation faithful. It contains many new matters in the notes given after the translation. It is an admirable work of its kind, and I think it deserves encouragement specially from the Sanskrit reading European public.

(Sd.) SURENDRA NATH BHATTACHARYYA,

23, GREY STREET, }
Calcutta, January 1895. }

*Professor of Sanskrit and Logic,
Jagannath College, Dacca.*

DACCA COLLEGE,
The 23rd December, 1894.

The English Translation of the Sanskrit Srimadbhagavata by Babu Sasi Mohan Datta is a magnificent undertaking, the importance of which can seldom be over-rated. The translation seems to be faithful and the language adopted is elegant. The translations of the notes given, as foot-notes, are very important. But it cannot be expected that one would be successful in an undertaking like this depending simply upon his own individual resources, unless the lovers of Sanskrit *sastras* would come forward to give him substantial help.

(Sd.) KALI PROSANNA BHATTACHARYYA,

*Assistant Professor of Sanskrit,
Dacca College.*

BABU SASI MOHAN DATTA,
*Publisher of the English Translation
of Sreematbhagavat.*

Dated Dacca, the 11th December, 1894.

DEAR SIR,

Your Agent Babu Madan Mohan Poddar of Dacca, having handed over to me a copy of Book I of the English Translation of the Sreemadbhagavat, I had an opportunity of going through the translation, and was glad to find that the difficult task of rendering into correct English the terse language of the Sanskrit Text of Bhagavat has been so satisfactorily discharged by you. The translation has been clear, precise and elegant, and it is to be hoped that it will command the sympathy of the English-speaking public on whose liberality the success of such a costly undertaking entirely depends. I wish you every success and beg that I may be enlisted as a subscriber to the publication.

Yours sincerely,

(Sd.) HORI CHOITUNNA GHOSE,

*23, Chaulpati Lane,
Bhowanipur, Calcutta.*

JAGANNATH COLLEGE, DACCA,
14th November, 1894.

The first few forms of an English Translation of the Srimadbhagavatam were placed in my hands for a cursory glance some forty-one hours ago. I am therefore not in a position to hazard an opinion upon the intrinsic merit of the work, but it goes without saying that it is an ambitious venture, bound to be welcome to those to whom English is one of the available media for an insight into the treasures of a Sanskrit masterpiece. The publisher, Babu Sasi Mohan Datta, and his Agent, Babu Madan Mohan Poddar, count upon public sympathy and support and expensive as the business clearly is, it will depend, very largely I think, upon liberal contributions in its aid.

(Sd.) KUNJA LAL NAG, M.A.,

Principal.

I am exceedingly glad to peruse English Translation of the 1st chapter of the Srimadbhāgavat with notes, published by Babu Sasi Mohan Datta, handed over to me by his agent, Babu Madan Mohan Poddar of Dacca. This is indeed a great and important undertaking of a most valuable nature. Such undertaking really deserves assistance from rich public, without which it is certainly impossible to accomplish it by the efforts or with the resources of a single individual.

I am fully satisfied with the perseverance with which the publisher has undertaken such a laudable object in his hands. All the rich men specially the Hindus, I dare say, will render their helping-hands for the accomplishment of such most important and excellent work. I approve of the publisher's praise-worthy attempts and pray for his complete success.

The publisher has opened his Publication Office at 6, Baloram Dey's Street, Simla Calcutta.

(Sd.) PARAMHANSHA YOGANANDA SARASVATI SWAMI.

26th November, 1894.

An English translation of the Srimadbhagavatam with notes. I have seen the first part of this book and read a few pages with care. The translation is faithful. The notes are very learned and interesting. European scholars intending to have some information of the sacred gem of the Sanskrit literature will be highly satisfied to receive this book. No doubt, the translator is deserving of sufficient help and encouragement from the public at large. I am very highly pleased with the notes specially.

(Sd.) NRITYA GOPAL KABIRATNA,
Professor of Sanskrit, City College, Calcutta.

To

BABU SASI MOHAN DATTA,
*Publisher of the English Translation
of the Srimadbhagavata.*

DEAR SIR,

Your agent Babu Madan Mohan Poddar made over to me a copy of the first part of your English Translation of the Srimadbhagavata, and I am glad to say that the book bids fair to be a valuable addition to Oriental literature. So far as can be judged from the book already published, it can be safely said that as a literary work it will occupy high position amongst publications of its kind, it is by no means an easy task to render into English, Sanskrit text like that of the Srimadbhagavata, which contains a position of abstruse principles of philosophy, religion and ethics; but the translator employed by you has performed it in a manner which reflects great credit on him. There can be no two opinions on the utility of the work, and I have no doubt that you will in this undertaking receive due encouragement from the reading public. I wish you every success and earnestly hope that your appeal to those who are capable of giving substantial aid will be responded to in the same liberal manner as was done when a similar appeal was made by the translator of the Mahabharata.

Yours faithfully,
(Sd.) ADVAITA PROSAD DE,
Munsif, Dacca.

DACCA,
The 15th January 1895.

I have perused the Specimen copy of the English translation of the Srimadbhagavata at the request of Babu Sasi Mohan Datta, the publisher, and feel bound to say that I have read the book with great pleasure, and the subject has interested me considerably. In my opinion the translation is rendered in a language superior to that of other similar translations of Sanskrit

texts. The language of this book helps considerably to keep up the interest created by the subject of it, in the mind of the readers. The English is good and the translations while literal are rendered in choice words which make the reading pleasant. If the whole of Srimadbhagavata is published in the same style as the Specimen copy, I have no doubt, it will be much appreciated by the public and it will be of great use to those who desire to read the contents of old Sanskrit literature and philosophy but who by reason of ignorance of the Sanskrit language are unable to do so.

On the whole, I think the work will be a valuable addition to any library.

I wish the publisher every success specially for having undertaken the publication of a book which in the reading of it is so pleasant and at the same time gives the reader a deep insight into the precepts of old Hindu moralists and philosophers so highly appreciated by savants of all ages and countries.

The translator deserves the best thanks of all not only for the laborious work he undertook but also for the able manner in which he has rendered the translation.

(Sd.) N. C. BOSE,
Attorney-at-Law,
High Court.

THE BANGABASI COLLEGE,
6th April, 1895.

DEAR SIR,

Permit me to congratulate you on your excellent translation of the Srimadbhagavat, a copy of which you were pleased to present me—for which I beg to convey to you my best thanks. If I have delayed so long in reviewing your great work, it is because I felt considerable diffidence and hesitation as to whether I was at all equal to the task. Nor do I now pretend to sit in judgment upon a work so erudite; and were I to do so, it would no doubt be the height of presumption in me—putting you in mind, perhaps, of the old saying about some people rushing in where angels fear to tread.

But since you press me so much for an opinion, I have no hesitation in saying that your translation has been excellent, bearing, as it does, the stamp of great study and research and vast erudition. Translation as a rule—I mean literal ones—seldom convey the full force of the original. But I am glad to say that in your translation the spirit of the original has been admirably rendered into English, while the copious notes you give add greatly to the value of your work.

The importance of an undertaking like yours can hardly be over-rated. European scholars of celebrity like Max Muller have made the sacred scriptures of the East their life-long study, and have contributed much to the diffusion of Oriental thought and philosophy. But the work becomes doubly valuable when undertaken by a learned Oriental like you, for he is, by birth an instinct, far better fitted for the task than any foreigners, however learned.

In conclusion, I may assure you that your work valuable as it is, will win for you a European celebrity, and I may safely predict that your place shall be very high among the exponents of Eastern thought and philosophy.

Yours faithfully,

(Sd.) BARADAKANTA SANYAL, B.A.,
Professor of English and Logic.

Babu Madan Mohon Poddar showed me a copy of the translation in English made by Babu Sasi Mohon Datta of Srimadbhagavata. The production appears to me highly beneficial to the English-knowing public, specially those Hindus who have not studied the Sanskrit language

well, and are therefore unable to study the original one. The enterprise in my opinion deserves encouragement from the public as such a thing cannot be accomplished without the patronage of the rich and poor.

(Sd.) SYAM LALL CHAKRAVARTTI,

The 6th November, 1894.

Assistant Jailor.

I agree entirely with the remarks overleaf.

(Sd.) LAL BEHARY,

The 6th November, 1894.

Jailor.

Babu Madan Mohan Poddar of Dacca, agent to Babu Sasi Mohan Datta of Dacca, who is publishing an English translation of the Srimadbhagavata is going to the rich and religious Zemindars of the district with the object of collecting subscriptions for the purpose. As the undertaking is a great one and cannot be accomplished without the help of the great personages and as its object is to propagate Hindu religion, it is needless to say, that it fully deserves the patronage of every Hindu who is in a position to lend a helping hand in the undertaking. I fully trust, that the undertaking will enlist the sympathy of the benevolent Zemindars of the District. Their head office is in Calcutta, 6, Baloram Day's Street, Simla. They are good men.

(Sd.) RADHA KRISHNA CHAKRAVARTTI,

Mymensing, 6th November, 1894.

5th November, 1894.

Deputy Inspector of Schools, Mymensing.

(Sd.) LALIT KUMAR DEY,

Deputy Magistrate.

I fully agree with the remarks made above.

(Sd.) CHANDRA KUMAR DASS,

7th November, 1894.

Sheristadar, Magistrate's Office, Mymensing.

I fully endorse the above. It is needless to say, that he deserves encouragement at the hands of the rich and well-to-do public.

(Sd.) PURNA CHANDRA NAG,

7th November, 1894.

Deputy Collector.

I agree with the above remarks.

7th November, 1894.

(Sd.) SURYA KUMAR DASS.

The undertaking deserves support.

(Sd.) SRI KANTA SEN,

Pleader.

(Sd.) TARANATH PAL,

L. M. S.

Certainly this undertaking requires support. It is a landable object.

(Sd.) RAM CHANDRA GHOSE,

7th November, 1894.

Special Sub-Registrar, Mymensing.

I quite agree with the above.

(Sd.) GOUR MOHAN BASAK,

Head Master, Zillah School, Mymensing.

The undertaking deserves every encouragement, the volume already published, is excellently got up and written in very good English.

(Sd.) AKSHOY NATH DAS,

December, 1894.

Munsif.

THE

ŚRIMADBHĀGAVATAM.

CALCUTTA:

PRINTED BY YAJNESWAR MUKHOPADHYAYA, AT THE ANGLO-

SANSKRIT PRESS, NO. 2 NAWABDI OSTAGAR'S LANE.

THE
ÇRĪMADBHĀGAVATAM.
BOOK I.

TRANSLATED FROM THE ORIGINAL SANSKRIT

BY

MOHENDRANATH CHATTERJEE,

WITH

NOTES AND ORIGINAL TEXT

AND

TWELVE ILLUSTRATIONS,

PUBLISHED BY

SASI MOHAN DATTA,

PROPRIETOR.

FIRST EDITION.

CALCUTTA :

THE PUBLISHING OFFICE :—6, BALARAM DEY'S STREET,

SOLD BY

KEGAN, PAUL, TRENCH, TRÜBNER & CO., LTD.,

PUBLISHERS,

PATERNOSTER HOUSE,

CHARING CROSS ROAD,

LONDON, W. C.

1895.

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THE PUBLISHER'S NOTE.

I propose in this place to set forth the reasons which have led me to undertake such an arduous and difficult task, as the present publication.

That Vyāsa is one of the greatest mastermind that the world has yet seen, is, no doubt, beyond question. His works are quite unrivalled. The ideas that he has given us about God and religion in the *Vedas* are unquestionably the noblest that can be conceived. His *Mahābhārata*, the largest book, that has yet been produced, dwells upon a multiplicity of subjects. From it, we may gather the soundest and the most wholesome lessons regarding religion, morality, ethics, politics, mythology, &c., &c. His other works alike abound in teachings of a very sublime character.

Such being the case, it is most desirable that the writings of Vyāsa should be known to all the civilised nations on the earth. But the difficulty is that they are written in Sanskrit—a language the most difficult to learn. True it is, that there were in former times great Sanskrit scholars in this country well-versed in the writings of Vyāsa. But as they were most of them Brāhmaṇas, they made it a point to keep their knowledge exclusively to their class. They went so far as to lay it down as a sin for other than a twice-born to read Sanskrit books. This with many other prejudices has with the advent of Western civilisation been to a great extent removed. Many noble-minded Englishmen have from time to time appeared in the field of Sanskrit literature, and taken an active part in exploring and diffusing its rich treasures. With indefatigable

industry and labour, they succeeded in mastering the language and its literature. The names of Hastings, Leyden, Sir W. Jones, Colebrooke, Wilson, Carey, Marshman and others will always be remembered. It is to them that Sanskrit is greatly indebted for its revival. It is, however, but just to mention the name of one who has by dint of indomitable labour and perseverance greatly smoothed the path for the attainment of Sanskrit learning and literature and by whose death our country has suffered a loss not soon to be recovered. I mean the great Pandit Īçvara Chandra Vidyāsāgara. I think it is not too much to say that but for him and his works, Sanskrit would still have remained quite secluded in the *tols* of the Bhattāchāryyas.

Now, although so much has been done for Sanskrit and its literature, why is it that its knowledge is confined within so narrow limits? The explanation is easy enough. In the first place, it is still the hardest of all the languages met with among men, and but few men can make themselves bold enough to try to master it. In the second place, it is the language of a nation which has but little political influence here and none whatsoever in other parts of the globe. As a necessary consequence, it is confined to a few here and still fewer elsewhere. Germany and England, it is but just to mention, are doing much for its culture and advancement. There are at present many Sanskrit scholars in those countries to whom Sanskrit is greatly indebted for its cultivation.

For the above reasons, it is very likely that unless some effectual measure be adopted for the presentation of the many precious things contained in the Sanskrit literature, in a suitable form, they will forever remain quite unknown to most men. Now the question is what is the best means for doing so? In my humble opinion, English translation is the best; since the English language is more widely known in the various parts of the globe, than any other language, and it is likely that, if the things translated are worth

preservation, they may be re-translated into the languages of other civilised nations.

It is not too much to say, that there is scarcely a sacred scripture extant in the Sanskrit language, which can excel the *Çrīmadbhāgavata* in the treatment of devotional religion and in pointing out the easiest and shortest means of attaining the Final Beatitude. To a Hindu the superiority of the *Vedas* is unquestionable. The glorious Vyāsa compiled and arranged them for the good of mankind, but the *Vedas* are not accessible to all ; their meanings are abstruse and are sealed books to the Çūdras, women and others who are not permitted to study those grand scriptures. To supply us with easier modes for discovering the religious truth, and the means of attaining the real knowledge of secular matters, comprising speculative and contemplative philosophy, and the religious rites and ceremonies to be observed, that illustrious sage has presented to us with his numerous works of no less merit and sanctity. By these the ancient sages were mostly benefited. Vyāsa then tried to find out the way for the salvation of persons who are engrossed in secular matters, and who have scarcely time, patience and means enough to devote themselves to the higher course of attaining the true spiritual and secular knowledge. It was with this object in view, that he compiled the great *Mahābhārata* and the seventeen *Purāṇas*. Even these modes were found not easy enough, and with the advice of Nārada, he composed the *Çrīmadbhāgavata*. It is said to be the *Kalpataru* (Purpose-tree) which is capable of bringing about the fruition of the spiritual desires. The sage Çuka, the son of Vyāsa became its custodian ; the human mind is likened to the soil to which the root of this tree is fixed ; the *Vedas* with the *Vedānta Sūtras* are its trunk ; the teachings of Kṛishṇa, Daksha and other patriarchs, the branches ; and the means of meditation, its leaves ; devotion, its bud ; Final Beatitude, its fruit ; and Çuka

and Sūta are like the birds which sang merrily in its praise while sitting on its branches. When such are the natural characteristics of the *Çrīmadbhāgavata*, it cannot fail to be an object of profound veneration to a true Hindu—whether a sage, a mendicant, an austere devotee who has abandoned the world or the secular devotionalist of every denomination. It is for this reason, this work has been variously interpreted by different commentators belonging to the various sects holding conflicting opinions. In the list appended to this volume no less than 136 commentaries and dissertations have been mentioned. It is not pretended, however, that the list is exhaustive. In page 20 of the present volume, Jīva Gosvāmin, one of the most prominent of the commentators, has conclusively shown the superiority of the *Çrīmadbhāgavata* over all other scriptures.

It, therefore, occurred to me that the publication of a translation with text and notes of the book which is regarded as one of the greatest of the Hindu scriptures, with which, though extremely interesting, the large majority of men are not familiar, would be opening a new source of knowledge, and entertainment which would no doubt prove highly agreeable to many engaged in the pursuit of knowledge.

I have already said that a great impetus has, in these days, been given to the institution of elaborate and searching enquiry into the Sanskrit language, and as a result, we see the publication of translation of many sacred Sanskrit works which have exercised so great an influence on the minds of the rising generation of India, unacquainted with the Sanskrit language. For this, the people of India are greatly indebted to the great European scholars, philologists and savants who have encouraged the revival of Sanskrit literature. Without depreciating, however, the merits and labours of the European orientalists, it is submitted that some of them have been propagating false theories and conflicting opinions on Hindu philosophy, religion,

science, &c., which have, no doubt, a great deteriorating influence on the minds of those who accept them without further enquiry. It is beyond the scope of this publication to combat those theories and opinions in details. To infuse, however, a better influence on the minds of those who read only the works of European scholars, the correct summaries of ethical, religious, philosophical, historical, mythological, geographical and other subjects have been inserted in the first volume of this work by way of notes, and this plan will be followed throughout the subsequent volumes. Thus, the purchasers of the present publication will have the advantage of preserving in a compact form the short summaries of all the Hindu doctrines in one publication. The growing ardour of the rising generation for political controversies and practical tactics, has its merit ; and has done and is likely to do immense good to the country, if tempered with wisdom and moderation ; but the secular affairs are not the only object of human life. Who will deny the pernicious and destructive character of political movements, if not regulated by rules of morality and religion ?—They overthrow empires, subvert kingdoms, undermine the foundation of human society, its laws and regulations, morality and wisdom. I must also add that the moral influence of Christianity has lost its charms to the educated Indians, not to speak of the orthodox Hindus for whom Christianity has never possessed any charm at all. The Brāhmo Samājes have rendered immense service to the country. The Ādi Brāhmo Samāj diffused, *mutatis mutandis*, Vedāntism throughout Bengal, when Christianity threatened to encroach upon the Hindu society, and thereby saved the country from being denationalised. The Brāhmo Samāj of India, headed by the late Babu Keshab Chandra Sen, tried to form and establish a religion, made up of what is good in Hinduism, Christianity, Chaitanyism and other religions. The Sādhārṇ Brāhmo Samāj is a more progressive religious movement based to a great

extent on the last two. The Ārya Samāj and the Theosophical Societies have likewise done immense good. A superficial observer will find that a revival of Hinduism has already commenced ; but how far such re-action is genuine and permanent, time will show. So, I should not hazard any opinion on this point. The gleamings of true Hinduism, if existing at all, may be found in the minds of the orthodox class. I must say, however, without fear of contradiction, that the spiritual and moral degeneracy from a Hindu point of view, is manifestly observable in the rising generation. It is no fault of theirs, the system of education prevalent in this country is at the root of the evil. I should not be misunderstood that I disparage the present educational system in *toto*—far from it. A government advocating religious neutrality is not expected to allow the *Vedas*, the *Purāṇas*, the *Korān* the *Zendavesta* or Bible to be read in its schools and colleges. The secular education as imparted in our educational institutions is the only possible system which should be patronised and maintained by the government in a country inhabited by various creeds and colours. It is a patent fact that such an education is necessarily incomplete, and hence defective. The whole of the career of an Indian student is spent in learning the Western literature, science and philosophy. The vernacular books which he reads are mere translations or adoption of Western thought in a native garb ; and in higher schools and colleges, he learns practically nothing, but a smattering of English literature and sciences of the West. Is it, therefore, strange that he should imbibe Western ideas and feelings, and adopt foreign ways of thinking, foreign mode of living ; and imitate foreign manners and customs, from an utter ignorance of those of his forefathers ? True, Western education has its numerous blessings ; but, is it not equally subversive of the happiness of his life in this world and in the world to come, when not accompanied by the revival of the humble and simple

mode of instruction followed by the Hindus in days gone by ? The study of the ancient sacred works is indispensibly necessary for a knowledge and the observance of the simple mode of life of the ancient Hindus, and for dissuading him from the perverted course now gaining ground amongst certain class of modern Hindus under the influence of Western refinement. It is one of the objects of this publication to assist, however, humbly, the cause of national regeneration.

I have already given my special reason for adopting the English language in the publication of this work. Besides, the fact that about three-fourths of mankind now speak that language. English is gradually becoming the language nearly of all Her Majesty's subjects over the different parts of the world. It is now the common medium by which all the educated Indians express their thoughts to one another and it has finally a mighty work to accomplish in the way of humanising and unifying the entire body of Her Gracious Majesty's subjects. There is hardly any language better suited for the interchange of the Western and Eastern thoughts at the present day and fusing them together where such fusion is desirable.

As regards the English translation embodied in this volume, I need only say that the learned translator has tried to make it as literal as possible, paying special regard, at the same time, to the accuracy of the language. My friend Babu Mohendranath Chatterjee's reputation as a lawyer, journalist and patriot on the other side of India, is too well known to require any special mention ; and his ability in linguistic, historical, and philosophical researches can be judged of from the translation of the verses and elaborate notes incorporated in the work. I do not intend to say much on this subject, but I content myself with quoting some of the numerous opinions of those who are undoubtedly competent judges to pass

them on works of this kind, which will be found inserted elsewhere in this publication.

To enhance the usefulness of the work, I have added twelve woodcuts. I felt the greatest difficulty in procuring them. It is not far from truth to say that India has not yet been sufficiently advanced in producing better ones than what are given in this volume. I must say, however, that our artist has spared no pains to make them as faithful as possible to the sketches supplied by the translator.

It is further submitted, that undertakings of this kind are very expensive ; and although I solely depend upon my own resources, yet sufficient encouragement and patronage from outside, will enable me to make the publication more interesting and useful and effect material improvement in printing and illustrations.

In conclusion, I would request the candid reader to consider the amount of labour and pains devoted to every page, I trust, that, if the approbation of this work be not unqualified, the censure will, at least, be lenient.

S^{AS}I MOHAN DATTA

THE TRANSLATOR'S NOTE.

In submitting the present volume to the bar of public opinion, I do not pretend to be so vain as to imagine that I have done justice to the subject,—far from it; but although sensible that in abler hands it might have been made full of high and stirring interest, I trust, I may be allowed to state, that I have translated the verses as literally as possible having regard to the exact expression of the ideas contained in the original text, and have collected informations from a variety of sources not available to the general body of readers, and that, with all its deficiencies the volume is the result of much painful and laborious research.

In the notes, that I have given, my object has been rather to make the text intelligible to the general readers than to challenge the erudition and learning of great scholars.

In giving short notices of mythological characters, it has been my aim to convey all available knowledge and information concerning them, without however encumbering the notes with dry details or embarrassing them by multiplying names of persons and places. I have, therefore, endeavoured to divest the subject of much of its natural perplexity and dryness, in order to render it intelligible to the many, and not a sealed book accessible only to the few.

The notes on philosophical topics such as the *Sāṅkhya*, *Vedānta*, *Pātañjala* and *Yoga* systems are necessarily very elementary and no originality can be found by those who are well-versed in those subjects, but the ordinary readers will find much salutary food for mental digestion.

In translating Ṣṛidhara and Jīva Gosvāmin's glosses, I have rather deviated from the principle of literal translation and have given in these pages the substance of what the commentators have said, without adding anything extraneous, and omitting what I considered to be mere repetitions, or useless wranglings uninteresting to the readers when presented in an English garb. All these glosses have been divided into paragraphs and numbered consecutively. The arrangement of all the notes is entirely my own, and it is trusted that it will meet the approbation of those for whose benefit the notes have been inserted in this publication.

The system of transliteration is in the main identical with that followed by the eminent writers on Oriental literature, with a few modifications suited to the necessities of an Indian printing establishment. A complete list of vowels and consonants of the Devanāgara character with its Roman equivalent will be found elsewhere.

There are two treatises under the name of the Bhāgavata amongst the *Purāṇas*. Of these, one is called the *Devībhāgavata*, and the other the *Ṣṛīmadbhāgavata* which relates to Viṣṇu. A furious controversy exists amongst the learned commentators as well as others on the question as to whether *Devībhāgavata* or the *Viṣṇubhāgavata* should be classed amongst the great *Purāṇas* which are admittedly eighteen in number. It is evident, that granting the genuineness of the seventeen other great *Purāṇas*, both these treatises cannot be included in the superior order of the *Purāṇas*; hence if one is shown or admitted to be comprised in the great *Purāṇas* the other must necessarily fall under the minor *Purāṇas*. Now, the question is whether the *Ṣṛīmadbhāgavata* or the *Devībhāgavata* is to be reckoned as a superior *Purāṇa*. The controversialists on both sides argue with nearly equal force about the superiority of the one to the other. An examination of the texts depended upon and the argu-

ments advanced by both sides, is, I think, not altogether out of place, at the commencement of the present volume. One of the principal arguments advanced by those who advocate the superiority of the *Çrīmadbhāgavata* is that there is no such treatise as the *Bhāgavata* in the list of the secondary *Purāṇas*. What is mentioned amongst the eighteen great *Purāṇas* is the genuine *Çrīmadbhāgavata* which relates to Viṣṇu, hence the other is a spurious one. On the other hand, the learned Puṇḍits who hold the opposite opinion, argue that the *Çrīmadbhāgavata* is not the production of a sage, but its authorship is attributed to Vopadeva, the eminent grammarian. It is not correct, however, to say that there is no such Sanskrit treatise as the *Bhāgavata* in the list of the *Upapurāṇas*. A reference to the *Kūrma*, the *Garuḍa*, and the *Padma Purāṇas*, will show that the *Devībhāgavata* has been reckoned amongst the secondary *Purāṇas*. The *Kūrma Purāṇa* after giving a list of the eighteen superior *Purāṇas* includes all other *Purāṇas* in the list of the secondary ones. 'Other *Upa-purāṇas* have been spoken of by the sages' *—so runs a text in the *Kūrma Purāṇa*. Other texts in the said *Purāṇa* relating to *Upa-purāṇas* run as follow :—'The first (is) that cited by Sanatkumāra then the one relating to Nara Simha'. † 'Similarly, the best *Purāṇa* named the *Bhāgavata* was spoken by *Parāçara*'. ‡ The *Garuḍa Purāṇa* also, after distinguishing the superior eighteen *Purāṇas* from one another according to their nature and classification, has, likewise, made mention of the secondary ones. Here the *Bhāgavata* relating to *Durgā*, the *Pāçupata Purāṇa* and the *Purāṇa* spoken by

* अथानुपपुराणानि मुनिभिः कथितानि तु । (*Kūrma Purāṇa*).

† आद्यं सनत्कुमारोक्तं नारसिंहमतः परम् । (*Ibid*)

‡ पराशरोक्तं प्रवरं तथा भागवताह्वयमिति । (*Ibid*)

Nandikeçvara have been classed amongst the secondary ones.* In the treatise named the *Vishṇu Dharma* the *Devībhāgavata* has also been mentioned as a secondary *Purāṇa*. Then again, from the *Padma Purāṇa* it appears that *Devībhāgavata* is there classed amongst the *Upa-purāṇas*.† These authorities undoubtedly show that *Devībhāgavata* is a secondary *Purāṇa* and could hardly be classed amongst the superior eighteen *Purāṇas*. Besides, in the *Sarvaçāstra Saṃgraha* by Madhusūdana Sarasvatī and in the treatise of Nāgoji Bhatta and other commentators, *Devībhāgavata* has been conclusively held to be a secondary *Purāṇa*, and is, therefore, of less authority than that of the superior eighteen *Purāṇas* amongst which is included the *Çrīmadbhāgavata*.

A great doubt has been entertained by certain controversialists as to the authorship of the *Çrīmadbhāgavata*. They allege that Vyāsa was not its author, but attribute it to Vopadeva as has been previously said. One can easily find from the writings of the Çāktas and the Vaishṇavas, the two great religious divisions of the Hindu society, that as religious sects, they entertain many opposite doctrines, and very often attack one another violently: There is, therefore, nothing strange in the fact that the Çākta writers in their earnestness to minimise the effects of the Vaishṇava doctrines in the minds of the votaries of Çakti, should lose no opportunity of having a fling at the followers of Viṣṇu and their scriptures, and that the opponents of the Vaishṇava doctrine should contrive a plan of systemati-

* पुराणं भागवतं दीर्घं नन्दिप्रोक्तं तथैव च ।

पाद्यपत्यं दैयुक्तञ्च भैरवञ्च तथैव चेति ॥ (*Garuḍa Part II.—DharmaKāṇḍa*).

† ब्राह्मं पाद्यं वैष्णवञ्च मार्तण्डं गारुडिरितम् । (*Padma—Çakuna Parīkṣhā*).

तथैव गदितं राम इत्यादि । (*Ibid*)

श्रीवं भागवतं दीर्घं भविष्योत्तरभैरवेत्यादि । (*Ibid*)

शैबमादिपुराणञ्च देवीभागवतं तथेति । (*Padma,—Glory of Bhagavāna*)

cally disparaging the *Çrīmadbhāgavata*, which is undoubtedly the special treatise of that religion, as being an uninspired writing composed by some literary genius of modern times. The great Vaishṇava scholars have more than once assailed and silenced the arguments of the opposite party. Probably, following the heels of the modern Çākta writers, the great Orientalists like Professor Wilson, Burnouf and a few others, have fallen into the same error as to the authorship of the *Çrīmadbhāgavata* as the former. Even on a superficial examination of the arguments on both sides, it clearly appears to an unprejudiced mind that the ascription of the authorship of the *Çrīmadbhāgavata* to Vopadeva is entirely untenable. In the first place, in the list of Vopadeva's works mentioned by his friend Hemādri, a scholar of great eminence, in one of his works, no mention has been made of the *Çrīmadbhāgavata*. Then, Vopadeva also has described himself only as a commentator and not the author of the great work. Some of the commentaries on the *Çrīmadbhāgavata* have been discovered as written by men who undoubtedly lived long before the eminent Sanskrit grammarian to whom the authorship of the Vaishṇava scripture is ascribed. It has been ascertained that Çankara, the preacher of the Advaita doctrine preceded Vopadeva by two hundred years. In his commentary of the *Thousand Names of Viṣṇu*, and in his *Chaturdaṣa-mataviveka*, the *Çrīmadbhāgavata* has been cited more than once. Hanumat and Chitsuka both of whom preceded Çankara, wrote commentaries on the great scripture. Moreover the celebrated Gauḍapāda who also preceded Çankara has referred to the *Çrīmadbhāgavata* as a work of great authority. Besides, Hemādri in his *Chatur-barga-chintāmani* has also quoted the *Çrīmadbhāgavata* as a work of great authority. It is hardly necessary to say that the citation of the above scripture by Hemādri in his work undoubtedly shows that it was already an ancient and authoritative code of the Vaishṇava religion in Hemadri's

time, who was contemporary with Vopadeva. Again, on a reference to Hemādri's commentary on the *Muktāphala* of Vopadeva, the following list of the works of the latter occurs, namely:—Ten *Pravandhas* on grammar ; nine with reference to a Medical work ; a *Dharma Çāstra*, named the *Tīthinirṇaya* ; three works on general literature and three dissertations on the *Çrīmadbhāgavata*. It cannot be argued with reason, that the name of the *Çrīmadbhāgavata*, if it was Vopadeva's writing, should have been omitted from the list of his works supplied by his friend and commentator either by accident or by intention. Under these circumstances, it must be held conclusively that Vopadeva cannot be the author of the *Çrīmadbhāgavata*.

I have added the Sanskrit text of the *Çrīmadbhāgavata* in the form of an appendix, so that the reader can easily compare the English translation with the original verses. It is a praiseworthy fact that numerous Vernacular translations of the great Vaishṇava scripture with text have been and are being published. The best amongst them is the Bengali edition of the enterprising publisher Babu Kriṣṇa Gopal Bhakta. It contains the original text with the glosses of Çrīdhara, Jīva Gosvāmin Viçvanātha Chakravartin and others, with a generally accurate Bengali translation, admirably arranged and nicely got up. The first book has already been before the public. Similarly, Puṇḍit Ramnārāin's edition is also a useful publication and is now approaching completion. The Bangabāsi press editions have their merit also. Babu Mahesh Chandra Pal is publishing a new edition of the text with notes and a fairly lucid Bengali translation. The Sanskrit edition with Vālaprobodhinī gloss comes from Bombay and is one of the best which has come to my notice. No complete and accurate English translation has ever appeared. Babu Manmatha Nath Datta, the energetic publisher of the

English version of the Rāmāyaṇa has published in his '*Wealth of India*', a portion of the *Çrīmadbhāgavata*. His translation is an embodiment of the principles of the *Çrīmadbhāgavata* in a concise form and it has its merit for cheapness ; but it has been published on a different plan from that of the translation which is now presented to the public, as even a cursory glance at the two publications will show. The greater part of the *Çrīmadbhāgavata* has been edited and translated by Burnouf in the French language. I have consulted all the editions of the *Çrīmadbhāgavata* in editing the original text and compared them with the rare manuscripts supplied to me by the publisher. I have added an index alphabetically arranged embracing all the notes embodied in this publication.

In attempting to calculate the probable time when a Sanskrit code or scripture was first promulgated to mankind, a person, specially a foreign writer may feel himself 'lost in an inextricable labyrinth of imaginary astronomical cycles—*Yugas*, *Mahāyugas*, *Kalpas* and *Manvantaras* but, no such difficulty presents itself in ascertaining the probable age of the *Çrīmadbhāgavata*. As it has been held to be one of the great *Purāṇas*, there is scarcely any ground for imagining that the chief code of Vaishṇava religion belonged to the primeval or the vedic period of the Sanskrit literature. On the contrary, ample testimony exists in the first book of the *Çrīmadbhāgavata* itself, that it belonged to the *Paurāṇic* age, and that after the *Mahābhārata* and the seventeen superior *Purāṇas* had been composed by Vyāsa, he, not feeling satisfied with finishing even these great works, became extremely sorry, that he had not done something better for the good of mankind, and hence, he promulgated the *Çrīmadbhāgavata*. On a reference to the verse 14, chapter IV., Book 1., it will be observed that the author of the eighteen *Purāṇas* flourished in the *Dvāpara* age ; hence, the *Çrīmadbhāgavata* could not have been composed by

him either in the Tretā or the Satya age. The verse 43, chapter III, Book 1, states that this *Purāṇa* has arisen like the sun, in this Kali age for the benefit of ignorant persons. It is also to be found there, that this happened after the departure of Kṛishṇa from the earth, which event clearly took place in the beginning of the present Kali age. According to the Hindu astronomical calculation, the Kali age consists of 432,000 years of mortals with 36,000 years for each of its twilights. Of these, 4996 years have already elapsed ; so, it can be said without hesitation that the probable age of the *Çrīmadbhāgavata* cannot be less than that period.

In conclusion, I beg to state that any suggestion or correction will be welcome and be thankfully received for rendering the future volumes more useful to the public.

MOHENDRANATH CHATTERJEE.

CALCUTTA, *May*, 20, 1895.

LIST OF BOOKS QUOTED OR REFERRED TO.

1. The Çrīmadbhāgavata (Jagadīçvara press, Bombay).
2. Do (Rādhārāmaṇa Press, Murshidābād).
3. Do (Kṛishṇa Gopal Bhakta).
4. Do (Manuscripts supplied by the Publisher).
5. Amara Kosha (Chandra Mohana Tarkaratna).
6. Çrīmad-devī-bhāgavata (Hari Charaṇa Basu).
7. Upanishadvākya Koça (Jacob).
8. The Laws of Manu (Sir William Jones).
9. Manu Saṃhitā (Bangavāsi Press, Sanskrit edition, Calcutta).
10. History of Indian literature (Weber).
11. Ancient Sanskrit Literature (Max Muller).
12. Indian Epic poetry (Williams).
13. Original Sanskrit Texts (Muir),
14. Sanskrit-English Dictionary (Monier Williams).
15. Sanskrit-English Dictionary (Wilson).
16. Aphorisms of the Sāṃkhya Philosophy (Ballantyne).
17. Aphorisms of the Nyāya Philosophy (*Ibid*).
18. Lectures on the Vedānta (*Ibid*).
19. Mythology of Aryan Nations (Cox).
20. Chhāndogya Upanishad (R. L. Mitra).
21. Indian Wisdom (Monier Williams).
22. Yoga-vasishtha-Mahārāmāyaṇa. (Vihāri-lāla Mitra).
23. Sāṃkhya Darçana (Kālivara Vedāntāvāgiça).
24. Pātanjala Darçana (*Ibid*).
25. Chips from a German Workshop (Max Muller).
26. View of the History, Literature and Mythology of the Hindus (Ward).
27. Viṣṇu Purāṇa (Wilson).
28. Do (Bangavāsi edition).
29. Miscellaneous Essays, (Colebrooke).
30. Rāmāyaṇa of Vālmiki (Griffith). &c.
31. Do (Bangavāsi edition).

**A LIST OF COMMENTARIES AND DISSERTATIONS
ON THE
ÇRĪMADBHĀGAVATAM.**

- | | |
|---|--|
| 1. Amṛita-tarangīṇī. (अमृततरङ्गिणी) | 24. Tātparyya-dīpikā (तात्पर्यदीपिका) by |
| 2. Ātma-priyā. (आत्मप्रिया) | Nṛhari. (नृहरि) |
| 3. Kṛishṇa-Padī. (कृष्णपदी) | 25. Chakravarttin (चक्रवर्तिन्) by Nārā- |
| 4. Chaitanya-chandrikā. (चैतन्यचन्द्रिका) | yaṇa. (नारायण) |
| 5. Jaya-mangalā. (जयमङ्गला) | 26. Commentary by Bhedavādin. |
| 6. Tattva-pradīpikā. (तत्त्वप्रदीपिका) | (भेदवादिकृतटीका) |
| 7. Tātparyya-chandrīkā. (तात्पर्यचन्द्रिका) | 27. Commentary by Yādupati (यदुपति- |
| 8. Tātparyya-pradīpikā. (तात्पर्यप्रदीपिका) | कृतटीका) |
| 9. Bhāgavallīlā-chintāmaṇi. (भगव- | 28. Subodhinī सुबोधिनी) by Vallabhā- |
| ज्ञालीचिन्तामणि) | chāryya. (वल्लभाचार्य) |
| 10. Rasa-manjarī. (रसमञ्जरी) | 29. Padaratnāvalī (पदरत्नावली) by |
| 11. Āṇka-pakṣhiyā. (आङ्कपक्षीया) | Vijayadhvajā-tīrtha. (विजयध्वजतीर्थ) |
| 12. Bhāgavata-tātparyya-nirṇaya (भा- | 30. Commentary by Vitthala. (वित्थल- |
| गवततात्पर्यनिर्णय) by Ānanda-tīrtha. | कृतटीका) |
| (आनन्दतीर्थ) | 31. Sārārtha-darṣiṇī (सारार्थदर्शिनी) by |
| 13. Tātparyya-dīpikā. (तात्पर्यदीपिका) | Viṣṇvanātha Chakravarttin. (विष्णु- |
| 14. Prabodhinī. (प्रबोधिनी) | नाथचक्रवर्तिन्) |
| 15. Commentary. by Janārdana | 32. Commentary by Viṣṇusvāmin. |
| Bhatta. (जनाङ्गनभट्टकृतटीका) | (विष्णुस्वामिकृतटीका) |
| 16. Commentary by Narahari, son | 33. Bhāgavatachandra-chandrikā (भाग- |
| of Varadāchāryya. (वरदाचार्यपुत्र- | वतचन्द्रचन्द्रिका) by Vīrārghava. |
| नरहरिकृतटीका) | (वीरराघव) |
| 17. Prakāṣa (प्रकाश) by Çrinivāsa. | 34. Commentary by Vrajabhūṣaṇa. |
| (श्रीनिवास) | (व्रजभूषणकृतटीका) |
| 18. Tattva-dīpikā (तत्त्वदीपिका) by | 35. Bhāvārtha-dīpikā (भावार्थदीपिका) |
| Kalyāṇa-rāya. (कल्याणराय) | by Çivarāma. (शिवराज) |
| 19. Commentary by Kṛishṇa Bhatta. | 36. Bhāvārtha-dīpikā (भावार्थदीपिका) |
| (कृष्णभट्टकृतटीका) | by Çridhara-svāmin. (श्रीधरस्वामिन्) |
| 20. Commentary by Kaura-sādhū. | 37. Bhāvārtha-dīpikā-sneha-pūraṇi |
| (कौरसाधुकृतटीका) | (भावार्थदीपिकास्नेहपूरणी) by Keṣava- |
| 21. Commentary by Gopāla Chakra- | dāsa. (केशवदास) |
| varttin. (गोपालचक्रवर्तिकृतटीका) | 38. Commentary by Çrinivāsāchāryya. |
| 22. Anvaya-bodhinī (अन्वयबोधिनी) by | (श्रीनिवासाचार्यकृतटीका) |
| Chūḍāmaṇi Chakravarttin. (चूडा- | 39. Commentary by Satyābhinava- |
| मणिचक्रवर्तिन्) | tīrtha. (सत्याभिनवतीर्थकृतटीका) |
| 23. Bhāva-prakāṣikā (भावप्रकाशिका) by | 40. Commentary by Sudarṣana Sūri. |
| Narasimhāchāryya. (नरसिंहाचार्य) | (सुदर्शनसूरिकृतटीका) |

41. Bhāgavata-purāṇārka-prabhā (भागवतपुराणार्कप्रभा) by Haribhānu-ṣukla. (हरिभानुशुक्ल)
42. Bhāgavata-chūṛṇikā. (भागवतचूर्णिका)
43. Krama-sandarbha (क्रमसन्दर्भ) by Jiva Gosvāmin. (जीवगीस्वामिन्)
44. Bāla-prabodhinī (बालप्रबोधिनी) by Giridhara (गिरिधर) a descendant of Vallabhāchāryya. (वल्लभाचार्य)
45. Hanūmad-bhāṣhya. (हनूमद्भाष्य)
46. Vāsanā-bhāṣhya. (वासनाभाष्य)
47. Sambandhokti. (सम्बन्धोक्ति)
48. Vidvat-kāmadhenu. (विद्वत्कामधेनु)
49. Ṣuka-hṛdaya. (शुकहृदय)
50. Paramahansa-priyā. (परमहंसप्रिया)
51. Bhāgavata-kaumudī (भागवतकौमुदी) by Rāmākṛiṣṇa. (रामकृष्ण) Explanation of some difficult passages in Bhāgavatapurāṇa. (भागवतपुराण)
52. Bhāgavata padya-trayī-vyākhyāna (भागवतपद्यत्रयीव्याख्यान) by Sadānanda. (सदानन्द) Commentary on the first three Verses of the Bhāgavata-purāṇa. (भागवतपुराण)
53. Bhāgavata-purāṇa-prathama-ḡloka-tikā (भागवतपुराणप्रथमश्लोकटीका) by Jayarāma. (जयराम)
54. Bhāgavata-purāṇādya-ḡloka-traya-tikā (भागवतपुराणायश्लोकत्रयटीका) by Madhusūdana. Sarasvatī. (मधुसूदन-सरस्वती)
55. Ārīmadbhāgavatādya-padya-vyākhyā-ḡatakam (आर्यमद्भागवतायपद्यव्याख्याशतकम्) by Vamḡdihara Ārman. (वंशीधरश्मन्)
56. Bhāgavata-līlā-kalpa-druma. (भागवतलीलाकल्पद्रुम) A commentary on the first verse of the Bhāgavata.
57. Panchama-skandha-tikā (पञ्चमस्कन्ध-टीका) by Vallabhāchāryya. (वल्लभा-चार्य)
58. Subodhinī (सुबोधिनी) by Bāla-kṛiṣṇa-dīkṣita. (बालकृष्णदीक्षित)
59. Bṛihad-vaishṇava-toshanī (बृहद्वैष्णव-तोषणी) by Sanātana Gosvāmin. (सनातनगीस्वामिन्)
60. Laghu-vaishṇava-toshanī (लघुवैष्णव-तोषणी) by Jiva Gosvāmin. (जीव-गीस्वामिन्)
61. Bṛudha-ranjanī (बुधरञ्जनी) by Vāsudeva. (वासुदेव)
62. Bhāgavata-tattva-dīpa (भागवततत्त्व-दीप) or Bhāgavata-tattva-nibandha (भागवततत्त्वनिबन्ध) by Vallabhāchāryya. (वल्लभाचार्य)
63. Bhāgavata-tattva-dīpa-prakāḡābārāṇa-bhanga (भागवततत्त्वदीपप्रकाश-वरणभङ्ग) by Pītāmbara. (पीताम्बर)
64. Bhāgavata-nibandha-yojanā (भागवतनिबन्धयोजना) by Purushottama. (पुरुषोत्तम)
65. Nibandha-vivṛiti-prakāḡa (निबन्ध-विवृतिप्रकाश) by Vitthala-dīkṣita. (वित्थलदीक्षित)
66. Anukramanīkā (अनुक्रमणिका) by Vallabhāchāryya. (वल्लभाचार्य)
67. Veda-stuti-vyākhyā. (वेदस्तुतिव्याख्या)
68. Ekādaḡa-skandha-tātparyya-chan-drikā. (एकादशस्कन्धातात्पर्यचन्द्रिका)
69. Ekādaḡa-skandha-dīpikā-dīpana (एकादशस्कन्धदीपिकादीपन) by Rādhāchārāṇa Gosvāmin. (राधाचरण-गीस्वामिन्)
70. Ārutryadhyāya-dīpikā-dīpana (श्रुत्यध्यायदीपिकादीपन) by Rādhāchārāṇa Gosvāmin. (राधाचरणगीस्वामिन्)
71. Sarvopakārinī. (सर्वोपकारिणी)
72. Ekādaḡa-skandha-sīra (एकादशस्कन्ध-सार) by Brahmānanda Bhāratī. (ब्रह्मानन्दभारती)
73. Bhāgavata-ḡankā-nivārāṇa-manjarī

- (भागवतशङ्कानिवारणसङ्ग्रह) by Īiva-sahāya. (शिवसहाय)
74. Anukrama (अनुक्रम) by Vopadeva. (वीपदेव)
75. Mukta-phala (मुक्ताफल) by Vopadeva. (वीपदेव)
76. Hari-līlā (हरिलीला) by Vopadeva. (वीपदेव)
77. Sudarṇaṇī. (सुदर्शनी)
78. Muni-prakāṣikā. (मुनिप्रकाशिका)
79. Praharshaṇī. (प्रहर्षणी)
80. Bodhini-sāra. (बोधिनीसार)
81. Mādhaviya. (माधवीय)
82. Vāmaṇī. (वामनी)
83. Ekanāthī. (एकनाथी)
84. Bhāgavata-sandarbhā (भागवतसन्दर्भ) by Jīva Gosvāmin. (जीवगोखामिन्) Commonly called Shat-sandarbhā, (षट्सन्दर्भ) comprising six dissertations on the Bhāgavata, viz., 1. Tattva (तत्त्व); 2. Bhagavat (भगवत्); 3. Paramātmān (परमात्मन्); 4. Kṛishṇa (कृष्ण); 5. Bhakti (भक्ति); and 6. Prīti (प्रीति).
85. Sarvārtha-sambādini (सर्वार्थसंवादिनी) by Jīva Gosvāmin. (जीवगोखामिन्)
86. Bhāgavata-tattva-bhāskara (भागवततत्त्वभास्कर) by Īivaprakāṣa Siṃha. (शिवप्रकाशसिंह)
87. Bhāgavata-tattva-sār (भागवततत्त्वसार) by Rādhā-manohara Ṣarman. (राधासनीहरशर्म्मन्)
88. Bhāgavata-daṣama-skandha-kathā-saṃgraha (भागवतदशमस्कन्धकथासंग्रह) by Keṣava Ṣarman. (केशवशर्म्मन्)
89. Bhāgavata-champū (भागवतचम्पू) by Abhinava Kālidāsa. (अभिनवकालिदास)
90. Ditto, by Akshaya Ṣāstrī. (अक्षयशस्त्री)
91. Ditto, by Chidambara. (चिदम्बर)
92. Ditto, by Raghunātha Kavi. (रघुनाथकवि)
93. Saṃkṣhepa-bhāgavatāṃṛita (संक्षेप-भागवतामृत) by Rūpa Gosvāmin (रूपगोखामिन्)
94. Bṛihad-bhāgavatāṃṛita (बृहद्भागवतामृत) by Sanātana Gosvāmin. (सनातनगोखामिन्)
95. Tantra-bhāgavata. (तन्त्रभागवत)
96. Bhakti-ratnāvalī (भक्तिरत्नावली) by Viṣṇu-purī. (विष्णुपुरी)
97. Bhāgavatāṃṛita (भागवतामृत) by Viṣṇu-purī. (विष्णुपुरी)
98. Bhakti-rasāṃṛita-sindhu (भक्तिरसामृतसिन्धु) by Rūpa Gosvāmin. (रूपगोखामिन्)
99. Ānanda-vṛindāvana-champū (आनन्द-वृन्दावनचम्पू) by Kayikarṇa-pūra. (कविकर्णपूर)
100. Gopāla-champū (गोपालचम्पू) by Jīva Gosvāmin. (जीवगोखामिन्)
101. Bhāgavata-purāṇa-kroṣa-patrāṇi. (भागवतपुराणक्रीडपत्राणि)
102. Bhāgavata-purāṇa-tattva-saṃgraha (भागवतपुराणतत्त्वसंग्रह) by Rāmānanda-tīrtha. (रामानन्दतीर्थ)
103. Bhāgavata-purāṇa-prakāṣa (भागवतपुराणप्रकाश) by Priyā-dāsa. (प्रियादास)
104. Bhāgavata-purāṇa-prasanga-dṛish-tāntāvalī. (भागवतपुराणप्रसङ्गदृष्टान्तावली)
105. Bhāgavata-purāṇa-prāmāṇya (भागवतपुराणप्रामाण्य) by Viṣṇu-varanātha. (विष्णुवरनाथ)
106. Bhāgavata-purāṇa-bandhana. (भागवतपुराणबन्धन)
107. Bhāgavata-purāṇa-bṛihat-saṃgraha. (भागवतपुराणबृहत्संग्रह)
108. Bhāgavata-purāṇa-bhāvārtha-dīpika-prakarṇa-krama-saṃgraha

- (भागवतपुराणभाषार्थदीपिकाप्रकरण-
क्रमसंग्रह) by Rāmānanda-tīrtha.
(रामानन्दतीर्थ)
109. Bhāgavata-purāṇa-bhāvārtha-dīpi-
kā-saṃgraha (भागवतपुराणभाषार्थदी-
पिकासंग्रह) by Rāmānanda-tīrtha.
(रामानन्दतीर्थ)
110. Bhāgavata-purāṇa-bhūṣaṇa. (भाग-
वतपुराणभूषण)
111. Bhāgavata-purāṇa-manjarī (भागवत-
पुराणमञ्जरी) by Rāmānanda-tīrtha.
(रामानन्दतीर्थ)
112. Bhāgavata-purāṇa-mahāvivarāṇa.
(भागवतपुराणमहाविवरण)
113. Bhāgavata-purāṇa-sārārtha-darṣini
(भागवतपुराणसारार्थदर्शनी) by Viṣva-
nātha Chauve. (विश्वनाथचौवे)
114. Bhāgavata-purāṇa-sūchikā (भाग-
वतपुराणसूचिका) by Anūpa-nārāyaṇa.
(अनूपनारायण)
115. Bhāgavata-purāṇa-svarūpa-viśa-
yaka-ṇāṇā-nirāsa (भागवतपुराणस्वरूप-
विषयकशङ्कानिरास) by Puruṣhottama.
(पुरुषोत्तम)
116. Ditto, by Ṣrīnātha.
117. Bhāgavata-purāṇanukramapikā.
(भागवतपुराणानुक्रमणिका)
118. Bhāgavata-purāṇaṇṇaya (भागवत-
पुराणान्नय) by Rāmānanda-tīrtha.
(रामानन्दतीर्थ)
119. Brihad-bhāgavata-māhātmya. (बृह-
द्भागवतमाहात्म्य)
120. Laghu-Bhāgavata-māhātmya. (लघु-
भागवतमाहात्म्य)
121. Bhāgavata-rahasya (भागवतरहस्य)
by Vṛṇḍāvāna Gosvāmin. (वृन्दावन-
गीस्वामिन)
122. Bhāgavata-vādi-toshinī (भागवतवादि
तीषिणी) by Gaṇeṣa. (गणेश)
123. Bhāgavata-ṣṛuti-gītā. (भागवतश्रुति-
गीता)
124. Bhāgavata-saṃkṣhepa-vyākhyā.
(भागवतसंक्षेपव्याख्या)
125. Bhāgavata-saṃgraha. (भागवतसंग्रह)
126. Bhāgavata-saptāhānukramapikā.
(भागवतसप्ताहानुक्रमणिका)
127. Bhāgavata-sāra (भागवतसार) by
Govinda Vidyāvinoda. (गोविन्द-
विद्याविनोद)
128. Bhāgavata-sāra-saṃgraha. (भागवत-
सारसंग्रह)
129. Bhāgavata-sāra-samuchchaya. (भाग-
वतसारसमुच्चय)
130. Bhāgavata-siddhānta-saṃgraha.
(भागवतसिद्धान्तसंग्रह)
131. Bhāgavata-stotra. (भागवतस्तोत्र)
132. Bhāgavatāmṛita-kaṇikā. (भागवता-
मृतकणिका)
133. Bhāgavatāśhtaka. (भागवताष्टक)
134. Bhāgavatopala. (भागवतोपल)
135. Bhāgavatādi-tantra. (भागवतादितन्त्र)
136. Durjana-mukha-chapetikā (दुर्जन-
मुखचपेटिका) by Rāmācrama. (रामाश्रम)

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A LIST OF TREATISES

IN WHICH QUOTATIONS FROM AND REFERENCES TO
THE BHĀGAVATA OCCUR.

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| <ol style="list-style-type: none"> 1. Padma-purāṇa. (पद्मपुराण) 2. Garuḍa-purāṇa. (गरुड़पुराण) 3. Nārada-purāṇa. (नारदपुराण) 4. Skanda-purāṇa. (स्कन्दपुराण) 5. Vāmana-purāṇa. (वामनपुराण) 6. Matsya-purāṇa. (मत्स्यपुराण) 7. Gauri-tantra. (गौरीतन्त्र) 8. Tattva-prakāṣikā. (तत्त्वप्रकाशिका) 9. Tātparyya-chandrikā. (तात्पर्यचन्द्रिका) 10. Dina-traya-mīmāṃsā. (दिनत्रय-मीमांसा) 11. Kṣhira-nidhi. (क्षीरनिधि) 12. Sadāchāra-vṛihaspati-vyākhyā. (सदाचारवृहस्पतिव्याख्या) 13. Smṛiti-kaustubha. (स्मृतिकौस्तुभ) 14. Smṛityartha-sāgara. (स्मृत्यर्थसागर) 15. Nirṇaya-ratna. (निर्णयरत्न) 16. Jīvanmukti-prakaraṇa. (जीवमुक्ति-प्रकरण) by Vidyāraṇya Muni. (विद्यारण्यमुनि) 17. Vrata-khanda. (व्रतखण्ड) by Hemādri. 18. Dāna-khanda. (दानखण्ड) by Hemādri. 19. Pariṣeṣha-khanda. (परिशेषखण्ड) by Hemādri. 20. Nirṇaya-sindhu. (निर्णयसिन्धु) 21. Pūjā-prakaraṇa. (पूजाप्रकरण) by Bhattoji-dikṣhita. (भट्टोजिदीक्षित) 22. Āhnikā-ṣekhara. (आह्निकशेखर) by Nāgoji Bhatta. (नागोजिमह) 23. Saṃskāra-kaustubha. (संस्कारकौस्तुभ) 24. Mathurā-setu. (मथुरासेतु) 25. Āraddha-mayūkha. (आरद्धमयूख) 26. Vyavahāra-mayūkha. (व्यवहारमयूख) 27. Kāla-dinakara. (कालदिनकर) 28. Vidhāna-pārijāta. (विधानपारिजात) 29. Bhojana-prakaraṇa. (भोजनप्रकरण) | <ol style="list-style-type: none"> 30. Prayoga-pārijāta. (प्रयोगपारिजात) 31. Āchāra-ratna. (आचाररत्न) 32. Saṃvatsara-pradīpa. (संवत्सरप्रदीप) 33. Kali-dharma-prakaraṇa. (कलिधर्म-प्रकरण) 34. Advaitānanda-sāgara. (अद्वैतानन्द-सागर) 35. Kāla-nirṇaya. (कालनिर्णय) 36. Kāla-nirṇaya-dīpikā. (कालनिर्णय-दीपिका) 37. Kāla-nirṇaya-vivaraṇa. (कालनिर्णय-विवरण) 38. Viṣṇu-sahasra-nāma-bhāṣya. (विष्णुसहस्रनामभाष्य) by Ṣaṅkarāchārya. (शङ्कराचार्य) 39. Chaturdaṣa-mata-viveka. (चतुर्दश-मतविवेक) by Ditto. 40. Rāmānuja-darṣana. (रामानुजदर्शन) 41. Pūrṇa-prajña-darṣana. (पूर्णप्रज्ञदर्शन) 42. Kṣhemendra-prakāṣa. (क्षेमन्द्रप्रकाश) 43. Mahārājīya. (महाराजीय) 44. Pañchikaraṇa-vyākhyā. (पञ्चीकरण-व्याख्या) by Gauḍa-pāda. (गौड़पाद) 45. Govindaśataka. (गोविन्दाष्टक) by Nanda-miṣra. (नन्दमिश्र) 46. Rāmāyaṇa-chandrikā. (रामायण-चन्द्रिका) 47. Rāma-tāpani-vyākhyā. (रामतापनी-व्याख्या) 48. Nibandha. (निबन्ध) of Vallabhāchārya. (वल्लभाचार्य) 49. Utsava-pratāna. (उत्सवप्रधान) 50. Āuddhādvaita-mārttaṇḍa. (शुद्धाद्वैत-मार्तण्ड) 51. Vidvan-maṇḍala. (विद्वन्मण्डल) 52. Suvarṇa-sūtra. (सुवर्णसूत्र) by Puru- |
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- shottama-mahārāja. (पुरुषोत्तममहाराज)
53. Nimbārkiya Svāmata-nirṇaya-sin-dhu. (निम्बार्कीयस्वमतनिर्णयसिन्धु)
54. Haribhakti-vilāsa. (हरिभक्तिविलास)
55. Sāra-saṁgraha (सारसंग्रह) by Rāmānuja. (रामानुज)
56. Īva-tattva-viveka (शिवतत्त्वविवेक) by Apyaya-dikshita. (अप्ययदीक्षित)
57. Bhakti-prakāṣa (भक्तिप्रकाश) by Vāchaspati Miśra. (वाचस्पतिमिश्र)
58. Bhakti-rasāyana (भक्तिरसायन) by Advaita-siddhi-kāra. (अद्वैतसिद्धिकार)
59. Nāma-kaumudī. (नामकौमुदी)
60. Sachcharita-mīmāṃsā. (सच्चरित-मीमांसा)
61. Lalita-tikā (ललितटीका) by Bhāskara-rāja. (भास्करराज)
62. Devi-bhāgavata-tikā (देवीभागवत-टीका) by Nilakantha. (नीलकण्ठ)
63. Bhakti-sūtra. (भक्तिसूत्र)
64. Ashtāvimṣati-tattva-smṛiti (अष्टाविंशतितत्त्वस्मृति) by Raghunandana. (रघुनन्दन)
65. Ahalyā-kāma-dhenu (अहल्याकामधेनु) by Keṣavadāsa. (केशवदास)
66. Gitā-bhūṣaṇa-bhāṣya (गीताभूषण-भाष्य) by Baladeva Vidyābhūṣaṇa. (बलदेवविद्याभूषण)
67. Govinda-bhāṣya (गीविन्दभाष्य) by Ditto.
68. Viṣṇu-sahasra-nāma-bhāṣya (विष्णुसहस्रनामभाष्य) by Ditto.
69. Prameya-ratnāvalī (प्रमेयरत्नावली), Vedāntasyamantaka (वेदान्तस्यमन्तक) and other works, by Ditto.
70. Chaitanya-Charitāmṛita (चैतन्य-चरितामृत) by Kṛishṇadāsa Kavirāja Gosvāmin. (कृष्णदासकविराज-गोस्वामिन्)

&c. &c. &c.

A KEY TO THE SPELLING OF WORDS.

WITH THEIR

INDU-ROMANIC EQUIVALENTS AND THEIR PRONUNCIATION.

vowels.

<i>Nāgri character.</i>	<i>Equivalents.</i>	<i>Pronunciation in English words.</i>
अ	a ...	Salt.
आ	ā ...	Fārther.
इ	i ...	Literary.
ई	ī ...	Police.
उ	u ...	Truce.
ऊ	ū ...	Rūde.
ऋ	ṛī ...	Tree.
ॠ	ṛī ...	Marīne.
ऌ	lṛī ...	Revelry.
ॡ	lṛī ...	The above prolonged.
ए	e ...	Prey.
ऐ	ai ...	Aisle.
ओ	o ...	Cone.
औ	au ...	Prowl.
ं	m ...	Song.
ः	h ...	Pshaw.

consonants.

<i>Nāgri character.</i>	<i>Equivalents.</i>	<i>Pronunciation in English words.</i>
क	k ...	Kick.
ख	kh ...	Khedive.
ग	g ...	Gun.
घ	gh ...	Ghost.
ङ	n ...	Sing.
च	ch ...	Charcoal.
छ	chh ...	Charch-hill.
ज	j ...	Just.
झ	jh ...	Hedge-hog.
ञ	n ...	Single,
ट	t ...	Team.
ठ	th ...	Thames.

<i>Nāgri character.</i>			<i>Equivalents.</i>		<i>Pronunciation in English words.</i>
ड्	...	...	d	...	Dream.
ढ्	...	...	dh	...	Red-haired.
ण्	...	...	ṇ	...	None.
तृ	...	...	t	...	Tuarter.
थ्	...	...	tth	...	Mouth.
ड्	...	...	d	...	Dance.
ध्	...	...	dh	...	Bathe.
नृ	...	...	n	...	Nature.
प्	...	...	p	...	Page.
फ्	...	...	ph	...	Phial.
बृ	...	...	b	...	Brake.
भृ	...	...	bh	...	Abhorance.
मृ	m	...	Mind.
यृ	y	...	Yayāti. (Sans.)
रृ	r	...	Rail.
लृ	l	...	Lad.
वृ	v	...	Vow.
शृ	ç or s'	...	Sure.
षृ	sh	...	Bush.
सृ	s	...	Sin.
हृ	h	...	Hair.

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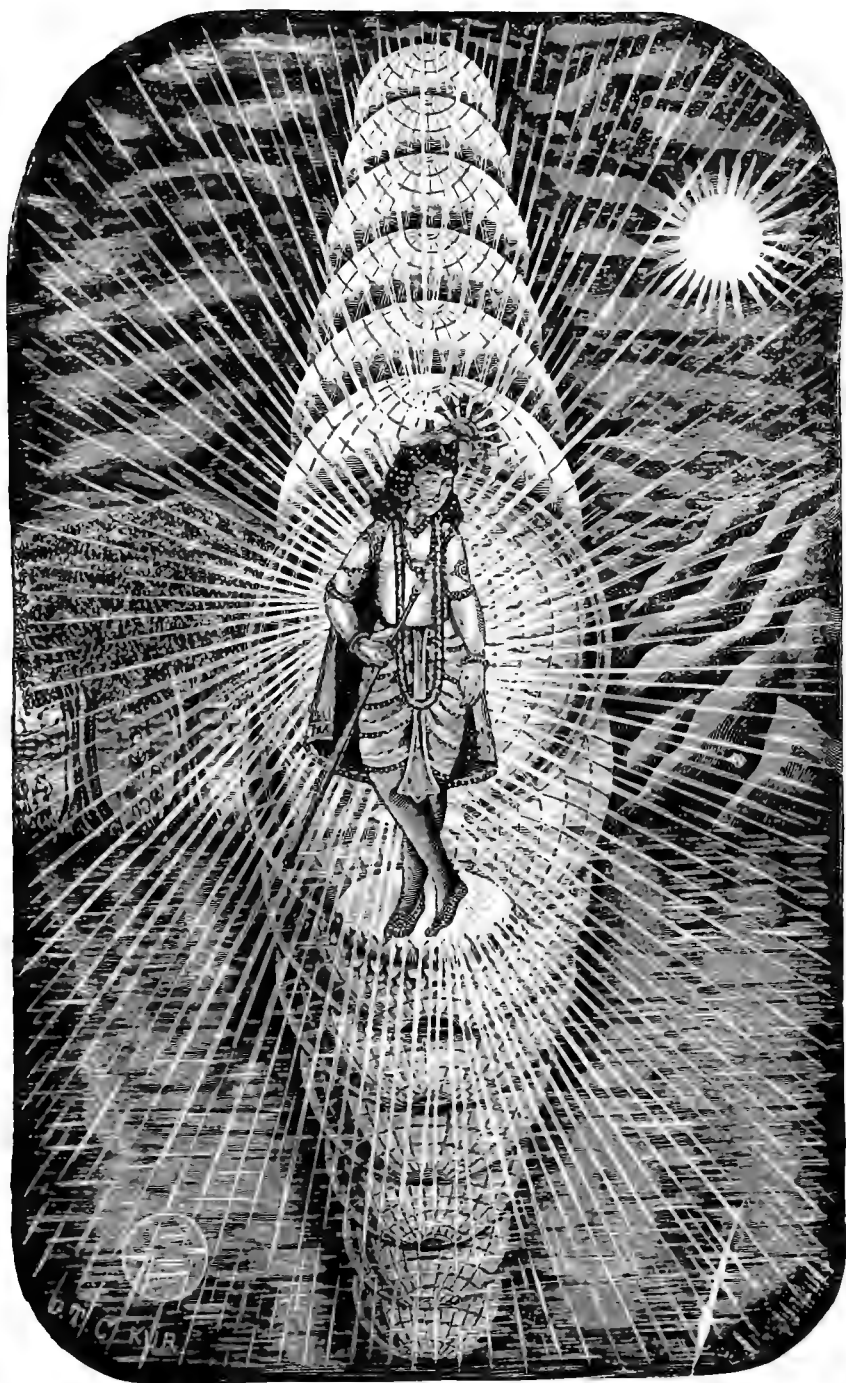
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NO. 1. *S. M. Dutta's Āmadbhāgavatu* | [*From the sketch of M. N. chatterjee.*
KRISHNA (*as described in the opening verse.*)

Let us meditate upon Him from whom are the Creation, &c., of This (Universe) by reason of His being present in all &c. (c. I. v. I. Bk. I. p. 1 ; and see also *Jiva's gloss*, p. 21.)

ERRATA.

At page 2,	Line 4 from the foot,	for "particulars" <i>read</i> "particular."
" " 22,	" 5 " " "	" "lute" " "flute."
" " 77,	" 2 " " top	" "are" " "is."
" " 80,	" 10 " " foot	" " " "
" " 88,	" 8 " " top	" "authority" " "authorities."
" " "	" " " " "	— — <i>omit</i> "of."
" " 160,	" 1 " " top	— — <i>put</i> "the" before "sun."
" " 196,	" 11 " " foot	— — <i>omit</i> "I."
" " 325,	" 11 " " top	or "both the daughters of a fish are," <i>read</i> "the daughter born in fish is."

THE
ÇRĪMADBHĀGAVATAM.*

BOOK I. †

CHAPTER I. ‡

Om (a) Salutation to the Glorious Vāsudeva. (b)

Let us meditate upon Him from whom are the Creation, &c., (c) of This (Universe) by reason of His being present in all that is, and absent from all that is not (d) ; who is Omniscient ; (who) shineth by Himself (e) ; (who) revealed, by (His) heart, unto the Primeval Poet (f), the *Veda* (g) in which (even) the learned men become puzzled ; (Him) in whom the Three-fold Creation (h) is (or appeareth) real, like the exchange (apparent transformation, in mirage) of Light, Water and Earth ; by whose (inherent) power, Delusion is always restrained ; (who is) Existent (and) Pre-eminent (i). 1.

* The Bhāgavata comprises Twelve Books, each of which according to Çrīdhara, represents a trunk. There are three hundred and thirty-five *Adhyāyas* or Chapters which are called its Branches. The number of verses is estimated to be eighteen thousand, and they are likened to the leaves of a tree. It is considered to be the *Kalpa-taru*, i. e., the celestial tree that yields the fruition of every wish. The compound word *Kalpa-taru* has been translated as 'Purpose-Tree.' (See notes, Bk. I., c. 1, v. 3.).

[THE BIRD'S EYE VIEW OF THE ÇRĪMADBHAGAVATAM.]

1. The first Book contains the description of the meeting of Çaunaka and other sages with Sūta, the career of Vedavyāsa, the narrative regarding the Pāṇdavas and Parikshit.

2. The second Book describes the narrative about Parīkṣhit and Çuka, the ascertainment of two *Yoga-sūtrīs*, the conversation between Brahman and Nārada, the different incarnations of the Supreme Being, the definition of the *Purāṇas* and the object of creation.

3. The third Book narrates the career of Vidura, the meeting of Maitreya with the former, the creation of the Universe and everything thereof, by Brahman, and the Sāṃkhya *Yoga* system by Kapila.

4. The fourth Book deals with the questions about *Viśarga* (special creation) successively describing the particulars of Satī, Dhruva, Prīthu and Prachīnavarhi.

5. The fifth Book has reference to the *Samsthāna* (primitive formation) of the society, and comprises the description about the career of Priyavrata and his family pedigree, human being in general and the Hell.

6. The sixth Book mentions about the *Paripōshana* (preservation), and gives a sketch of the life of Ajāmila, the ascertainment of the progeneration by Dakṣha, the life of Vṛitrāsura and the creation of the *Vāyus* (elements).

7. The seventh Book states about the fruition of the actions of men, and describes the career of Prahlaḍa and the ascertainment of different castes and states of life.

8. The eighth Book contains the narrative as regards the deliverance of *Gajendra* (the chief of elephants), the *Manvantara*, the churning of the Ocean, the king Bali's wealth and his imprisonment and the incarnation of the Supreme Being as a fish.

9. The ninth Book gives a description of the clans of *Sūryya* (sun) and *Chandra* (moon).

10. The tenth Book treats of the *Nirodha*, narrating the exploits of Kṛishṇa in his infancy, childhood, minority and youth in Vṛindāvana, and his career in Mathurā and Dvārakā.

11. The eleventh Book dwells upon the question of salvation, comprising the dialects of Nārada with Vasudeva, Dattātreya with Yadu, Kṛishṇa with Uddhava, and the destruction of the Yādavas by themselves.

12. The subject matter of the twelfth and the last Book is the question about *Āraya* (refuge) comprising the prophecies regarding the *Kali-yuga* (the present age), the narrative about the salvation of king Parīkṣhit, the creation of *Veda-çākhās*, the asceticism of Mārkaṇḍeya, the *Vibhūti* (glory) of *Sūryya* (sun) and the Supreme Lord, and the computation of the different *Purāṇas* (*Vṛihannāradīya Purāṇa*, Pt. 1, Bk. IV, c. 96, v. 5.).

† The word *Skandha* is used in the text, which means the trunk of a tree. Here, it has been rendered as Book.

‡ *Adhyāya* means Chapter. It may also be rendered into lecture or lesson.

[THE PARTICULARS OF OM.]

(a) *Om*.—1. It is the mystic name of the deity, prefacing all the prayers and most of the writings of the Hindus. A detailed particulars of this word is not uninteresting. According to the Hindu notion, the word was in existence in the beginning of the world, and is its light all along. The *Çruti* says, 'That *Om* shone forth as light, but they received it not, and hid it in darkness.' (*Mantra*

Upanishad 7—11.). It was first revealed to mankind by Brahman. His son Ātharvaṇa imparted instruction to Pippalāda, Sanatkumāra and Angiras. It is said the latter handed it down to Bharadvāja Satyavaha, who communicated it to Āngirasa, who, in turn, gave it to Çaunaka. (Weber, A. S. L., p. 158—164). On enquiring into the works containing disquisition on *Om*, it will be found that the investigation of the word is principally conducted in the *Ātharva-çikshā Upanishad*. The other *Upanishads*, such as *Māṇḍūkya*, *Maitrī* and *Tāraka*, have also dwelt upon it. To these may be added the *Bhāṣyas* by Çankara, the *Kārikās* of Gauṇapāda and the commentaries of Ānandagiri on them. *Çaunaka*, *Praṇava* and other *Upanishads* and theological works have also carried on partial disquisition on this sacred and mystic word. (Weber, A. S. L., p. 165.).

[ORTHOGRAPHICAL DISQUISITION.]

2. Inquiry into the detailed orthographical disquisition of the word is beyond the scope of these notes. It is, therefore, intended to mention only some of the peculiarities on this head. It is called the *Varna* (letter). So Manu calls it in the following passage :—‘ This one letter is the emblem of the Most High’. (II. 83, see also Dr. R. L. Mitra’s *Chhāndogya Upanishad* p. 4.). It is a *yūktākshara* (conjunct letter). Dr. R. L. Mitra observes ‘ It is true this emblem conveys two sounds, that of *O* and *M*, nevertheless it is held to be one letter.....&c.’ This is also termed *akshara* (syllable). It is used in the sense of a syllable in *Kathopanishad* and other ancient writings. Manu not only calls it a syllable, but a trilateral monosyllable. (II., 84.). He says ‘That which passeth not away is declared to be the syllable *Om*, thence called *akshara*’. The modern writers also treat it so. Monier Williams in his *Indian Wisdom* (p. 103, note 1) says ‘ *Om* is a most sacred monosyllable, significant of the Supreme Being.’

3. *Omkar* likewise indicates the written character. It is the union of two circlets, one being the symbol of one’s own divinity and the other that of Brahman. It need hardly be said that this character taken by itself is looked upon with high veneration as an emblem of the infinite, and is seen to be marked on the forehead of a devotee in the form of a spot or crescent. (For details, see *Gāyatrī Tantra*).

4. The *Om* is also a symbol. It is represented by four *Vindus* (cyphers). These *Vindus* have different names, and according to the *Gāyatrī Tantra*, they are supposed to form the cavities of the heart and mouth of Brahman. It should not be overlooked that these cyphers are differently named in the *Vedānta*.

5. The image of the god Jagannātha is the best representation of *Om*.

[THE ANALYSIS OF OM.]

6. The *Om*, looked upon in Orthoepical point of view, comprises a (1) Monad, (2) Duad, (3) Triad, (4) Tetrad, (5) Pentad, (6) Hexad, (7) Heptad and (8) Octad, according to the different schools of Oriental thought.

(1). The *Vedas* and the early theology of the *Upanishads* understood the *Om* as synonymous with one, and expressive of the Unity of the God-head (Monier Williams, *Hindu Wisdom*, p. 41). The *Murḍaka* and similar *Upanishads* described the majesty of the one. (Weber, p. 161). ‘That *One* breathed breathless by itself. (Max Muller’s A. S. Lit, p. 560).

(2). In ancient time the letter O of *Om*, and the figure 1 (one) were regarded a pure and simple sound, and used to represent a Monad or Unity. In course of time, however, it was found out to be a *Sandhyakshara* (compound letter), formed by the union of $a+u=o$ (अ + उ = ओ). In these days, the perfect figure of the great circle was considered to be composed of two semicircles which the $O=ओ$ was made to represent. Hence arose the conception of a duality in the divine person, and therefrom grew the theory of the *Purusha* and *Prakṛiti* in the original androgyne of the *Sāṃkhya*, and the *Hara* and *Gouri* of the *Tantras*,

(3). As regards the *Triad* view of *Om*, Monier Williams says, *Om* is supposed to be composed of three letters A, U, M, which form a most sacred monosyllable, significant of the Supreme Being as developing Himself in the *Triad* of gods, *Brahman*, *Vishṇu* and *Çiva*. (*Indian Wisdom*, p. 103, note 1 ; see also *Manu* II. 83 and 84 ; and the *Bhagavat-Gītā*, VIII. 13). It should be noticed that the two halves of the circle O (ओ) comprise *Vishṇu* and *Çiva* as joined in the bipartite body *Hari* and *Hara* alias *Hara* and *Hari*, adored by the *Dvaitavādins* (dualists), and *Brahman* is placed in the circle above the great circle of his created world. The *Tāntrika Çivaites* place *Çiva* in the upper circle. The present faith of triality is of much later period than that of the early Aryan duality.

(4). The *Tetrad* of *Om* is its development from the trilateral to quadrilateral form by its assumption of a crescent or half circle which is termed *Kuṇḍalī* by the followers of *Tantras* or a half *Mātrā* by the *Vedāntists*.

(5). The addition of a *Vindu* to its component parts of the three *Mātrās* and *M* (म) is the quinquilateral figure of *Om* called the *Pentad*.

(6). The *Heptad Om* is formed by the addition of *Nāda* over and above the aforesaid five parts.

(7). The *Heptad Om* is described in the *Rāmātāpanīya Upanishad* as consisting of अ, उ, म, नाद, विन्दु, शक्ति and नमः (Weber's A. S. Lit. p. 312).

(8). The *Octad Om* is formed by the addition of *Çānti* to the above seven parts. (Weber. *Ibid.* p. 315.).

[THE TEN DENOMINATIONS OF OM.]

7. There are ten denominations of *Om* :—

(1). It is called *Vedaçiras* or the heading of the *Veda*. It stands at the top of every book, chapter, hymn of every *Veda* and is also put at the head of every book on any branch of knowledge. *Om* is called the heading of the *Gāyatrī* in the *Tantras*.

(2). *Puṇyākshara* or the sacred syllable is another name for *Om*. The *Kāthopanishad* specially refers to its sacredness and mentions it as an expression implying eternal position of things. (Weber, p. 158). It is called sacred because it is used in sacred writings and in the sacred Sanskrit language only. Besides, it has been used in sacerdotal functions of the sacerdotal class or regenerate classes of men.

(3). It is a *pavitra* (holy) syllable, being an appellation of the Most High. 'This is the most holy syllable, this is the Supreme syllable, whosoever knoweth

this syllable getteth whatever he desireth.' (Cowell's *Maitrī Upanishad*, C. VI., s. 4, note).

(4). *Om* is the *Guhya* (mystic) syllable because the most recondite and abstruse doctrines of Brahmanical theism are hidden under its symbolical garb. Manu says, 'He knows the *Veda* who distinctly knows the mystic sense of this word'. (XI. 266). 'The *Om* is a subject of deep study' (Weber, p. 163) and forms of itself 'as another triple *Veda*' (Manu XI 165). The *Smritis* and *Tantras* enjoined that it should be carefully kept in secrecy.

(5). It is the mysterious syllable, signifying a symbol of the eternal position of things, and presents to men a mysterious round of the mystic dance of myriads of spheres, emitting an inaudible sound reaching beyond its utmost limit to the unknown One who sitteth above the circumference of its visible horizon.

(6). *Om* signifies the sphere of sound. The *Nāda-vindu Upanishad* has shown that it contains within it the whole sphere of *Nāda* (sound). (Weber, p. 165).

(7). It is *Tejovindu* (focus of light). A description of this is to be found in the *Tejovindu Upanishad*. It is the source and abode of *Parama Jyotis* (the pure ineffable light of the Supreme Being) that illumines the other spheres. (Weber, *Ibid.*, p. 165). The worshippers perceive this light in the orb of the sun and in fire.

(8). It is called the *Amṛita-vindu* (the spot of immortality). *Upanishad* of the same name describes it to be the eternal fountain of the infinity of lives that fills all animated nature, and is drawn back to it. (See Weber's A. S. Lit. pp. 69, 154 and 165.).

(9). *Om* is styled the *Dhyāna-vindu* or the centre of meditation. The *Dhyāna-vindu Upanishad* enjoins the concentration of thoughts to the centre for the attainment of perpetual light and life which flow from it. (Weber, *Ibid.*, p. 165).

(10). *Om* is called the *Brahma-vindu* indicating the position of Brahma. It is described in the *Brahma-vindu Upanishad* as the receptacle of the Great Being, whose essence fills, pervades and encompasses the whole orbit of the Universe. It is styled in the *Tantra* as *Brahma Mudrā*. (Weber, *Ibid.*, pp. 99, 158, 165).

[OTHER SIGNIFICATION OF OM.]

8. *Om* is derived from *av* (अव्) to protect or save with the suffix *man* (मन्) and denotes protection. Dr. R. L. Mitra derives it from the same root, to signify the Most High, according to *Manu* and *Gītā*. (See Mitra's *Chhāndogya Upanishad*, p. 4). The primary meaning of the root *Av* is to 'save'.

9. The word *Om* is said to be a word indicative of auspiciousness when used at the beginning. It is an indeclinable word having no inflection of its own in gender, number, case or person and agreeing with a word in its unchanged state. The initial *Om* was translated as 'Being' denoting as participial noun, and Max Muller rendered the word as the 'Being of Beings' (A. S. Lit. p. 321).

10. The final *Om* corresponds, according to Dr. R. L. Mitra, as 'Amen'.

11. The *Medinīkosha* expounds *Om* as inchoative particle to mean *Upakrama* (the beginning of a thing). It answers *Atha* of the *Purāṇa* and the words *now* and

then in English. It is synonymous with *Ādi* (beginning) in the *Chhândogya Upanishad*.

12. *Om*'s also used in the sense indicative of *Mangala* (auspiciousness and *Çubha* (prosperity).

13. It sometimes signifies a term of salutation.

14. *Om*, in the sense of invocation, is an absolute monoptote without the power of governing the following word.

15. It is usually termed *Praṇava* or praise or word of praise, from the root *nu* (प्र+नु+ष्प्) to laud, and in this sense it might mean the glorification of *Te Deum*. But it is made to signify the object of the verb or the Being that is lauded ; and in this sense it means, 'The *Purusha* or spirit who is unaffected by works, affections, &c., and having the appellation of *Praṇava*'. (See Monier Williams' *Wisdom of the Hindus*, p. 103).

16. It is used in a permissive sense both in Vedic and Classic Sanskrit, and expressed in English by the words 'on' 'go on' and the like.

17. It is an injunctive term signifying injunction, order and whatever is enjoined. (Mitra's *Chhândogya Upanishad*, I. 8., p. 8).

18. It bears also the sense of assent and consent meaning 'ay', 'aye', 'yea' and 'yes'.

19. It is an interjectional particle expressive of repelling or driving of another from one like 'Avant' in English.

20. It has a ratifying sense expressive of confirmation at the end of hymns and prayers in the Vedic writings and corresponds with the word 'Amen'.

[PECULIAR MEANINGS OF OM.]

21. The following meanings are expressive of certain attributes of the Deity and have little or no connection with the etymology of the word :—

22. *Om* denotes the creative power of God in Çankara's scholium.

23. Patanjali takes it as denotive of God himself, and others as a denotation of the Supreme God.

24. *Om* is the verbal symbol of *Brahma* signifying the Universal Spirit.

25. Greatness of *Brahma* expressive of the vast magnitude of *Brahma* is denoted by the word *Om*. (Cowell's *Maitri Upanishad*, IV. 4. p. 253).

26. '*Om*' says the *Māṇdukya Upanishad*, 'is the means (symbol) leading to *Brahma*'. It is known in all the *Vedāntas* as the best means towards the accomplishment of one's adoration. (Mitra's *Chhândogya Upanishad*, p. 5, note).

27. It signifies immutable, undecayable, imperishable, indestructible and immortal.

28. *Om*, the symbol of God, is said to be the knowable, because every part of its circumference is equidistant from the central observer. It means eternal, because its circular form is the representation of eternity, having neither its beginning nor end ; so it is the symbol of infinity, the circle being described by an infinite line.

29. *Om* comprises the first and last of all things, because everything proceeds from its centre as its source and returns to that centre as its reservoir.

30. It also signifies the first, last and midst of things from its being uttered in the beginning, middle and end of prayers and recitals of sacred hymns according

to the ordinance which says that *Om* is to be repeated thrice at every recital in the beginning, middle and end.

31. The word *Om* is used in peculiar and various sense in the *Vedas* and *Ve-dānta* implying adorable, burden of a song, commanding, assenting and beginning.

32. It is multinominous :—'*Om* is Brahma, it is immortal, it is light, it is truthful and a portion of holy light. It is the sun, the truth, the *Yajus*, devotion, fire, wind and air'. It is the moon, strength, immortality and the means of attaining Brahma. (*Maitrī Upanishad* VI. 35).

33. *Om* is 'a being' at large, to be significant of 'all things', and it includes all things.

[THEOLOGICAL MEANING OF OM.]

34. When this mystic word *Om* is looked upon on a theological point of view it will be perceived that according to the *Monads* of the monotheistic creeds the word comprises the following :—Speech or voice ; sound and word ; Brahma ; fire and its splendour ; light ; lightening ; Brahman light, or pure intelligence ; water ; *rasa* (moisture), flavour, taste, relish and love ; ambrosia ; honey and all sweets ; *Udgītha* of the *Sāma-Veda* ; breath ; sun ; Supreme Spirit or Universal soul (*Paramātmān*) ; mind, self-consciousness or *Akaṁkāra* of *Sāṁkhya* ; corporeal body ; vehicle ; raft ; arrow ; a bridge. It is adorable.

35. The signification of *Duads* according to the Dualistic theories may be thus summarised :—A couple ; the couple of the *Udgītha* and *Praṇava* ; the Brahma with and without the attribute conjointly ; two pronunciations—*Svaratī* in the *Rig-veda* and *Svara* in the *Yajurveda* ; two souls—the individual and the undivided or Universal soul ; spirit and matter ; male and female ; the cause and effect, dynamic and energy respectively ; the subtle elements (*Sūkṣma-tanmātra*) and the gross elements (*Sthūla-bhūta*) ; the two state of soul—knowledge and ignorance ; the two states of knowledge—*Vijnāta* (known) and *Avijnāta* (unknown) corresponding with two others—the manifest and unmanifest (*Vyaktā-vyakta*) ; the two states of life—knowledge (*Jñāna*) and the action (*karman*) corresponding to theory and practice. The *Om* has also geometrical and logical use which are too abstruse to be explained in this short summary.

36. The *Triad* of the Trinitarian system comprises the following :—the three *Vedas*—the *Rik*, *Yajus* and *Sāman* ; three *guṇas*. (qualities)—excellence, passion and darkness ; the three worlds—heavens, the earth and infernal regions (which were subdivided into twenty-one) ; the three states of things—the creation, preservation and destruction, or philosophically called evolution, sustentation and dissolution ; the three agencies of these, personified as *Brahman* the creator, *Vishṇu* the preserver and *Śiva* the destroyer ; trisex divinity which is composed of three genders, masculine, feminine and neuter ; the three elemental forms—fire, wind and sun ; the three sacrificial fires called the *Dakṣiṇa*, *Gārhapatya* and *Āhavanīya* ; triple learning contained in the three *Vedas* ; the three intelligences—mind, intellect or reason and the conscious soul ; the three times—present, past the future ; the three aliments—food, water and moon ; the mental powers—the mind, intellect and consciousness as the spiritual manifestations of the Invisible spirit ; the three Vital airs—those of respiration, circulation and secretion ; the three feet of Divine soul which are

the different essence or personality of the Divine soul in its three states of universality, individuality and external appearances, each of which is subdivided into three states ; the three totals—the emanations of infinite intelligence from the Unity of God—*Sūtrātman*, *Taijasa* and *Hiraṇyagarbha* (Universal soul) ; the specials—*Viçva*, *Taijasa* and *Prājna* (individual souls)—the three emanations of finite souls from Divine Intelligence ; the three externals—*Viçva*, *Vaiçvānara* and *Virāj* are the three manifest and visible forms ; the three forms of devotion—the acts of praising, worshipping and ascribing with attributes ; the triple men whose body, mind and soul are likened to bow, arrow and aim respectively ; the three states of soul—waking, dreaming and its sound sleep ; the three humours of the body—the bile, phlegm and choler or flatulence ; the three *Mātrās* (mode of vowels)—the long, short and prolated ; the accents—acute, grave and circumflux ; the three utterances of speech consisting of letters words and sentences ; the three pronunciations—distinct, indistinct and half-distinct ; the pronunciation of the three *Vedas*—*Svaratī* of *Rik*, *Svara* of *Yajus*, *Svarvatī* of *Sāman* ; the three letters of *a, u, m* (अ, उ, म) agree with the first, second and third word of every triad, that is to say, each to each.

37. The *Tetrads* of *Om* includes the following :—

(1.) (In sciences) the four stages of speech of Orthographers namely, *Dhvani*, *Paçyanti*, *Madhyamā* and *Vaikharī* (ध्वनी, पश्यन्ती, मध्यमा and वैखरी) sounds ; nouns, verbs, prepositions and participles ; the hymns, liturgical precepts, *Brahman* and ordinary language ; the speech of serpents, beasts, birds and vernaculars ; the *Rik*, *Yajus* and *Sāman Vedas* and current language : the language of beasts, wild animals, and musical instruments and soul ; the *Praṇava* and the three *Vyākṛitis* ; the *Rik* sacred to the gods, the *Yajus* relating to mankind and the *Sāman* concerning the manes, and its sound ; the four states of life,—a student, a house-holder, an ascetic and a mendicant ; the four Ages—*Satya*, *Tretā*, *Dvāpara* and *Kali* ; the four castes—*Brāhmaṇa*, *Kṣatriya*, *Vaiçya* and *Çūdra*.

(2.) (In divinity) [*A* (अ) for *āpta* or *vyāpta*—pervading all worlds—represent the divine hypostasis of *Viçva* ; *U* (उ) for *Utkarsha*, i. e., more elevated than *A*, as *Taijasa* than *Viçva* ; *M* (म) for *Māna* or measure as the *Prājna* like a *Prastha* measures the above two]. Then the entire *Om* is the fourth and perfect condition of *Brahma*. Referring to the four states of the soul [*A* for the waking (*jāgrat*) state, when the soul is subject to gross senses ; *U* for the *Svapna* or dreaming state, when the soul is withdrawn from visible objects ; *M* for the *Sushupti* or sound sleeping state, in which the soul is unconscious of itself ;] *Om* is the absolute and perfect state of the soul viewing all in itself.

38. As regards four manifestaions of God, [*A* is the external manifestation of the universal soul in objects ; *U* internal manifestation perceived by the operations of the soul in dream ; *M* unmanifested existence, or the self-consciousness of the soul ;] *Om* is the unmanifested state of the soul and the unmodified and inactive state. As for the four titles of the soul, [*A* *Viçva* or *Vaiçvānara* who abides manifest in the waking state ; *U* *Taijasa*, abiding in dreams and knowing all without objects ; *M* *Prājna*, the perfect wise, abiding in deep sleep ;] *Om* is absolute *Brahma* called *Turiya* which is perfect and all knowing.

39. The fourfold *Tetrads* may be grouped thus :—

(1) *A*—*Āpta* pervading; *U*—*Utkarsha*, exalted; *M*—*Māna*, measure; *Om*—*Brahma*, absolute.

(2) *A*—*Jāgrat*, waking; *U*—*Svapna*, dreaming; *M*—*Sushupti*, sleeping; *Om*—*Sthira*, calm.

(3) *A*—*Vyakta*, external state; *U*—*Antara*, internal state; *M*—*Avyakta*, unmanifested; *Om*—*Ananta*, infinity.

(4) *A*—*Vijva*, the visible world; *U*—*Taijasa*, the thinking soul; *M*—*Prājña*, consciousness; *Om*—*Turiya*, omniscience.

The *Pentads* of *Om* are as follow:—

The five vital airs—*Prāṇa* (respiration), *Apāna* (flatulence), *Vyāna* (circulation) *Udāna* (pulsation) and *Samāna* (assimilation); the five *Koshas* (caverns) or sheaths of the soul—that of the intellect, mind, breathing, subtle and corporal bodies and supreme bliss; the five internal organs—ear, eye, skin, nose and tongue; senses—hearing, sight, feeling, smell and taste; their objects—sound, colour, touch, smell and savour; the five external organs of action—the voice, hands, feet, the organs of generation and secretion; the five elements—earth, air, fire, water and ether; the five classes of ignorance—*Tamas* (obscurity), *Moha* (illusion), *Mahāmoha* (extreme illusion), *Tamisa* (gloom) and *Andhatamas* (utter gloom).

The *sextuples* of *Om* include the following:—the six organs—the nose, tongue, eye, ear, skin and the mind. It is so considered in *Garutama Sūtra* I.—1 and 12; but according to others the mind is not reckoned as an organ; the six seasons; the six flavours; the six musical notes; the six *Vedāṅgas*.

The *Septuples* are formed by *A*, *U*, *O*, *M*, *Vindu*, *Nāda* and *Īśānti* (ultimate). It includes the seven parts of *Virāj* Body. "His head—the heavens; his eye—the sun; his breath—the wind; his centre—the ether; his urine—the water; his feet—the earth; his mouth—the fire." (Weber's *Indian Studien*, Vol. II., p. 107). According to the other accounts the septuple of *Om* also includes the following:—

(1) *Trisaptaka* including the seven spheres of heaven, the seven *Pātālas* (infernal regions) and the seven *Bhuvanas* (earths); (2) *Trisapta* consists of *Sapta Dvīpas* (seven continents), seven oceans and seven planets; (3) the *Saptasvara* (the seven notes emitted by the planetary motions).

The *Octad* is formed by the above seven parts and *Īśakti* or the word *Namas* (नमः). The parts and symbols representing five airs or five organs of action, the mind, intellect and self-consciousness or *Chittva*.

The nine cavities of the body, the abode of *Brahma*, are termed the *Nonads* of *Om*.

The ten—five external, and five internal—organs of the body—the seat of *Brahma*, are called the *Decad* of *Om*.—[For further particulars of *Om*, see Monier Williams' *Indian Wisdom*, Weber's *A. S. Lit.*, and V. L. Mitra's *Prolegomena in Yoga Vāṇīśtha*.]

(b) *Vāsudeva*.—This word has various interpretations. It is an epithet applied to *Krishṇa* as the son of *Vasudeva* of the *Yādava* clan. The author of *Bālaprabodhinī* explains it thus:—'This one dwells everywhere and everything dwells in Him; hence He is called *Vāsudeva*, by the learned'. According to

this interpretation, Vāsudeva implies 'one that is the internal soul and the refuge of all.' For further information, see Bk. IV., c. 3, v. 23, Post.

(c) *Janmādi* [Creation, &c.] includes Creation, Preservation and Destruction.

(d) *Anvayādituratah* [by reason of His.....not].—See Çrīdhara's gloss, 9.

(e) *Svarāt* [(who) shines by Himself].—According to Çrīdhara, it means 'He who is knowledge by nature.'

(f) *Adikavaye* [unto the Primeval poet].—Here it means *Brahman*.

(g) *Veda*.—It is the generic term for the sacred writings or Scriptures of the Hindus, they are supposed to have been revealed by *Brahman*, and after being preserved by tradition during a considerable period, to have been arranged in the present form by Vyāsa. The principal *Vedas* are three in number—The *Rik*, *Yajus*, and *Sāman*, to which a fourth, the *Atharva*, is usually added ; the *Itihāsa* and *Purāṇas*, or ancient history and mythology, are sometimes considered as a fifth.

(h) *Trisarga* [Three-fold Creation].—See Çrīdhara's gloss, 3.

(i) *Param* [Pre-eminent].—According to Çrīdhara it means 'the Supreme Lord.'

[ÇRĪDHARA'S GLOSS—V. 1.]

1. The opening verse explains the nature of the Supreme Lord. Two kinds of attributes are assigned to Him, namely, (A) *Svarūpa* (identified in Him) or (B) *Tatastha* (having reference to His surroundings). Çrīdhara has thrown great light upon this somewhat abstruse verse.

(A) *Svarūpa attribute* :—This refers to the attributes of the Supreme Lord to be found in Himself. Thus the God is existent and full of happiness ; if He is called by the name of Existent or any other attribute to be found in Him, it denotes nothing but the Godhead.

(B) *Tatastha attribute* :—This comprises such attributes in God as have reference to His surroundings. It is of a transitory nature, existing only at a particular time. It signifies some limited action or special quality. For instance, the sense of smelling is an attribute of this earth. But there was no such sense either before the creation or will be any after the destruction of the Universe. This sense is, therefore, existing for a time only, and hence it is a *Tatastha* attribute of the earth. Similarly, the Supreme Lord has the attribute of swaying or supervising over the whole creation, but this attribute is limited to the period as long as the world exists. After its destruction, there will be nothing over which God can exercise His sovereign power ; hence there cannot exist such governing power. The attribute assigned to God, by way of governing over the world during its Creation, Preservation and Destruction, is a limited one, having reference to His surroundings. It may, therefore, be included amongst the *Tatastha* attributes of the Supreme Being.

2. *Vinimayah* [exchange].—It also signifies contrariety or reverse position ; or the manifestation of a thing in a form other than what it really is. The ordinary instance of this can be found in the phenomena of mirage during the extreme heat of the sun, the clay or water appearing like crystal.

3. *Trisargah* [Three-fold Creation].—It comprises the deities, passions and

spirits representing the three attributes of *Sattva* (Excellence), *Rajas* (Passion) and *Tamas* (Darkness). These attributes are collectively and severally called *Māyā* or Illusion.

4. *Tejobāri.....Amrīṣhā* [(Him) in whom the three-fold.....earth].—The meaning of this portion of the verse can be thus summarised :—All errors are untrue; yet they cannot be created without some substantial basis. They cannot exist without such basis. Therefore, all errors must have some sort of real thing as their foundation. Until it is found otherwise, the object which is the creation of such an error and therefore illusory, must be held to be existing; otherwise how is it possible to admit the existence of water in crystal, when under delusion?—at least, such existence of water is always assumed and believed to be true, until the delusion is over. In the same way, the three-fold creation of deities, passions and spirits, although created by illusion and therefore untrue, yet rests on a real thing. What that real thing may be denominated? It is the Supreme Lord; and because the three-fold creation depends for its existence on the Lord, hence it appears to be true for a time, although it is not real.

5. *Amrīṣhā* means real. The word in the text may be also *Mṛīṣhā* which means 'that on which this illusory three-fold creation rests.'

6. *Yatra* [in whom].—This means the Supreme Being is really without any *Upādhi* (condition). If there had been any such condition at all, it would have been mentioned when He is indicated.

7. *Anvayāt*.—It signifies 'By reason of the Supreme Being's existence in all *Artha*, that is to say, the objects of creation.'

8. *Itaratah*.—By reason of exclusion or absence from *Arthetara* or *Akārya* (non-existent objects).

9. *Anvayāditaratah* [by reason of his...not].—The meaning of this can be thus explained :—the Supreme Being is really existent, all other things are non-existent. Yet water-pot and other things are considered existent because of the Supreme Being's existence in them. From this it must be inferred that the cause of a thing follows its effect, such as clay becomes the water-pot.

Whatever is not the effect of a thing cannot be followed by its cause. For instance, the 'flower in the firmament' is an unreal thing; it is not the effect of God who is the cause of all things, hence the real Supreme Lord is absent from such flower. But as all objects of creation have the semblance of existence, they are the effects and the Supreme Lord is their cause; whatever has been considered as existent is His effect. That which is not His effect cannot be the object of creation and it, like the 'flower in the firmament' or 'egg of a horse', is unreal altogether.

There are other ways of explaining this point. *Anvaya*, consequence; *Itara*, exclusion; here also it will be seen by reason of the attribute *sat*, following its peculiar course, the Supreme Being is called the cause, and its exclusion from the objects of creation the latter become the *effects*. For instance, clay and gold are considered the cause, because they follow their effects in the shape of a water-pot and earring, and the latter things, again, by their transformation are considered as distinct from the clay in its external state and gold in

species, hence the water-pot and earring become the effects of the causes—clay and gold.

Again, *Anvaya* signifies 'by reason of whose existence what comes into being,' or considered inversely it means, 'by reason of whose non-existence what does not come into being'. Things, which have material bodies, are subject to creation and destruction, such as water-pots, pictures and other material things of this world. Whatever is not subject to birth has no material body, as the Supreme Being Himself. (See *Jīva's gloss*, 7.)

Taittirīya Upanishad, *Smṛiti*, the *Purāṇas* and many other sacred books of the Hindus have treated the subject at length advocating the principle that all the Universe is created, preserved, and destroyed by the Supreme Being.

[ÇRĪDHARA'S AUTHORITY FROM THE ÇĀSTRAS.]

10. Çrīdhara now quotes some authority in support of his argument :—

'He from whom all the *Bhūtas* (Beings liable to generation) are pro-created, and being generated by whom they are kept alive and being destroyed into whom they enter.' * Again, it is to be found in the *Smṛiti* :—'He from whom all *Bhūtas* have been created at the beginning of *Yuga* (age), to whom they merge after their destruction at the end of the *Yuga* (age) and by whom they are recreated.' †

11. Is it to be inferred from these that the *Pradhāna* or *Puruṣa* of the followers of *Sāṃkhya* should be meditated upon?

No ; the reason being that He is called Omniscient. The *Çruti* says 'That Lord contemplated to create the Universe, and created it'. † Again, in the *Brahma Sūtra* (As) it is heard about the Creator's contemplation, (therefore) he (the *Pradhāna*), for whom there is no word, in the *Vedas*, indicating him, cannot be the cause of this Universe.' §

12. Is then the *Jīva* (sentient being) the object of meditation?—No ; because the Supreme Lord is called *Svarāt* (He who shines by Himself, that is, who is Himself knowledge by nature or the undervived knowledge).

Similarly, *Brahman* is not meant here. The *Ṛik Veda* says, 'In the beginning, *Hiraṇyagarbha* (Brahman) was in existence, He was the only cherisher of the created *Bhūtas* (being)'. §

13. The use of the word *Tene* (spread or revealed) clearly shows that the Supreme Lord had imparted the *Vedas* to the Primeval Poet Brahman. The

* यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत् प्रयन्त्यभिसंविशन्ति ।
(*Taittirīya Upanishad*, III. 1).

† यतः सर्वानि भूतानि भवन्त्यादियुगागमे ।

यस्मिंश्च प्रलयं याति पुनरेव युगक्षये ॥—(*Vishṇu-sahasra-nāma*, v. 11).

‡ स ईक्षत लोकान् नु सृजा इति, स इमान् लोकानसृजत । (*Aiterīya Upanishad* I—1 and 2).

§ ईक्षतेर्नाशब्दम् । (*Brahma-Sūtra*, c. I., s. 1, v. 5).

§ हिरण्यगर्भः समवर्चताये भूतस्य जातः पतिरेक आसीत् । (*Rigveda Samhitā*, 10, 121, 1).

Çruti supports this. The verse which is quoted here is :—‘I, being desirous of salvation, have taken refuge unto Him who had created Brahman and gave Him the *Vedas*.’ *

14. Is it not improbable that being full of knowledge, Brahman had studied the *Vedas* from another individual ? There is no doubt, it is so. Brahman did not study it, but it was revealed to him by the Supreme Lord and the former, in turn, imparted it to the world, by his intellectual power.

Again, the *Çāstra* said, ‘Let that sage be pleased with me who is the remembrancer of the sublime *Çruti* unto the mind of *Ajī* (Brahman) and being sent by whom *Sarasvatī* (word) which has His likeness issued forth from the mouth (of Brahman).’ †

15. Last line of the opening verse is expressive of the meaning of the *Gāyatrī*.

16. Is it not possible for Brahman to understand the spirit of the *Vedas* himself without any aid from others ? No. This accounts for the statement in the text that even the learned men become infatuated in understanding the meaning of the *Vedas*. Hence, Brahman’s knowledge is a derived one. It is evident then that the Supreme Lord, who is Himself the underived knowledge, is the cause of the whole creation. For this reason, He is called Existing, and He is all-knowing ; therefore, He is free from the influence of delusion. Hence, that Lord be meditated upon.

[ÇRĪDHARA’S OPINION AS REGARDS THE GENUINENESS OF THE ÇRĪMADBHĀGAVATA AS A SCRIPTURE.]

17. Çrīdhara is of opinion that the *Çrīmadbhāgavata* is a sacred book on theology as its opening verse had been commenced with a part of the *Gāyatrī*, which is figuratively called as the mother of the *Vedas*. Regarding its genuineness as a Scripture, he cited several texts. The *Matsya Purāṇa* says, ‘The book in which the propagation of religion hath been described, because the *Gāyatrī* hath its influence over it, is called *Bhāgavata* which containeth the narrative about the killing of *Vṛitrāsura*. He, who on the full-moon day of the month of *Bhādra*, after writing that book, maketh a gift of it with a lion made of gold, gaineth Salvation. It has been described that the book containeth eighteen thousand verses.’ ‡

There are numerous descriptions of the *Çrīmadbhāgavata* in other *Purāṇas*. One of which (*Vāmana*) runs thus :—‘The learned persons know that to be *Çrīmadbhāgavata* which containeth eighteen thousand verses consisting of

* यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च दृष्टिषीति तस्मै । तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ (*Çvetāçvatara Upanishad* c. VI., v. 18).

† प्रचीदिता येन पुरा सरस्वती वितन्वताजस्र सतीं स्मृतिं हृदि । खलक्षणा प्रादुरभूत् किलास्यतः स मे ऋषीणाष्टमः प्रसीदताम् ॥ (*Çrīmadbhāgavata*, Bk. II., c. 4, v. 22).

‡ यथाधिकृत्य गायत्रीं वर्ण्यते धर्मवित्तरः । इवामुख्योपेतं तद्भागवतमिष्यते ॥ लिखित्वा तत्र यो दद्याद्भस्मसिद्धिसमन्वितम् । प्रौढपद्यां पौर्णमास्यां स याति परमं पदम् । अष्टादश-सहस्राणि पुराणं तत् प्रकीर्तितम् ॥ (*Matsya-Purāṇa*).

twelve books and [the description of Hayagrīva, the killing of Vṛitrāsura, and theology, and which is commenced with *Gāyatrī*.] *

Then in the *Padma-Purāṇa*, Goutama said to Ambarīsha, 'O Ambarīsha, if thou desirest to be released from this world, then do thou always hear the *Bhāga-vata* described by Çuka and also recite the same by thy mouth.' †

[JIVA GOSVAMIN'S GLOSS.—V. 1.]

1. *Param* [Pre-eminent].—Here it means the Supreme Lord and not the *Brahma* of the Vedāntists, who is *Chūt* (knowledge) by Himself. Had the word been meant to imply sentient being, then the word '*Dhīmāhi*' (meditate upon) could not have been used, because in case of non-distinction between the Supreme Lord and the sentient being, there cannot be any distinction between *Dhyātṛi* (meditator), *Dhyeya* (the object of meditation) and *Dhyāna* (meditation).

2. *Tejovārimṛdāṃ* [Light, Water, and Earth].—To whomsoever the three-fold creation is ascribed is called the Supreme Lord who is the content of the Universe. It may be asked, is the Lord animate or inanimate ? If He is inanimate then it must be admitted that it is only the sentient being (*Jīva*) who ascribes to Him all objects of the Universe. If He is the illusive ascriber then the content God can not have any relationship with the contained—the objects of the Universe. But these objects may have some connection with the sentient being who ascribes all the illusory objects to God. The example of mirage explains the point. A person under the influence of illusion sees water in a mirage. Here, there is no real connection with water and the light in the shape of a content and the contained, but with the man so deluded by mirage ; water being in this case the creation of his deluded mind. But there is no reason for such a doubt whether the Supreme Lord is animate or inanimate, inasmuch as immediately after by the use of the word '*Abhīnah*' (knowing) it is admitted that God is *Chetana* (animate Being).

3. *Svarāt* [who shines by Himself].—It means knowledge by nature, that is, underived knowledge. It should not be apprehended that because He is knowledge Himself, he can not be knower. But it is evident that one can be both knowledge and knower. For instance, a lamp is a light itself, and at the same time it enlightens other objects also. Hence, there can be no reason for doubt of the Supreme Lord's being the knowledge and the knower.

4. *Yatra* [in whom].—As sentient being is liable to error by reason of ignorance or influence of *Māyā* (illusion), so it may be imagined that the Supreme Lord is full of error on account of the *Upādhi* (condition) which is the totality of all illusions or ignorance. With a view to remove this doubt, it has been said by the word *Yatra* that the Supreme Lord is free from illusion.

5. *Dhāmnā* [(inherent) Power].—That which is the cause of the natural intellectual powers or knowledge. Had this word been meant to apply to the

* यन्मोऽष्टादशसाहस्री द्वादशस्कन्धसम्मितः । हयग्रीवब्रह्मविद्या यत्र ब्रह्मवक्ष्यता । गायत्र्या च समारम्भस्तर्हि भागवतं विदुः ॥ (See *Jīva's gloss*, 24.)

† अन्वरीष शुक्लप्रोक्तं नित्यं भागवतं शृणु । पठस्व स्वमुखिनापि यदीच्छसि भवत्त्रयम् ॥ (*Padma-Purāṇa*).

Svarūpa attribute of the Supreme Lord, that is to say, the attribute which has no reference to His surroundings, but is inherent in Him, then, there would have been no necessity of using the words '*Dhāmnā*' and '*Svena*' together ; the reason being, Jīva Gosvāmin contends, that if the Supreme Lord is the *Jñāna* (knowledge) itself, then the word *Dhāmnā*, is a surplusage. The application of the word '*Dhāmnā*' clearly shows that He is not the knowledge Himself. If it is contended that knowledge is not His power but *Upādhi* (condition), then also the use of the word '*Dhāmnā*' would have been sufficient to indicate His attribute and not '*Dhāmnā*' and '*Svena*' together. It should be noticed that as regards the inherent attributes of God, He is knowledge Himself, and for the attributes referring to His surroundings knowledge is His power ; so there is hardly any real contradiction.

6. *Kuhaka* [delusion].—The state of being subdued by the error of *Māyā* (illusion). In the case of the mirage, &c., it may be contended that water pre-existed at the time of the occurrence of delusion by which a man may mistake the element as a crystal. Similarly, all the objects of creation are in existence from time immemorial, and they are now only attributed to the Supreme Lord as their Creator. With a view to refute this contention the author has said '*Anvayāditārataḥ*' (by reason of His present in all that is and absent from all that is not), showing that this Universe has come into existence from the Supreme Lord. It is His creation and '*Anvaya*' and '*Itara*' are its causes.

7. *Anvayāditārataḥchārtheshu*.—The first meaning according to Ćrīdhara, as stated before, comprises that the Supreme Lord is the cause of all things by reason of His existence in them and non-existence in things which are not created by Him, such as 'flowers in the firmament,' &c. The word *Arthetara* (non-acts or non-existent objects) is not in the text but it can be inferred from the word '*Itara*' used therein. The examples cited for *Arthetara* are 'flowers in the firmament,' &c.

The second and third interpretations of Ćrīdhara imply that God is the cause and the whole creation is His effect. Therefore, according to the second interpretation, *Artha* includes both cause and effect. That which is styled as cause must have both causative and effective condition. All effects shall be distinct from each, and the causes shall also remain separate from the effects. The Baudha doctrine of 'all voidness' (शून्यवाद) and that of 'beginning' (आरम्भवाद) of the *Naiyāyikas* had been refuted by the ascertainment of the principle of cause and effect. The foregoing arguments are advanced only for those who solely depend upon reasoning as the basis of ascertaining truth. But for those who ascertain truth internally, that is to say, by meditation and without invoking the assistance of external reasoning, Ćrīdhara has cited verses from the *Ćruti* as already quoted in his gloss ; and whatever doubt the latter had entertained by the examples about mirage regarding God being animate, has been removed by the quotation from the *Ćruti*. The *Sāṃkhya* doctrine of *Prakṛiti-Puruṣa* is also refuted.

8. *Abhijñāh* [Omniscient].—It may still be imagined that the cause of the Universe, the Supreme Lord, is inanimate and to remove this doubt He is called Omniscient ; that is to say, He is described in the *Ćāstras* to be full of know-

ledge. The word 'Ikṣhaṇa' (contemplation) mentioned in Çrīdhara's gloss conclusively shows that the Lord is knowing. (See Çrīdhara's gloss, 11).

9. *Ikṣhaternācābdam.* *—The meaning of this *Sūtra* (Aphorism) mentioned in Çrīdhara's gloss is thus explained :—The *Pradhāna* of the *Sāṃkhya* doctrine cannot be the cause of this Universe, the reason being that no trace can be found for such a doctrine in the *Vedas*. There is no doubt the word *Pradhāna* has been mentioned in several places of that great Scripture, but it does not signify anything by which it can be inferred that *Pradhāna* is the cause of the whole creation. Besides, the power of contemplation is the characteristics of the animate being. The *Pradhāna* is inanimate, hence the inference of contemplative power in it is beyond possibility.

10. It may be urged that let the cause, to which the three-fold creation is ascribed, be inanimate, but the ascribing being is animate, and therefore, all-knowing. The text of the *Çruti*, where it is said 'I shall be many,' is attributed to *Jīva* (sentient being). Çrīdhara said 'Let then *Jīva* be the cause of the Universe.' He, however, came to the conclusion in the negative. Hence the Supreme Lord is the fountain-head of all knowledge.

11. It was also asked by Çrīdhara, is Brahman possessed of underived knowledge? But he himself decided that Brahman did not possess such knowledge, his knowledge of all things being derived from the Supreme Lord. It is thus established that God is possessed of the underived knowledge Himself and therefore capable of imparting knowledge to other beings. He has also the power to direct the sentient beings to salvation. He is ascertained to be 'existent' as by His existence in everything the whole objects of creation exist.

12. In short, the sum and substance of the opening verse is that the author of the *Çrīmadbhāgavata* enjoined meditating upon the Supreme Being who is the Creator, present in everything, free from all defects, full of underived knowledge and Giver of salvation.

13. *Çātrabhāṣya* supports the view that the Supreme Lord has underived knowledge and other attributes ascribed to Him, which attributes have been thus described :—'He hath no hand and no feet, yet He is the receiver (of things) and runeth fast. He hath no eyes, yet He seeth. Earless, yet He heareth (every sound) ; and He knoweth every knowable thing, yet no one can know Him. Wise men call Him the foremost and the greatest of all beings. He hath no body and no organs. He hath no equal, and there is nothing to be seen greater than He. But His sublime and diverse power and His natural knowledge, strength and action are heard (from the *Çāstras*). † (Cited from *Çvetāçvatara Upanishad*, c. III., v. 19 and c. VI., v. 8).

14. The *Advaitavādins* (non-dualists) urge that if the object of knowledge is existent, the knower should also be considered so. The three-fold creation is

* ईक्षतेर्नाशब्दम् । (*Brahma Sūtra*, c. I., s. 1, v. 5).

† अपाणिपादौ जवनी यद्हीता पश्यत्यचक्षुः स श्रूयतीत्यकर्णः । स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्रं पुरुषं महान्म् ॥ (*Çvetāçvatara Upanishad*, c. III., v. 19). न तस्य कार्यं करणञ्च विद्यते न तत्समस्याभ्यधिकश्च दृश्यते । परास्य शक्तिर्विविधैव श्रूयते खामाविकी ज्ञानबलक्रिया च ॥ (*Çvetāçvatara Upanishad*, c. VI., v. 8).

the product of ignorance. It is impossible to class ignorance either as existing or non-existing thing. In fact, however, it is illusory. It is quite apparent, therefore, that the sentient being, on account of its ignorance, is quite distinct from God. Hence, the sentient being has no reality. As it is not real, it cannot have knowledge or any other power of similar nature.

15. The followers of *Vishṇu* admit all these, but say, 'Let the knowledge, by which the objects of the creation appear untrue, be false, but the knowledge, by which it is concluded that they are false, is true'. Again, there being no other cause for the creation of this Universe ; God is admitted to be its Supreme Cause. It is self-evident that this cause has its natural power. On account of this power the Supreme Lord exercises authority over all His creation.

16. *Tene Brahma Hridā* [revealed, by His heart, &c.].—It may be asked how is it possible that the Supreme Lord can have heart in Him ? Jīva Gosvāmin answers this question. He commenced by quoting the following from the *Ṛuṭi* :—'The breath of this Great immortal Being is the *Ṛik*, *Yajus* and *Sāman* *Vedas* and other Scriptures.' * '(In the beginning) there was no existing or non-existing thing (of this world)'. † How then breath of God can be in existence ? It only expresses some supernatural thing attributed to Him, quite distinct from the worldly idea of such a thing. In the same way His heart can be explained ; such heart is not like human heart, but something superhuman. Hence, there is no contradiction in saying that God has no body, and yet to ascribe to Him, that He has His heart. This supernaturalism in the Supreme Lord can be further inferred by referring to the description, in the second Book of the *Ṣṛimadbhāgavata*, regarding the abode of *Vishṇu* which is said to be a place 'where there is no illusion' ; ‡ or in the tenth Book, where it is related that 'He showed to the milk-men His abode free from darkness'. || In all these cases the worldly idea of an abode or the secular conception of body, mind, heart, &c., should be removed from the mind with a view to conceive such thing in the Supreme Lord. The really meditative sages feel extreme pleasure in the glory of His power, which is eternal. Hence, the Lord is adorable for gaining the knowledge of truth regarding Him by wise men who are under the influence of His *Māyā*.

17. *Dhīmahī* [meditate upon].—This is a part of the *Gāyatrī*. The whole of the *Gāyatrī*, which is the foremost of all the *Mantras* and the mother of the *Vedas*, cannot be reproduced in a Hindu Scripture which may be read by persons who are not entitled to read the *Vedas*.

18. *Janmādyasya Yatah* [from whom are the creation, &c.].—represents the *Pranava*—*Om* of the *Gāyatrī*, which has the same signification.

* मङ्गली भूतस्य निश्चितमेतद्व्यवृद्धिः । (*Vṛihadāranyaka Upanishad*, c. II., s. 4, v. 10).

† नासदासीन्नी सदासीत् । (*Rigveda Samhitā*, 10, 129, 1).

‡ न यत्र माया । (*Bhāgavata*, Bk. II., c. 9, v. 10).

|| दर्शयामास लोकं खं गोपानां तमसः परम् । (*Bhāgavata*, Bk. X., c. 28, v. 14).

19. *Yatra Trisargah* [in whom the Three-fold Creation]—is corresponding to the remaining part of the *Gāyatrī* called the three *Vyākṛitis* (भूः, भुवः, स्वः).

20. *Svarāt* [who shines by Himself].—It signifies great splendour, light or lustre, such as is expressed by the sun.

21. *Tene Brahma Hṛidā* [revealed, by (His) heart, the *Veda*].—The object of this sentence is to show that the Supreme Lord gave intellectual powers to human being for meditating upon Himself. The fact that He is light itself, is also established by the *Brahma Sūtra* (aphorism, c. I, s. 1, v. 20). It is this Being who has no beginning and no end, and who is adorable. The *Agni Purāṇa* contains text, supporting the view that the Supreme Being signifies the meaning of the *Gāyatrī*, and in several places of the *Çrīmadbhāgavata*, this point will be discussed. For further information, see the *Paramātma-Sandarva*.

22. *Dharma-vistara*.—Here it means *Parama Dharma* (great religion). (See note, Bk. I., c. 1, v. 2).

23. *Vṛitrāsura-Vadhopeṭam*.—This refers to Çrīdhara's note as regards the killing of Vṛitrāsura who was originally very pious and devoted to the Lord. The narrative about the killing of Vṛitrāsura and description of his character are some of the main features of the *Çrīmadbhāgavata*.

24. *Purāṇāntare* [in another Purāṇa].—Here it means the *Vāmana Purāṇa*. (See Çrīdhara's note, p. 13. ante).

25. *Brahmā-Vidyā*.—The knowledge of Brahma signifies the knowledge of *Nārāyaṇa* (*Vishṇu*). It cannot be otherwise as the killing of Vṛitrāsura is mentioned.

26. *Hayagrīva*.—It means the horse-headed Dadhichi. It is said, this sage diffused the knowledge of *Nārāyaṇa* in the world. He has been described to be horse-headed in the sixth Book of the *Çrīmadbhāgavata*. *

(N. B.—Some of the above notes have reference to Çrīdhara's gloss only.)

[REFERENCE TO THE ÇRĪMADBHĀGAVATA IN ANCIENT BOOKS.]

27. The *Matsya-Purāṇa* says 'That book is called the *Bhāgavata* which contains about the description of the beings in human shape, yet superhuman, who came into existence in the period of *Sārasvata*. †

28. *Ashṭādaśasahasrāṇi*.—Jīva Gosvāmin cites *Matsya Purāṇa*, c. LIII., v. 21, showing that the *Çrīmadbhāgavata* contains eighteen thousand verses. (See notes, pp. 1 and 13. ante).

29. The *Çrīmadbhāgavata* is said to be a favorite book of the Supreme Lord and it meets the religious wants of all worshippers. Gautama said to Ambarīsha in the *Padma-Purāṇa* :—'O Lord of the land, thou readest in the presence of *Hari*, *Bhāgavata Purāṇa* and narrative about the King of the demons, Prahlāda'. ‡

* यज्ञाञ्जलिरी नाम । (*Çrīmadbhāgavata*, Bk. VI., c. 9, v. 52)

† सारस्वतस्य कल्पस्य मध्ये ये सुनरामराः । तद्वृत्तान्तीदृवं लोके तच्च भागवतं श्रुतम् ॥ (*Matsya-Purāṇa*, c. LIII., v. 21.)

‡ पुराणं त्वं भागवतं पठसि पुरतो हरिः । चरितं दैत्यराजस्य मद्भास्य च भूपते ॥ (*Padma-Purāṇa*.)

30. Again, the following was said by Gautama to Ambarīsha, 'It is necessary to keep up night, hear the narrative of *Vishṇu*, *Ġitā* and thousand names (of *Vishṇu*), and read with care the *Purāṇa* (*Bhāgavata*) described by *Çuka* for pleasing the Lord.' *

31. The following will be found regarding this sacred book in the *Skānda-Prahlāda-Sāṃhitā* describing about *Dvārakā* :—'That man, with his family reacheth the feet of *Hari*, who keepeth up night and readeth with devotion the *Çrīmadbhāgavata* in His presence.' †

32. *Garuḍa-Purāṇa* says :—'It is very complete. It is the meaning of the *Brahma-Sūtras* (aphorisms of *Brahma*) and the ascertained meaning of the *Mahābhārata*. Being embellished by the meaning of the *Vedas*, it is the commentary of the *Gāyatrī*. It is called the *Çrīmadbhāgavata*, (which is) like the *Sāma-Veda* amongst the *Purāṇas*, spoken by the Supreme Lord Himself, and contain- ing twelve Books, (many) hundred chapters and eighteen thousand verses. ‡

33. *Brahma-Sūtrānāmarthah*.—This is meant to signify that *Çrīmadbhāgavata* is an auspicious commentary on the *Brahma-Sūtra*.

34. *Bhāratārtha Vinirṇayah*.—This means that from which the meaning of the *Mahābhārata* can be fully ascertained ; because by reading the *Çrīmadbhāgavata* men can get an idea of the purport of the *Mahābhārata*. It can be better explained by signifying 'that in which the meaning of the *Mahābhārata* is fully ascertained like that of the *Vedas*.'

35. *Gāyatrī-bhāṣyārūpah*, &c.—In Bk. XII, c. 6, v. 69 of the *Çrīmadbhāgavata*, the sun has been invoked by the words 'Om *Namah*,' &c., signifying that it is the meaning of the *Gāyatrī*. There the sun has not been adored as a Being distinct from the Supreme Lord. Hence there is no contradiction in saying that the sun and the *Çrīmadbhāgavata* are both the meaning of the *Gāyatrī*.

36. In Bk. XII, c. 11, v. 29 of the *Çrīmadbhāgavata*, *Çaunaka* said, 'Say unto us, reverentials, the *byūha* (ब्यूह) of *Hari*, the soul of the sun.' ||

37. The word '*Bhargva*' (भर्ग) does not refer to the sun alone, but to others also, as will be seen from the word *Vareṇya* (वरण्य) in the *Gāyatrī*, and *Parah* in the verse under notice, both of which words refer to the Supreme Lord. 'Behold', says the *Agni-Purāṇa*, 'that Being in the orb of the sun by meditation. He is the great desirable *Vishṇu* who is true, and all beneficial *Brahma*.' §

* रात्रौ तु जागरः कार्यः श्रोतव्या वैष्णवी कथा । गीता नामसहस्रस्य पुराणं शुकभाषि- तम् । पठितव्यं प्रयत्नेन हरिः सन्तोषकारणम् । (*Padma-Purāṇa*).

† श्रीमद्भागवतं भक्त्या पठते हरिसन्निधौ । जागरे तस्यदं याति कुलवृन्दसमन्वितः ॥

(*Skānda-Purāṇa*).

‡ पूर्णः सोऽयमतिशयः । अर्थोऽयं ब्रह्मसूत्राणां भारतार्थविनिर्णयः ॥ गायत्रीभाष्यरूपोऽसौ वेदार्थपरिच्छिन्नः । पुराणानां सामरूपः सचाङ्गवलीदितः ॥ द्वादशस्तम्भयुक्तोऽयं शत- विच्छेदसंयुतः । अष्टोष्टादशसाहस्रः श्रीमद्भागवताभिधः ॥ (*Garuḍa-Purāṇa*).

§ बृह नः षड्विधानानां ब्यूहं सूर्यात्मनो हरिः । (*Çrīmadbhāgavata*, Bk. XII, c. 11, v. 29.)

§ ध्यानेन पुरुषोऽयं द्रष्टव्यः सूर्यमण्डले । सत्यं सदाशिवं ब्रह्म तद्विष्णोः परमं पदम् ॥

(*Agni-Purāṇa*).

[SUPERIORITY OF THE ÇRĪMADBHĀGAVATA OVER ALL OTHER SCRIPTURES.]

38. The *Çrīmadbhāgavata* is a Scripture by which the Supreme Lord can be ascertained. *Çrī* (श्री) (beauty, pleasure, wealth, &c.,) with the affix *Matup* (मतुप्) makes *Çrīmat* (श्रीमत्). Its combination with the word '*Bhāgavata*' (भागवत्) completes the compound word '*Çrīmadbhāgavata*'. It is used together like many such words in the Sanskrit language. For example, *Nīlot-pala* (नीलोत्पल) which always signifies blue lotus. Similarly, by the use of the word *Çrīmadbhāgavata*, the idea of the essence of eternal power, greatness or beauty is associated with it. It is written as a compound word in this book as well as in the *Garuḍa-Purāṇa*, *Skanda-Purāṇa* and also by the commentators. *

39. So, if the word '*Bhāgavata*' alone occurs anywhere, it is a mere contraction of the full compound word, *Çrīmadbhāgavata*. For example—the proper name *Satyabhāmā* (सत्यभामा) is written as 'Bhāmā' (भामा). The *Çrīmadbhāgavata* is considered the greatest of the *Purāṇas* as *Sāman* amongst the *Vedas*.

40. It is, therefore, ascertained that the *Çrīmadbhāgavata* is the 'Crest-gem' of all Scriptures, and *Çrīdhara* has rightly said that it is enthroned in a 'golden throne'. The *Skanda-Purāṇa* has enjoined :—'What is the necessity of a person's collecting hundreds and thousands (many) of other Scriptures, if there is no *Çrīmadbhāgavata* Scripture in his house in this *Kali* Age? The *Brāhmaṇa*, who has no *Çrīmadbhāgavata* Scripture in his house in this *Kali* Age, is worse than a *Chandāla* (dreg of the people) and how is he then to be known as a *Vaiṣṇava* (the follower of *Vishṇu*). O *Brāhmaṇa*, O *Nārada*, wherever the Scripture *Çrīmadbhāgavata* is, *Hari* cometh there with the gods. O sage, the man, who, being self-subdued, readeth, every day, the verses of the *Çrīmadbhāgavata*, gaineth the fruit (which can be derived from reading) the eighteen *Purāṇas*.' †

41. In verse 45 of the third chapter of this Book, '*Çrīmadbhāgavata*' has been likened to the sun, which means that, by its own extreme light, it enlightens humanity with the real meaning of all other Scriptures. ‡

Therefore, *Çrīmadbhāgavata* is for consideration of those who are desirous of gaining knowledge about the Supreme Lord.

[THE EXTANT COMMENTARIES AND DISSERTATIONS OF THE ÇRĪMADBHĀGAVATA.]

42. The following compilations are still in existence :—(a) commentaries—

* श्रीमद्भागवते सहासुनिक्रते । (*Çrīmadbhāgavata*, Bk. I., c. 1, v. 2.)

यस्योऽष्टादशसहस्रः श्रीमद्भागवताभिधः । (*Garuḍa-Purāṇa*.)

श्रीमद्भागवतं भक्त्या पठते हरिसन्निधौ । (*Skanda-Purāṇa*.)

श्रीमद्भागवताभिधः । (*Çrīmadbhāgavata*, Bk. I. c. 1, v. 1, *Çrīdhara's gloss*.)

† शतशीत्य सहस्रैश्च किमन्यैः शास्त्रसंग्रहैः । न यस्य तिष्ठते गेहे शास्त्रं भागवतं कलौ ॥
कथं स वैष्णवो ज्ञेयः शास्त्रं भागवतं कलौ । गृहे न तिष्ठते यस्य स विप्रः श्वपाचमः ॥ यत्र
यत्र भवेद्भिर् शास्त्रं भागवतं कलौ । तत्र तत्र हरिर्याति त्रिदशैः सह नारदः ॥ यः पठेत् प्रयतो
नित्यं श्लोकं भागवतं मुने । अष्टादशपुराणानां फलं प्राप्नोति मानवः ॥ (*Skanda Purāṇa*.)

‡ कलौ नष्टशानेय पुराणार्कोऽपुनोदितः । *Bhāgavata*, Bk. I., c. 3, v. 45.)

Çrihanumad-Bhāṣhya, *Vāsanā-Bhāṣhya*, *Sambandhokti*, *Vidvatkamadhēnu*, *Tattva-
dīpikā*, *Bhāvārthadīpikā*, *Paramahamsapriyā*, *Çukakṛīdaya*, &c. (b) The Disser-
tations on *Çrīmadbhāgavata*—*Muktāphala*, *Harilīlā*, *Bhaktiratnāvalī*, &c. The
Çrīmadbhāgavata has been highly praised in the works of Hemādri, and in
the *Pariçeshakhaṇḍa*, the religion inculcated in the *Bhāgavata* is the religion
for the *Kali* Age. It has also been mentioned in the *Sanvatsara-pradīpa*, when
discussing the point how men are to be saved from the evil effects of this
vicious age. Again, in the *Muktāphala*, where Hemādri is quoted, it will be
found that 'the *Vedas* like masters, the *Purāṇas* like friends, Poetry like dear
one (wife) teach knowledge unto men ; but *Çrīmadbhāgavata* teaches know-
ledge in a manner in which all these characters are combined'. *

From all these authorities it will be seen that the religion of the *Çrīmad-
bhāgavata* is the greatest of all religion which has been more clearly indicated in
the next succeeding verse.

[THE LEADING DEITY OF THE ÇRĪMADBHĀGAVATA.]

43. Now, who is the leading Deity that is referred to in the *Çrīmadbhāga-
vata* ? Jīva Gosvāmin very ingeniously explains this point. He says that as
by the use of the word '*Bhagavat*' in the *Vishṇu Purāṇa* the Supreme Lord is
meant, so in the *Çrīmadbhāgavata*, dealing with the narrative of Kṛishṇa, every-
thing has reference to Him. 'This Human-bodied, great Lord is the wording
of the *Purāṇa* ; 'for this reason Kṛishṇa is the great God, (therefore) He should
be adored.' †

44. According to the *Gopālītāpanīya*, *Upanishad*, *Para*-signifies Çrīkṛishṇa ;
hence the meaning of *Param Dīmahi* (meditating upon the Pre-eminent)
means 'meditating upon Kṛishṇa.'

45. The word *Satyam* (true or existent) is expressive of His inherent
attribute. For it is said in the *Mahābhārata* 'Kṛishṇa exists in truth and
truth exists in Kṛishṇa. *Govinda* (Kṛishṇa), is greater than truth, therefore,
truth is included in the name of Kṛishṇa.' ‡

46. As regards the attributes of Kṛishṇa to be gathered from His surroundings,
Jīva Gosvāmin explains, '*Svena* (own) as 'ownself,' and '*Dhāmna*' as '*Çrīmāthurā*'.
Kṛishṇa's ownself is eternal, therefore, always existent. 'He who hath subdued
all illusion by His eternal abode 'Mathurā,' be meditated upon. The *Gopāl-
ītāpanīya Upanishad* interprets 'Mathurā' as the place, in which exists the essence
of the knowledge of the Supreme Being (Kṛishṇa), by which (knowledge) the
whole Universe is pacified.' ||

* वेदाः पुराणं काव्यञ्च प्रभुर्मित्रं प्रियेव च । वीषयन्तीति हि प्राहुस्त्रिहङ्गावन्तं स्मृतम् ॥

† तस्मात् ऋण एव परी देवस्तं ध्यायेत् । (*Gopālītāpanīya Upanishad*, Pt. I., v. 50.)

‡ सत्ये प्रतिष्ठितः ऋणः सत्यमत्र प्रतिष्ठितम् । सत्यात् सत्यञ्च गोविन्दस्त्वात् सत्यो हि
नामसः ॥ *Mahābhārata Udyogaparvan*, c. LXX., v. 12-13.)

॥ मय्यते तु जगत् सर्वं ब्रह्मज्ञानेन येन वा । तस्माद्भूतं यदयस्यां मयुरा सा निगद्यते ॥
(*Gopālītāpanīya Upanishad*, Pt. II., v. 64.)

47. *Ādyasya*.—This is expressive of the Supreme Lord's *Līlā* (diversion) in this world. The allusion is to the facts that Kṛishṇa, as the incarnation of the Supreme Lord who is always present in Mathurā, Dvārakā and Gokula as the son of Vasudeva as well as Nanda, by His divine will, took birth in the house of Vasudeva.

48. *Itarataṣṭha*.—In another place, that is, in the house of the Lord of Vraja, (Nanda). Here also the allusion is that Kṛishṇa took birth in the house of Nanda as well.

49. *Anvayāt*.—It signifies that Kṛishṇa became submissive as a son of Vasudeva and Nanda; the word *Anvayāt* should be construed with 'yak' following. What is the reason of Kṛishṇa's being submissive to Vasudeva and Nanda? The answer can be inferred from the word 'Artheshu' (in worldly objects) which refers to Kṛishṇa's apparent deception to Kāṁsa and other acts, or it includes acts of the people of Gokula which He caused to be done as His diversions. These are the reasons why Kṛishṇa became submissive to Vasudeva and Nanda.

50. *Abhijñah*—endued with knowledge; therefore, *Svarāt* (shining). He is present by His own men of Gokula. Although, He lives there being loved by His worshippers, yet He is not over-shadowed by the influence of worldly grandeur; hence *Tene* implies that Kṛishṇa by His divine will expressed, in anticipation of Brahman, His glories which are existent, knowing, eternal and full of happiness.

51. *Yat*—for which reason, that is to say, by reason of His superhuman *Līlās* (diversions).

52. *Sūrayah* means His worshippers.

53. *Muhyanti*—on account of too much devotion to Him become free from worldly cares and fears.

54. The word *yat* should be construed with the subsequent sentence. It implies 'from that kind of *Līlā* (diversions).' Jīva Gosvāmin observes that the exchange of light, water and earth actually takes place by reason of such diversions. The lustre of Kṛishṇa's bright face neutralizes the light of the moon. There is another way of explaining the meaning of the word *Vinimayah* (exchange). A luminous thing not only appears glorious itself, but brightens all things around it. In whatever way it is looked, the result is just the same; the character of the things is somehow or other changed. Similarly, it is said, the liquid water becomes hard, and earth and stone become soft and melted by the influence of the sweet tune of Kṛishṇa's lute.

55. *Yatra* [in whom].—In Kṛishṇa.

56. *Trisargah* [three-fold creation].—It means the diffusion of grandeur at Gokula, Mathurā and Dvārakā.

57. *Amṛishā*—really true.

The Religion, loftiest (*a*) and completely divested of deceit (*b*), of the virtuous (*c*) (who are) devoid of envy (*d*), has been described in This beautiful (sublime) *Bhagavata* (which is) made (composed) by the Great Sage (*e*); in this can be (really) learned (*f*) the real thing (*g*), that is productive of good (*h*) and destructive, to the very root, of the Three kinds of Pain (*i*); can the Supreme Lord be ascertained in the heart at once by (any) other (treatise)? (No; but) in This He (can be so) immediately by the righteous men (*j*) desirous to hear (*k*). ².

(*a*) See *Çrīdhara*, 1.

(*b*) „ „ 2; and *Jīva*, 2.

(*c*) „ ... „ 4.

(*d*) „ *Çrīdhara*, 3; and „ 3.

(*e*) *Mahā-Muni* [Great Sage].—This refers to *Nārāyaṇa* or *Vishṇu*, especially considered as the deity who was before the creation of all worlds. It is said that *Nārāyaṇa* at first composed the whole *Çrīmadbhāgavata* in four verses and *Vedavyāsa* developed these verses into its present form. Most of the commentators are of opinion that the Great Sage here means *Nārāyaṇa* and not *Vedavyāsa*. (See *Çrīdhara*, 7, and *Jīva*, 10.

(*f*) See *Çrīdhara* 4; and, *Jīva* 6.

(*g*) „ ... „ 7.

(*h*) „ *Çrīdhara* 5; and „ 9.

(*i*) *Tāpatraya* [three kinds of pain].—There are three kinds of pain or misery, namely, (1) *Ādhyātmika* (spiritual), (2) *Ādhidaivika* (accidental or theological); and (3) *Ādhibhautika* (material).

(1) The pain, which has reference to body, is included in the first division which again may be subdivided into two classes—*external* and *internal*; for instance, if a man is attacked by fever or any other diseases, the pain, which he feels, is *external*; whereas if he wish to be a king, or a rich man, but could not gain his object somehow or other, the pain, which is the consequence of such failure of attaining his object, is *internal*.

(2) The pain, which a man suffers from *Vis major*, is called *accidental*, such as the pain caused by lightening or any other cause coming from God or any other superior force.

(3) The pain, which is caused by any other means of this material world, is called the *material* one, such as pain caused by some ferocious animal or by the acts of thieves, &c. (For detailed information see *Çrīdhara*, 6; and *Jīva*, 8).

(*j*) See *Çrīdhara*, 9,

(*k*) „ „ 8; and *Jīva*, 11.

[ÇRĪDHARA'S GLOSS.—V. 2.]

The object of this verse is to impress upon the readers and hearers of the *Çrīmadbhāgavata* that it is the greatest of Scriptures, enjoining about actions and treating about knowledge and God.

1. *Paramah Dharmah* [great religion] has been inculcated in it. (See, Bk. I., c. 2, v. 8).

2. *Prajñhita-Kaitavah* [completely.....deceit].—The desire and its fruition are compared to deceit. The religion which teaches mankind to adore the Supreme Lord for the purpose of fulfilling any desire, however good, is considered to be deceitful, as there is some idea of selfishness in man when praying Him, not for His sake but for a man's own salvation. The word *Ujjhita* means abandoned, hence devoid. *Pra* means completely. By the use of this prefix it is meant that a worshipper should not have desire even for salvation. Man's only aim should be to adore the Supreme Being and not to pant for a reward, so far as that is concerned he should rely on God. This is the religion of the *Bhāgavata*.

3. *Nirmatsarānām* [devoid of envy].—With a view to show the superiority of this religion by reason of the worshipper's superiority, he is called *Nirmatsara*. The word *matsara* signifies 'he who is unable to see the prosperity of others'; by the addition of the prefix *Nih* (without), the compound word *Nirmatsara* means 'he who is without (devoid of) envy.' For this meaning it is inferred that the religion of the *Bhāgavata* is the religion for the virtuous men who are kind to all beings. Hence, the *Çrīmadbhāgavata* is superior to all the Scriptures which treat about the actions of men.

4. *Vedyam* [can be learned].—The superiority, of this work over all treatises dealing with knowledge, is expressed by the word '*Vedyam*.' *Vāstavam* means real. By reading this great treatise and hearing its recitation men can know about the Supreme Lord who is the only real thing in this world. The thing, again, does not mean that thing as understood by the followers of *Vaiṣeṣhika Darśana*. The word *Vāstavam* can be explained in another way. When it means part of a thing, it means *Jīva* (sentient being); when its power is meant, it is *Māyā*; and when it refers to its action, it implies Universe. These are all things but not distinct from the real thing—the Supreme Lord.

The word *Vedyam* implies 'learned without any attempt', that is to say, 'easily learned.'

5. *Çivadam* [productive of good].—The *Çrīmadbhāgavata* is, therefore, productive of great happiness.

6. *Tāpatrayonmūlanam* [destructive.....pain].—The three kinds of pain include pains arising from the subject, either external or internal; from elements or material causes; and divine influence. The superiority of the *Çrīmadbhāgavata*, over treatises dealing with knowledge, is also shown by the use of this adjective.

7. *Mahā-Munīkṛite* [made.....sage].—As a production of a great author, it is superior to all the *Çāstras*. *Nārāyaṇa* Himself is its author, who originally composed the work in a miniature form, and Vedavyāsa embellished it by compiling a large treatise.

8. *Kimva Parairtavarah*, &c., [can.....hear].—It has now been shown by this sentence that the *Çrīmadbhāgavata* is superior to all other sacred books which treat about God ; hence, it is expressed by this sentence that the Supreme Lord can hardly be comprehended by following the ordinances of any *Çāstra* so easily and quickly as by this Scripture.

9. *Kṛitibhih* [righteous men].—By the use of this word it has been shown that truly religious men can only comprehend the Supreme Lord, because the desire for hearing holy Scripture does not engender without piety.

10. It is clearly established from the foregoing that the *Çrīmadbhāgavata* is the highest, in order of merit, in comparison with other sacred books, hence, it is the duty of every man to read it and hear its recitation.

[JIVA GOSVAMIN'S GLOSS.—V. 2.]

1. It is shown by this verse that the *Çrīmadbhāgavata* is the best of all other Scriptures, and in support of his assertion, Jīva Gosvāmin quotes vv. 6 and 13, c. 2, Bk. I. (*See post*). It teaches about the great religion of the unflinching devotion to the Supreme Lord.

2. *Prajñhita-kaituvah* [completely.....deceit].—As the religion inculcated by the *Bhāgavata* signifies the unflinching devotion to the Supreme Lord, it is called devoid of deceit. The prefix *Pra* (completely) expresses the idea that it is forbidden even to hanker after salvation, and that man should adore God without any self-motive.

3. *Nirmatsarāṇām* [devoid of envy].—*Matsara* means the feeling of being unable to see the good of others by persons who are anxious of fruition of desire, and *Nih* means without, hence it implies those who are without such feeling. According to Jīva Gosvāmin it includes those persons who entertain kindly feeling to animals by refraining from offering them as sacrifices.

4. *Satām* [the virtuous].—It is applied to virtuous men.

5. As the *Çrīmadbhāgavata* explains many points, about which other Scriptures, dealing with actions of men and devotion to God, are silent, it is superior to them on account of those matters also.

6. *Vedyam* [can.....learned].—Çrīdhara has clearly explained this word which also proves its superiority over the treatises dealing with knowledge.

7. *Vāstavaṃ Vastu* [real thing].—The real thing—the Supreme Lord—can be learned from the *Bhāgavata* as it treats about the unflinching devotion to the Lord without recourse to argument and reasoning which are the course followed in other *Çāstras* to teach the knowledge about Him ; hence they are inferior to the *Çrīmadbhāgavata*.

8. *Tāpatrayaṇmūlanam* [destructive.....pain].—The power of the real thing is described by this phrase. The Supreme Lord destroys the pain arising from *Māyā* (illusion) and ignorance.

9. *Çivadam* [productive of good].—Similarly, it is used to imply that the real thing—the Supreme Lord—gives great happiness.

10. *Mahāmuniḳṛite* [made.....sage].—The Supreme Lord is the great sage. He is the 'crest-gem' of all able and great men. The *Çṛuti*, amongst

others, describes Him, 'He becoming sage, fully thought over'. * This Supreme Lord had first composed this book in four verses. (See also Bk. XII., c. 13, v. 18).

The superiority of the work is also established by reason of its author's greatness.

11. *Kimva Parairiṣṭarah* [can.....hear].—There is no harm if all these superiorities be found elsewhere as regards the other *Çāstras*, but the *Çrīmadbhāgavata* is the only Scripture which has the power of effecting immediate communion with the Lord. By following the dictates of other treatises, men may attain salvation somehow or other, but it is the *Çrīmadbhāgavata* which can teach mankind a religion which is not followed for self-motive, but for the unflinching devotion to God. The other religions can lead a man to the path of virtue and effect momentary conception of the real nature of the Supreme Being and a transient communion with Him, but by hearing the recitation of the *Çrīmadbhāgavata* a man can ascertain God eternally and enjoy communion with Him forever. So, there is no question that this Scripture is the greatest of all the *Çāstras*. From the foregoing discussion three things have been ascertained :—

- (1.) God can quickly be ascertained only by the *Çrīmadbhāgavata* ;
- (2.) the real thing—the Supreme Being—is knowable by it ; and
- (3.) the pure religion, devoid of deceit, that is, self-motive, has been taught in it and nowhere else.

[BALAPRABODHINI GLOSS—V. 2.]

It is usual, as regards every *Çastra*, to indicate at the commencement what are called its *Anubandhas* or principal requisites. The author of *Bālāprabodhinī* remarks that in this verse the four *Anubandhas* of the *Çrīmadbhāgavata* have been indicated :—

1. *Adhikārin*s [Persons privileged to read, &c., *Çrīmadbhāgavata*].—The man is privileged, who is free from envy and other faults by the strength of good acts, practised in many (previous) births, and (therefore) of pure mind †.

2. *Vishaya* [Principal topic].—The topic of the '*Bhāgavata*' is the Supreme Lord who is existent, omniscient and full of happiness by reason of His being obtainable by means of hearing, &c. ‡

3. *Prayojana* [The object].—The object, synonymous with necessity, of this Scripture is to gain the greatest happiness after the destruction of all miseries. ||

4. *Sambandha* [The relationship of the topic and object with the treatise].—The topic and the Scripture bear, to each other, the relationship of the ascertaining and the ascertainable, and the object and the Scripture stand in the relationship of the accomplishable and the accomplishing. § (That is to say,

* स सुनिर्भूला समचिन्तयत् ।

† अदानेकजन्मानुष्ठितयुक्तत्वेन मत्सरादिदोषरहितः शुद्धान्तःकरणोऽधिकारी ।

‡ साधनतया श्रवणादिधर्मसत्त्वाप्यतया सच्चिदानन्दात्मको भगवांश्च विषयः ।

|| निखिलदुःखनिवृत्तिपूर्वकपरमानन्दावाप्तिश्च फलापरपर्यायं प्रयोजनम् ।

§ यस्यस्य विषयेण प्रतिपाद्यप्रतिपादकभावः, प्रयोजनेन साध्यसाधनभावश्च सम्बन्धः ।

ascertaining—the topic ; ascertainable—the *Çrīmadbhāgavata* ; the accomplishable—the happiness ; and accomplishing—the *Çrīmadbhāgavata*).

Ah ! Ye (men), appreciative of tastes and thoughtful (of judging their quality), do (Ye) drink, every moment (of life), the Bhāgavata Fruit, of the Purpose-Tree (*a*) of the *Vedas* (*b*), that has fallen on earth from the mouth of Çuka (*c*); (that is) full of ambrosial juice ; and (that is) wholly juice (*d*), even after Ye have reached the Final Beatitude (*e*). 3.

(*a*) *Kalpa-Tarok* [of the Purpose-Tree].—It is a fabled tree growing in the Paradise of Indra, and yielding whatever fruit any one desires. In the text the *Nigama*—the four *Vedas*, have been likened to this tree, as by following the *Vedas*, men can realise every kind of good desire, which lead men from religion, wealth and pleasure respectively to salvation. (See *Çrīdhara*, 3).

(*b*) *Nigama* [*Vedas*].—*Ni* (नि) affirmative prefix, *gam* (गम्) to go, and affix *gha-* (घ) = *Nigama*, by which people go; (here) that which leads a man to the way of attaining the four objects of human life—*Dharma* (religion), *Artha* (wealth) *Kāma* (enjoyment) and *Moksha* (salvation). It is expressive of the *Vedas* collectively. The *Çrīmadbhāgavata* is called its fruit. (See, p. 10, note. 9, Bk. I., c. 1, v. 1, ante; also glosses:—*Çrīdhara* 2, *Jīva* 4, and *Dīpanī*).

(*c*) Çuka, the son of Vyāsa, the narrator of the *Bhāgavata*. (See *Çrīdhara* 5 and 7, *Jīva* 8.)

(*d*) *Rasaṃ* (wholly juice).—(See *Çrīdhara* 14, and *Jīva* 6).

(*e*) *Ālayaṃ* [even...Beatitude].—(See *Çrīdhara* 16).

[ÇRĪDHARA'S GLOSS—V. 3.]

1. It is shown by the preceding verse that the *Çrīmadbhāgavata* is the greatest of all the treatises on religion.

It is now pointed out by this verse that the said treatise is the fruit or essence of all the *Çāstras*, which have been enjoined to be followed with reverence.

2. *Nigama* [*Vedas*].—comprises the four *Vedas*.

3. *Kalpataru* [Purpose-Tree].—As the *Nigama* is productive of all kinds of desires, it is called the 'Purpose-Tree.'

4. *Falam* [fruit].—The *Çrīmadbhāgavata* is called the fruit of such a tree.

5. *Çuka-Mukhāt Galitaṃ* [that has fallen...Çuka].—After the deluge Nārada brought the *Çrīmadbhāgavata* book from the Heaven and gave it to Vedavyāsa, who made it over to Çuka from whom it fell on earth, that is to say, was transmitted in its entirety from one disciple to another, without being in any way contaminated on account of such transmission. Although this verse purports to refer to events already happened, it was in fact relating to incidents which were to occur on some future day from the time when the *Bhāgavata*, was first described, as it had enjoined rules to be followed on some future period.

6. *Amṛita-Drava-Saṃyutaṃ* [full of ambrosial juice].—It is known that the fruit *Bhāgavata* which has fallen on earth from the mouth of Çuka, is very

sweet to taste. In plain language, the word implies that it is very pleasing to read the *Bhāgavata* or hear its recitation.

7. *Çuka* implies sage *Çuka*. (See ante, c of this note).

8. *Amṛitam* [ambrosia]—greatest pleasure or happiness.

9. *Drava* [juice].—That greatest pleasure or happiness is called the juice. The *Çruti* said, 'He is juice. The sentient being feels great happiness by enjoying this juice'. *

10. *Rasikāh* [Ye (men).....taste].—It applies to men who know about or can appreciate taste.

11. *Bhāvukāh* [thoughtful.....quality]—those who are expert in judging qualities of particular kinds of tastes.

12. *Aho* [ah !].—It is an interjection implying astonishment on account of the *Bhāgavata* falling on earth from the mouth of *Çuka* and expressive of its being scarce thing in this world. (See *Jīva*, 5.)

13. *Muhuk* (every moment)—again and again.

14. *Pibata* [drink].—How is it possible to drink a fruit ? (See next).

15. *Rasaṃ* [wholly juice].—Therefore, the fruit is called entirely juice without rind or seed ; that is to say, the whole *Çrīmadbhāgavata* is substantial and useful and nothing of it to be left out as useless. Had the word *Rasaṃ* [juice] been used alone, then, there would have been some apprehension that juice, which is spilt, cannot be drunk. Hence, it is used here as a correlative of the word—*Falaṃ* [fruit].—(See *Jīva* 6).

16. *Ālayaṃ* [even.....Final Beatitude].—The *Çrīmadbhāgavata* is so very useful that its teachings should not be given up even when an individual reaches the state of salvation. *Ā* (आ) means 'that which is included within the boundary' as well as 'up to which the boundary extends' ; and *Laya* (लय) means 'salvation.' Hence, *Ālaya* includes the period when man reaches salvation. (See *Bhāgavata*, Bk. I., c. 7, v. 10).

[JIVA GOSVAMIN'S GLOSS—V. 3.]

1. *Bhāvukāh* [thoughtful.....quality]—those who are the abode of great good.

2. *Rasikāh* [appreciative of tastes]—those who are acquainted with the tastes of love regarding this *Çrīmadbhāgavata*. Jiva Gosvāmin is of opinion that it also means those who have recollection of the events of the present and past life.

3. *Galitām* [fallen on earth]—descended ; that is to say, the fruit *Bhāgavata* has gradually descended from *Baikuntha* to this earth. When the word expresses quality of a fruit it signifies its sweetness by reason of its being well riped, but applying this to a Scripture the word refers to the sweetness of the *Bhāgavata* having reference to the appropriateness of the doctrines inculcated in it.

(N. B.—The allusion is to the falling of a ripe fruit from the branch of a tree. It is generally the case that by such falling the fruit becomes destroyed,

* रसी वै सः, रसं श्रोत्राय लब्धवान्दी भवति । (*Taittirīya Upanishad*, c. II., v. 7).

whereas the fruit *Bhāgavata* has been handed down to mankind from the highest preceptor to different disciples by turns, but it has not been deteriorated in any way).

4. *Nigama-Kalpataroh* [of the 'Purpose-Tree' of the *Vedas*].—The *Vedas* have been compared to a tree, whose branches have reached Heaven. The *Bhāgavata* is its fruit, composed of all juice. Men of this nether-world should drink the juice of the fruit of such a tree.

5. *Aho* [*Ah*].—It is an interjection expressive of gain of something which is rarely obtainable.

6. *Rasaṃ* [wholly juice].—The *Bhāgavata* is not like ordinary fruit consisting of rind and seed, but it is of entire juice ; hence the word *Rasaṃ* is applied here, and it has reference to no other thing. As the *Bhāgavata* relates to the Supreme Lord, so it is needless to say, its juice has the same reference. The absence of rind and seed of the *Bhāgavata* as a fruit of the *Kalpataru* clearly establishes that there is nothing useless in that Scripture.

7. *Bhāgavatam Falam* [*Bhāgavata* fruit].—It is the great fruit of the *Vedas* as men can attain the salvation by following its doctrines, notwithstanding there are other fruits of the *Vedas* which may lead men to final beauty.

8. *Çuka-mukhāt* [from the mouth of *Çuka*].—*Çuka* is called the eternal parrot who lives on the branch of the 'Purpose-Tree.' His mouth is figuratively said to be full of ambrosia. Therefore, the *Bhāgavata* having been recited through the mouth of *Çuka* became sweeter. The *Haryaçrisha Pancharātra* contains the following :—'O Brahman, hark Ye about the essence of things which I am briefly describing. The trees are the 'Purpose-Trees' in which place (*Baikuntha*), (as well as) sweet and good-scented things, flowers and things of whatever kind are devoid of parts which are fit for rejection, but are wholly juice. The rind, seed, hardness, &c., and things fit to be rejected are to be known as material and not immaterial. All material things however are entirely full of juice in this place (*Baikuntha*).'

Om (*a*), in *Naimiṣa* (*b*), the Field of *Vishnu* (*c*), the Sages, having *Çaunaka* (*d*) as their first (foremost), were engaged in performing sacrifice extending over (many) thousand years (*e*), with a view to attaining Him (*f*), who is sung in Heaven and who is shelter or abode of Devotees. 4.

(*a*) *Om*.—It is used here to imply auspiciousness showing the commencement of a Scripture. (*Dipani* ; see also p. 5).

(*b*) *Naimiṣa*.—It is the name of the sacred place on the side of the *Sarasvatī*, whose course has changed with time. The forests of *Naimiṣa* has always been regarded as the favorite abode of ancient sages. It was a hermitage in old days and is a place of pilgrimage at present. Its origin is traced by two circumstances. When the word is spelt with palatal sibilant *ç* (*श*) its origin is explained thus :—In ancient times Brahman left off a mental wheel at the request

of the sages. The wheel rolled on and on, till it came to a spot on the bank of the *Sarasvatī* where it stopped. Since that time the place, where the circumference of the Brahman's wheel became weak and stopped, is called *Nīmiṣa* which is another name of *Nāimiṣa*. But if the word is spelt with the cerebral sibilant *Sh* (ष), its origin is assigned to the fact that the vast *Dānava* force was annihilated within the twinkling of an eye. It is certain, however, that in both cases the same region is intended.

The following description has been given in the *Vāyu-Purāṇa* as regards the origin of this holy forest region. Brahman said to the sages, 'I am about to relinquish the wheel which has been created at my pleasure. That country is fit for religious austerities, where its circumference shall become weak (that is, where it shall stop)'. Saying this and after making, at his will, a wheel (as bright) as the sun and obeisance to the Great God, the Grandsire relinquished it. The *Brāhmaṇas*, being pleased and bending down to Brahman, the Lord of the Universe, went to the place where the circumference of the wheel stopped and since it has got its name *Nāimiṣa*. *

The following reference about the *Nāimiṣa* has been made in the *Varāha Purāṇa* :—'After doing this', the Lord said to the sage Gauramukha, 'the army of the demons were destroyed in a moment in this place, hence it has become known by the name of *Nāimiṣa*. Verily it is very beneficial.' †

(c) *Animisha Kshetre* [field of *Vishṇu*,].—*Animisha* implies *Vishṇu*, for He is always seeing, there being no twinkling in His eyes. The fact is that it is always regarded that knowledge is ever present in Him. *Çrīdhara* is of opinion that men, generally by shutting their eyes on account of twinkling, lose the sight of the external world and also its knowledge during that time, however short it may be. Such thing, however, cannot be attributed to *Vishṇu*. No hinderance can be put to His eye-sight by anything or even for a short moment. Hence, the Supreme Lord *Vishṇu* is called '*Animisha*.' *Kshetra* means field.

(d) *Çaunaka*.—It is a name of an inspired sage, who was also a legislator. He is regarded older than *Manu*.

(e) *Sahasra-Saṃam* [(many) thousand years].—In Mr. M. Datta's *Wealth of India*, this portion of the verse is translated 'one hundred years.' No authority has been quoted and none of the other editions of the *Çrīmadbhāgavata* contains any verse justifying such a rendering as correct.

(f) *Svargāya-Lokāya* [Him.....Devotees].—*Svargāya* implies *Hari* who is sung in Heaven and who is likened to the shelter of the Devotees.

* एतन्मनीमयं चक्रं मया सृष्टं विस्तृत्यते । यत्नास्य शीर्यते नैमिः स देशस्तपसः शुभः ॥ इत्युक्त्वा सूर्यसङ्काशं चक्रं सृष्ट्वा मनीमयम् । प्रणिपत्य महादेवं विससर्ज पितामहः ॥ तेषां दृष्टत्वा विप्राः प्रणम्य जगतां प्रभुम् । प्रययुस्तस्य चक्रस्य यत्र नैमिर्व्यशीर्यत ॥ तद्वर्णं तेन विख्यातं नैमिषं मुनिपूजितम् ॥ (*Vāyu Purāṇa*).

† एवं कृत्वा ततो देवो मुनिं गौरमुखं तदा । उवाच निमिषेणैदं निवृत्तं दानकं बलम् ॥ अरण्येऽस्मिन्सतस्वेतत्रैमिषारण्यसंज्ञितम् । भविष्यति यथार्थं वै ब्राह्मणानां विशेषकम् ॥

One day, however, after having offered a morning burnt-offering to the fire to which burnt-offerings were always made (*a*), the Sages, with respect (thus) asked Sūta (*b*) who being saluted (treated with hospitality), reclined. 5.

(*a*) *Prātarhutamagnaya*. [having.....made].—It may not be uninteresting to give a description of *Homa* (burnt-offering). It is the casting of clarified butter, &c., into the sacred fire, as an offering to the gods, accompanied with prayers or invocations, according to the object of the sacrifice. * It is only made on special occasions, such as the celebration of a festival, the investiture of a young *Brāhmaṇa* with the sacred thread, marriages, and funerals. The method of making it is as follows :—During the utterance of *Mantras*, five species of consecrated wood, together with the *Durbā* grass, rice and butter, are kindled and burnt ; and the fire is then kept burning as long as the festival or ceremony lasts. Great efficacy is ascribed to this rite. It is one of the five *Jajnas* (यज्ञ) prescribed in the Hindu *Ṣastras*. *Homa* is also termed *Deva-Jajna* (sacrifice to gods). †

(*b*) *Sūta*.—This word signifies the offspring of a *Kshatriya* by a woman of *Brāhmin* caste. The duties assigned to such a person of mixed descent consist of the keeping of horses, the making of war-cars and driving the same in battle. It is apparent that a particular family became noted for its knowledge of the *Purāṇas* and other sacred treatises. The founder of this family is said to have been *Vaiṣṇya* who is also termed *Lomaharṣhaṇa* or *Romaharṣhaṇa*, by reason of his hair having been caused to stand on end when recited to him the wonderful histories embodied in the *Purāṇas* and other Scriptures. The word here implies the recitor of the *Bhāgavata*, who is said to be the son of *Lomaharṣhaṇa*. This very person is named as *Sauti* or *Ugraśravas* in the *Mahābhārata*. According to the tradition of the *Kurma Purāṇa*, it is, however, said that in the beginning of the *Kṛita* or *Satya* age, *Hari* or *Nārāyaṇa* sprang as Sūta, from a sacrifice of the self-born (*Brahman*) endued with full knowledge of all the Scriptures and well-versed in reciting and expounding them.

(*O*) Sinless (one), surely, the *Puranas* (*a*) with histories (*b*) and also those which are Codes of religion (*c*) have been read and expounded by thee ; 6.

(*a*) *Purāṇas*.—These are sacred poetical works, supposed to be compiled or composed by Vyāsa and comprising the whole body of the Hindu theology ; each

* होमः—विशिष्टदेशावच्छिन्नप्रक्षेपोपहितत्यागः । (*Ṣṛikrishṇa Tarkālakāra*).

† पञ्चमहायज्ञान्तर्गतयज्ञविशेषः । पाठो होमश्चातिथीनां सपर्या तर्पणं वलिः । एते पञ्चमहायज्ञा ब्रह्मयज्ञादिनामकाः । (*Amarakoṣha*).

सतु देवयज्ञः । यथा—अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणं । होमी देवोवलिर्भौती-
नृयेज्ञोऽतिथिपूजनं । (*Manu*).

Purāṇa should treat of five topics, especially—the creation, the destruction and renovation of worlds, the genealogy of gods and heroes, the reigns of the Manus, and the narrative of their descendants ; * but great variety prevails in this respect, and few contain historical or genealogical matter. There are eighteen acknowledged *Purāṇas* :—1. *Brahma* ; 2. *Padma* ; 3. *Brahmaṇḍa* ; 4. *Āgneya* ; 5. *Vaiṣṇava* or *Vishṇu* ; 6. *Garuḍa* ; 7. *Brahmavaivarta* ; 8. *Çaiva* or *Çiva* ; 9. *Linga* ; 10. *Nāradya* ; 11. *Skanda* ; 12. *Mārkaṇḍeya* ; 13. *Bhaviṣhyat* ; 14. *Matsya* ; 15. *Varāha* ; 16. *Kurma* ; 17. *Vāmana* ; 18. *Bhāgavata*.

The *Purāṇas* are reckoned to contain four hundred thousand stanzas ; there are also eighteen *Upapurāṇas* or similar poems of inferior sanctity and of different appellations ; the whole constitute the popular or poetical creed of the Hindus, and some of them or particular parts of them are very generally read and studied. (Wilson's Dictionary).

(*b*) *Setihāsāni* [with histories].—Traditional accounts of former events, heroic history, as the *Mahābhārata* and *Rāmāyaṇa*.

(*c*) *Dharma-Çāstrāṇi* [codes of religion].—*Çāstra* means an order or command ; scripture, science, institutes of religion, law or letters, especially considered as of divine origin or authority ; used singly, it implies words of literature or science in general, and it is therefore customarily connected with some other word to limit its application, as the *Vedānta Çāstras* or treatises of philosophical theology ; the *Dharma Çāstras*, books of law, &c. ; it is also applied to less important branches of knowledge, as the *Kāvya Çāstras*, or poetical works ; *Çilpa Çāstras*, works on the mechanical arts ; and *Kāma Çāstras*, or erotic compositions ; in the singular number, it is also used comprehensively to signify the body of all that has been written on the subject, as *Dharma Çāstra*, the institutes or Code of law ; *Kāvya Çāstra*, poetry ; *Alankāra Çāstra*, rhetoric, &c. (Wilson's Dictionary).

(*O*) *Sūta*, what the glorious *Bādarāyana* (*a*) the greatest amongst the learned had learnt and what the other sages who are acquainted with *Brahma*, endued with or without attribute (*b*), know ; 7.

(*a*) *Bādarāyana*.—He whose abode is in *Badarika* which is a place of pilgrimage. It was the abode of *Vishṇu* and hermitage of *Vyāsa*. The following is the description given in the *Mahābhārata* :—“The holy and vast *Badari* is known to the three worlds—(Heaven, earth and infernal region) as the abode of the renowned *Nārāyaṇa* who is (our) Lord, omni-present, immutable, &c., the greatest of beings. O king, there passes the river Ganges, the water of which was hot yet cold in ancient times. The sands of that place are like gold. It is the place where the great-lucked and very powerful sages and deities, being present, bend down to *Nārāyaṇa* who is not subject to birth, O *Pārtha* (*Yudhisthira*) there lives the whole world (men of different regions) and all the place of pilgrimage

* सर्गश्च प्रतिसर्गश्च वंशी मन्वन्तराणि च । वंशानुचरितश्चैव पुराणं पञ्चलक्षणम् ॥
(*Anon*).

and shed for sacrifices are within it. That place is holy, where Supreme Brahman, pilgrimage, Supreme Lord, great and the greatest deity and great God are present. Do not Ye doubt about, that the place, where the primeval deity and great saint *Madhusūdana* is present, is the holiest of the holies'. *

(b) *Parāvaravidah* [who.....attribute].—*Para* God without attribute ; *Avara*, God with attribute ; *Vida* knowing, hence, those who know that God.

(O) Amiable (*Sūta*), thou, by (reason of) their grace, knowest accurately all those, (because) the preceptors undoubtedly disclose unto their beloved disciples even the deepest mysteries. 8.

(O) Long-lived, thou art fit to tell us all those, which have been easily and fully (α) ascertained by thee to be entirely beneficial (b) to mankind in those (*Çāstras*). 9.

(α) *Anjasā* [easily and fully]—See *Viçvanātha*, 2.

(b) *Ekāntatah-çreyah* [entirely beneficial]—See *Viçvanātha*, 3.

[VIÇVANATHA CHAKRAVARTTIN'S GLOSS—V. 9.]

1. In this verse the sages are complementing the narrator of the *Çrīmad-bhāgavata* by saying that he is a fit person to recite it as he has studied all the *Çāstras* for number of years.

2. *Anjasā* [easily and fully]—immediately. It refers to easily ascertainable meaning of the various *Çāstras*.

3. *Ekāntatah-çreyah* [entirely beneficial].—*Ekāntatah* (एकान्ततः) every way and *çreyah* (श्रेयः) good ; hence the phrase implies entirely beneficial, so much so that the limit of benefit cannot be exceeded. What is that good ? It is the love towards the Supreme Being producing immense happiness, not the final beatitude of men, because the *Bhagavān*, the greatest of all beings, can be pleased by such love.

Verily (O) righteous (one), in this *Kali* age (α) men are generally short-lived, indolent, of very short understanding, full of ill-luck and afflicted (with diseases and the like). 10.

(α) *Kali* age—the fourth age of the world according to the Hindus. It is the iron age or that of vice. The commencement of the *Kali yuga* is placed 3, 101

* नारायणो विभुर्विष्णुः शाश्वतः पुरुषोत्तमः । तस्यातिथयः पुण्यां विशालां बदरीमनु ।
 आश्रमः ख्यायते पुण्यस्त्रिषु लोकेषु विभुतः । उष्णतीयवद्वा गङ्गा शीततीयवद्वा पुरा ।
 सुवर्णसिकता राजन् विशालां बदरीमनु । ऋषयो यत्र देवाश्च महाभागा महौजसः ।
 प्राप्य नित्यं नमसन्ति नारायणमजं विभुम् । यत्र नारायणी देवः परमात्मा सनातनः ।
 तत्र कृतं जगत् पार्थ तीर्थान्यायतनानि च । तत् पुण्यं तत् परं ब्रह्म तत्तीर्थं तत्तपोवनम् ।
 तत् परं परमं देवभूतानां परमीश्वरम् ।.....आदिदेवो महायोगी यवास्ति मधुसूदनः ।
 पुण्यानामपि तत् पुण्यमत्र ते संशयोऽस्तु मा ॥ (*Mahābhārata, Aranyaparvan*, c. XCII).

years anterior to the Christian era, so that in 1894, the *Kali* year is 5025, the number of its years is 432,000, at the expiration of which the world is to be destroyed. The Hindu ages are four in number, namely, *Kṛita* or *Satya*, *Tretā*, *Dvāpara* and *Kali*. These will be described in their proper places. (See next note, 2).

[VIṢṆVANATHA CHAKRAVARTIN'S GLOSS—V. 10.]

It is impossible in this vicious age to ascertain truth and to perform the various sacrifices and ceremonies according to the prescribed method of the ancient *Çāstras*. The men are so circumstanced that they have hardly time enough to ascertain truth and find their good themselves without the aid of their preceptor. Viṣṇvanātha has very well summarised the position of man in the present age in commenting on this verse.

1. *Sabhya* [O righteous].—It implies the person who knows the condition of a country, time and men.

2. *Kalau Yuge* [in this Kali age].—Men are generally short lived, and although they may live a little longer, yet they are

3. *Mandāh* [indolent]—which is interpreted to be inactive to know about the Supreme Being. There may be some persons who are somewhat active in this behalf, yet they are

4. *Sumandamatayāh* [of very short understanding]—which means unable to understand the real nature of the Supreme Being. Although they may be intelligent enough to understand such things, yet they are

5. *Mandabhāgyāh* [full of ill-luck]—which signifies that so very unfortunate that they can hardly secure the company of righteous men. Although they may possibly get the company of such persons, yet they are

6. *Upadrutāh* [afflicted (with diseases and the like)]—which means that they are subject to disease, mourning, &c.

(Besides) there are various Scriptures (enjoining) diverse acts (religious rites) which are worthy to be heard according to (their respective) divisions; therefore, (O) righteous (one), do thou declare unto us, reverentials, by citing exactly, with thy intelligence, whatever is essence of all those, by which (*α*) the mind is fully pacified. 11.

(*α*) *Yena* [by which].—According to Viṣṇvanātha Chakravartin it refers to the act of citing, praising, hearing, &c.

Good betide thee, (O) Sūta, thou knowest what that is for which the illustrious cherisher of the devotees (*α*), by His divine will, was begotten (*β*) in Vasudeva's (wife) Devakī (*c*). 12.

(*α*) *Sāvatām-Patīh* [cherisher of the devotees].—Kṛishṇa. *See also *Çṛīdhara*, 3 ; and *Jīva*, 2.

(*β*) *Jātaḥ* [was begotten]—See *Çṛīdhara*, 6 ; and *Jīva*, 1.

(c) *Devakī*—was the daughter of Devaka, wife of Vasudeva, and mother of Kṛishṇa. No person could bear to gaze upon Devakī, from the light that invested her; the gods, invisible to mortals, celebrated her praises continually from the time that *Vishṇu* was contained in her person. It is said that before the birth of Kṛishṇa the quarters of the horizon were irradiated with joy as if moonlight was diffused over the whole earth. The virtuous experienced new delight, the strong winds were hushed, and the rivers glided tranquilly, when *Janārdana* was about to be born. The infant was brought forth and conveyed to a place of safety, to escape from the enraged Kāṁsa, who had vowed his destruction. Kāṁsa made unavailing search for the child, and ordered that every boy in whom there were signs of unusual vigour should be slain without remorse.

[CŔIṬHARA'S GLOSS—V. 12.]

1. *Bhadraṁte* [good betide thee].—This is expressive of blessing with veneration.
2. *Bhagavān* [illustrious]—who is very glorious; (omnipotent, illustrious, splendid, beautiful and vigorous).
3. *Sāvatāṁ-Patīh* [the cherisher of the devotees].—*Sat* (सत्) the emblem of excellence (the Supreme Lord). *Sāvatā* (सात्वत्) means those who worship such Lord. Hence *Sāvatā*—devotees, and their *Patīh* (पतिः) cherisher.
4. *Yasya*—for particular necessity.
5. *Chakīrshayā* [by His divine will]—with a desire to do an act.
6. *Devakyaṁ...jātaḥ* [begotten.....Devakī].—It refers to the fact that Kṛishṇa was born in the house of Vasudeva.

[JĪVA GOSVAMIN'S GLOSS—V. 12.]

1. *Jātaḥ* [was begotten].—How is it possible for the Supreme Being, who is omnipotent and not subject to birth and death, to be begotten in the house of a man? With a view to remove this difficulty, it is said that He did not take his birth as an ordinary being; but He expressed Himself in the shape of a human being, so that He may be visible to all ordinary men of the world.
2. *Sāvatāṁ-Patīh* [the cherisher of the devotees].—Jīva Gosvāmin says it means the Lord of the *Yādava* clan.

And whose incarnation (*α*) is always for the preservation and advancement of all creatures; (O) friend, thou art fit to narrate that (necessity of incarnation) unto us, the reverential hearers. 13.

(*α*) *Avatāra* [Incarnation].—A descent, especially of a deity from Heaven; an incarnation, or birth. The *Vedas* allude occasionally to the *Avatāras* of *Vishṇu*. The *Rāmāyaṇa* and *Mahābhārata* are profuse in referring to the doctrine of incarnations. Most of the principal *dramatis personæ* of the poems being impersonations of gods and demi-gods and celestial spirits. In the *Purāṇas*, *Śiva* and *Vishṇu*, under one or other form, are almost the sole objects that claim

the homage of the Hindus. The ten *Avatāras* of *Vishṇu* most frequently referred to in the *Mahābhārata*, *Purāṇas* and other sacred books are as follow :—

(1.)—The *Matsyā* or Fish incarnation, under which form *Vishṇu* preserved Manu, the ancestor of the present human race, during a universal deluge.

(2.)—The *Kūrma* or Tortoise incarnation.

(3.)—The *Varāha* or Boar incarnation.

(4.)—The *Narasimha* or Man-lion incarnation.

(5.)—The *Vāmana* or Dwarf.

(6.)—The *Bhārgava* or Paraṇu Rāma.

(7.)—*Rāma Chandra* or Kodanda Rāma.

(9)—*Kṛishṇa* ; this is the most celebrated of his *Avatāras*, in which he is supposed to have been completely incarnate.

(9)—*Buddha*,—The Brāhmaṇas consider Buddha to have been a delusive incarnation of *Vishṇu*, assumed by him to induce the *Asuras* to abandon the *Vedas*, by which they lost their supremacy.

(10.)—*Kalkī* with the White Horse (*Yet future*).

In the third chapter of this book reference will be found of these incarnations as well as *Kalās* of the Supreme Lord in different shape. (*See, Jīva*, 1, v, 18.)

The man, affected by the dreadful world, being helpless, is immediately released from that (world), by taking whose name ; (because the) Fear itself is terrified by which (such) name. ¹⁴

(O) Sūta, the sages (*a*), whose refuge is His feet (*b*) and whose abode is in tranquillity (*c*), being approached by (any person), at once sanctify (him) (*d*) ; whereas the water of the (holy) Ganges (do so) (*e*) by repeated actual service (contact with such waters). ¹⁵

(*a*) *Murayāh* [sages]—*See Jīva*, 3.

(*b*) *Yatpādasamṣrayāḥ* [whose.....feet]—*See Jīva*, 1.

(*c*) *Praṣamāyanāḥ* [whose.....tranquillity]—*See Jīva*, 2.

(*d*) *Punanti* [sanctify]— " " 4.

(*e*) *Saurdhunypāh* [water.....Ganges]— " " 5.

[JĪVA GOSVAMIN'S GLOSS—V. 15.]

1. *Yatpādasamṣrayāḥ* [whose.....feet].—Those who have taken refuge in the feet of *Kṛishṇa*, and is, therefore,

2. *Praṣamāyanāḥ* [whose.....tranquillity].—*Prā* (प्र)—entirely, *ṣama* (सम)—devoting one's uninterrupted mind to the Supreme Lord, who has himself defined *ṣama* as follows ;—'The act of fixing entirely one's mind upon me is called *ṣama*'. * *Ayana* (अयन)—way or refuge. The whole phrase means (he) 'whose

* शमी मन्त्रिष्ठा बुद्धिः । (*Bhāgavata*, Bk. XI., c. 19, v. 36).

refuge is in tranquillity', that is to say, being attracted by the *Līlā* (pastime) of Kṛishṇa.

3. *Munayah* [sages].—Çuka and others.

4. *Punanti* [sanctify]—absolve from sin.

5. *Svardhunyāpah* [water.....Ganges].—It signifies the water of the holy Ganges. But it is said, 'There is no doubt this killer of *Jana* (the demon) (signifying Kṛishṇa), who is refulgent, spotless and full of knowledge, in the shape of liquid, became Ganges water.' * It is clearly shown that although the Ganges water is as holy as the *Vishṇu* Himself and it has sprung from the feet of the Supreme Lord, yet it does not immediately sanctify a person without actual and repeated contact. The object of this verse is to show superiority of the worshippers of Kṛishṇa over the Ganges water as regards the sanctifying quality.

[VIṢṆVANATHA CHAKRAVARTTIN'S GLOSS—V. 15.]

Svardhunyāpah [water.....Ganges].—Viṣṇvanātha explains it in a different and more appropriate way. He is of opinion that the Ganges water here signifies the water carried from the bed of the river to the distant place ; otherwise it would appear contradictory to say 'O Ganges, thy sight effects salvation and (I) do not know how much greater benefit is derived by bathing in thee.' † He, however, shows the superiority of the devotees of Kṛishṇa over the Ganges water, adding that a man attains salvation by seeing the Ganges water but he is saved by the mere remembrance of the righteous. Therefore, although the Ganges water is very holy by reason of its having sprung from the feet of *Vishṇu*, yet it does sanctify by actual contact or its use with reverence.

What (man) desirous of purity (of heart) (*a*) will not hear the glory (*b*) that cleanseth the dirt of the *Kali* age, of that Lord whose acts are praised by those who are endued with sanctified character. 16.

(*a*) *Çuddhi* [purity]—See *Viṣṇvanātha*, 1.

(*b*) *Yaçah* [glory]— „ „ 2.

[VIṢṆVANATHA CHAKRAVARTTIN'S GLOSS—V. 16.]

1. *Çuddhi* [purity]—being free from the effects of *Rajas* (passion) and *Tamas* (darkness or ignorance).

2. *Yaçah* [glory].—It refers to the acts of subjugating Brahman, Rudra, Indra &c., and also the *Rāsa* pastimes, &c., of Kṛishṇa.

Do thou say unto us, reverentials, the great acts, well sung by the wise, of Him who, for Pastime (*a*), assumed the forms (*b*) (of Brahman and others). 17.

(*a*) *Līlayā* [for Pastime].—*Līlā* means a pastime ; but mythologically

* योऽसौ निरञ्जनी देवशित्खरूपी जनार्दनः । स एव द्रवरूपेण गङ्गाभी नात्र संशयः ॥

† सुक्लिस्त्वद्दर्शनादेव न जाने ज्ञानजं फलम् ॥

used of certain libidinous amusements of gods among mortals on earth. Kṛṣṇa's adventures with the dairy women are instances of *Līlā* ; particulars of which will be found in the subsequent chapter of this work. In the text it is used in a general sense. (See *Jīva*, 2, v. 18.).

(*b*) *Kālāh* [forms].—The three commentators have explained the word as follows :—

1. The forms of Brahman, Rudra and others (*Çṛīdhara*).
2. Incarnation in the shape of being (*Jīva Gosvāmin*).
3. All incarnations (*Viṣṇuātha Chakravartin*).

(*O*) intelligent (*one*), do thou, also, describe (unto us) the beneficial narrative of the incarnation of the Lord *Hari* (*a*), who is the ordainer of pastimes (*b*) by His (divine) illusion (*c*), according to His pleasure. 18.

(*a*) *Hari*.—It is a name of *Viṣṇu*, 'He who stealeth away all beings' heart'; or 'He who destroyeth the creation and maintaineth the worshippers is called the *Hari*.' *

(*b*) *Līlā* [pastime]—See *Jīva*, 2.

(*c*) *Ātmamāyayā* [by His (divine) illusion]—See *Jīva*, 3.

[*JIVA GOSVAMIN'S GLOSS*—V. 18.]

1. *Avatāra* [incarnation].—There are three kinds of incarnations :—(1) incarnation of being (2) that of attribute (3) and that of pastime. (See note, v. 13.).

2. *Līlā* [pastime].—It signifies the creation and other acts of the Supreme Lord. (See note, v. 17.)

3. *Ātmamāyayā* [by His (divine) illusion]—by the power of His divine will. The *Mahāsamhitā* says 'His will is His illusion and whatever refers to material forms is called attributal illusion'. †

We do not, however (*a*), feel full satiety (*b*) in hearing (about) the prowess (*c*) of Him whose glory dispels the ignorance of mind (*d*) which (prowess) is (felt to be) tasteful of tastefuls (*e*), every moment (*f*), by hearers (*g*) who are appreciative of tastes (*h*). 19.

(*a*) *Vayantu* [we however]—See *Çṛīdhara*, 4.

(*b*) *Na-Vitṛipyāmah* [do not feel full satiety]—See *Çṛīdhara*, 5 and 6.

(*c*) *Vikrame* [prowess]—See *Çṛīdhara*, 3.

(*d*) *Uttamah-Ġloka* [Hima.....mind]—See *Çṛīdhara*, 2.

(*e*) *Svādu Svādu* [tasteful of tastefuls]—, , 9.

(*f*) *Pade Pade* [every moment]—, , 10.

(*g*) *Çṛiṇvatām* [hearers]—, , 7.

(*h*) *Rasajñānām* [who.....appreciative of tastes.]—See *Çṛīdhara*, 8.

* रुद्ररूपेण संहर्त्ता विश्वानामपि नित्यशः । भक्तानां पालको यो हि हरिस्तेन प्रकीर्तितः ॥

† आत्ममाया तदिच्छा स्याद् गुणमाया जड़ामिका । (*Mahāsamhitā*.)

[ÇRĪDHARA'S GLOSS.—V. 19.]

1. Although the question about the incarnation of Kṛishṇa includes the question regarding His character, yet the sages, in their anxiety to know about it, expressed their eagerness by this verse. They said that they were satisfied by the due performance of sacrifices and religious ceremonies, but not satisfied in hearing about the glory of Kṛishṇa.

2. *Uttamah-çloka*. (उत्तमः-श्लोक) — *Uttamah* (उत्तमः) means that which dispels the *Tamas* (तमस) darkness, or ignorance of mind, and *çloka* (श्लोक) — glory, hence *Uttamah-çloka* means 'He whose glory dispels the ignorance of mind', (that is to say, Kṛishṇa).

3. *Vikrame* [prowess, glory]—such as, lifting of Govardhana mountain, killing of Kaṁsa, &c.

4. *Vayantu*—we however.

5. *Na-Vitripyāmah* [do not feel full satiety].—The sages to satisfy their desire of hearing about Kṛishṇa's glorious acts said let others, if possible, be satisfied, but they have not been so.

6. Çrīdhara further explains that there are three kinds of satiety of mind :—on account of (1) full eating ; (2) want of the ignorance of attributing tastes ; (3) want of tastes in a thing.

7. *Çrīṇvatām* [hearers].—The organ of hearing is likened to firmament, hence it is boundless. It cannot therefore, be fully satisfied.

8. *Rasajnānām* [who... appreciative of tastes].—Animals, being ignorant of tastes, avoid a thing which has taste, and thereby feel satisfied in avoiding a thing as useless to them. But men, who are appreciative of tastes, cannot do so.

9. *Svādu Svādu* [tasteful of tastefuls].—Men become satisfied that there is no taste in the sugar-cane after it being chewed by them. By the use of all these figures of speech the three classes of satiety on account of abundance mentioned above are explained away. The sages did not feel any of these satisfactions, hence their desire to hear about the glories of Kṛishṇa does not fall under any of the aforesaid class and remained unsatisfied.

10. *Pade Pade* [every moment].—Hence *Svādu-Svādu Pade Pade* means greater tasteful than the tasteful things every moment.

(In conjunction) with Balarāma (*a*), the Lord Keçava (*b*), disguised (as) man and concealed (as Deity), did super-earthly (superhuman) acts. 20.

(*a*) Balarāma [बलराम].—An incarnation of a white hair of Brahman, born as the son of Vasudeva, by Devakī, but was transferred from the latter to the womb of Rohiṇī, another wife of Vasudeva ; hence he was the half-brother of Kṛishṇa. He was brought up by Nanda, and is the patron of Agriculture, the Yādavas, his tribe, being properly herdsmen and shepherds. He is often represented as armed with a ploughshare, and sometimes as carrying of a pestle like club. By some, he is regarded as the eighth incarnation of *Vishṇu* ; by others as an incarnation of the great serpent Ananta. He was of great strength and irascible temper. He diverted the course of the river Yamunā, and compelled it

to attend him. The fierce and malignant demon Dhenuka, in the form of an ass, attacked Balarāma when he was a mere boy playing with Kṛishṇa; Balarāma seized him by both hind legs and whirled him round till he expired. On another occasion, the Asura Pralamba came to the boys and attempted to carry off Balarāma, who, however, so squeezed and beat the powerful demon that he fell upon the ground and expired. Many other exploits are related of him. Balarāma was married to Rebati, to whom he was attached and faithful. When Arjuna, by the connivance and help of Kṛishṇa, stole away his sister Subhadra, Balarāma collected his retainers and set out in pursuit, but the matter was made up by the intervention of Kṛishṇa. One of the last feats of his prowess was the destruction of the dreadful Asura Dvivida in the form of an ape. Shortly afterwards Balarāma resumed the form of Çesha. (For particulars, see *Viṣṇu Purāṇa*.)

(b) *Keçava*.—Viṣṇu. It has three different ways of interpretations :—
(1) *Ka* (क) Brahman, *a* (अ) Viṣṇu, *Iça* (ईश) Çiva, and *va* (व) to send; hence the word implies 'He who sendeth Brahman, Viṣṇu, and Çiva (to this world)'.

(2) *Ka* (क) Brahman, *Iça* (ईश) Çiva, *va* (व) to lead; hence 'He who leadeth Brahman and Çiva.'

(3) *Ke* (के) in water, *Çava* (शव) corpse; or that which floats on water as a corpse. It is said that *Viṣṇu*, having deeply slept in meditation on the great ocean, after the destruction of the world, floated therein as a dead body, therefore, 'He is called the *Keçava*.'

[JĪVA GOSVAMIN'S GLOSS—V. 20.]

Now it may be asked how is it possible for a man to do supernatural deeds? With a view to remove this doubt, Kṛishṇa is called :—

1. *Kapatamānushah* [disguised (as) man].—The 'man' refers to material body. The Supreme Lord has no material body, but He appears to mankind in that shape as if in a disguised form. In fact, the Lord in human form is the Supreme Being. Although He is not like ordinary man, yet He is the super-human Being, having human shape and performing human deeds. (See also Bk. X., c. 1, v. 7 and c. 56, v. 21). As He is the disguised man, therefore.

2. *Gūḍhah* [concealed].—He is Himself the Supreme Being concealed in human form.

Knowing that *Kali* age has come and having sat on account of performing the long-extending sacrifices in this field of *Viṣṇu*, we have leisure to hear the narrative of *Hari*. 21.

[ÇRĪDHARA'S GLOSS—V. 21.]

How is it possible for Brāhmaṇas, who are busy in teaching, studying and performing sacrifices, and other religious ceremonies, to get leisure for hearing or studying the *Bhāgavata*? The answer is to be found in this verse. The sages,

apprehending that the *Kali* age has approached, have engaged themselves in performing sacrifices for number of years with a view to reach the feet of *Vishnu*, and having time now, they are ready to hear the narrative of *Hari*.

The cherisher (*Brahman*) hath fully pointed out thee as the helmsman (of those who are desirous of crossing over ocean), unto us (who are) desirous of crossing over the ocean of *Kali* that stealeth the holiness (of man) and that is difficult to be crossed over. 22.

Do thou say unto us, to whom Righteousness hath now sought for refuge, (when) *Krishna* (*a*), the Lord of meditation, the Benefactor of the *Vedas* and the shield of Righteousness, hath gone to His abode. (*b*) 23.

(*a*) See *Krishna* after the next note.

(*b*) *Svām Kāshihām* [His abode].—The commentators explain this phrase in various ways :—

(1.) Own boundary, that is to say, His Ownself. (*Grīdhara*).

(2.) His quarter, hence, Own eternal abode. (*Jīva Gosvāmin*).

(3.) His boundary.—One hundred and twenty-five years—the period during which he was in this world as incarnation of the Supreme Lord. (*Viṣvanātha*).

[ETYMOLOGY AND DIFFERENT DESIGNATION OF KRISHNA.]

1. *Krishna* [कृष्ण=*Krish* (कृष्) to attract, as the mind of men, &c., and *Nak* (नक्) affix ; or कृष् to tinge and नक्]

This signifies :—

(1.) 'He who tills (destroys) the sins, is *Krishna*'. *

(2.) In *Kali* age, He is of black complexion, hence, He is called *Krishna*. †

(3.) *Krishī* (कृषि) essence ; and *Na* (न) happiness. The unity of these two is the Supreme Being, who is called *Krishna*. ‡

2. *Krishna* the leading deity of the *Grīmadbhāgavata*, and the principal speaker in the *Bhagavat Gītā*, is known in the *Mahābhārata* as *Vāsudeva*, *Keṣava*, *Govinda*, *Janārdana*, *Dāmodara*, *Dācāhara*, *Nārāyaṇa*, *Ḥṛishīkeṣa*, *Puruṣhottama*, *Mādhava*, *Madhusūdana* and *Achyuta*. He is the most renowned character of the Hindu mythology, and the most celebrated hero of ancient history of India. He is an incarnation of *Vishnu* ; but according to some opinion, he is

* कर्षति पापानि इति कृष्णः ।

† श्वेतो रक्तस्तथा पीतः कलौ कृष्णत्वमागत इति ।

‡ कृषिर्भूवाचकः शब्दो नश्य निर्वृति-वाचकः । तथोरैकं परं ब्रह्म कृष्ण इत्यभिधीयते ॥

(*Raghunātha Chakravartin's Trikāṇḍa Chintāmaṇi*, quoted in the *Amara-kosha*, v. 13).

distinct from the ten incarnations, being identified with the Supreme Lord. (See however, Bk. I., c. 3, v. 23).

[HIS GENEALOGY AND BIRTH.]

3. Āhuka, the king of the *Dāityas* (aborigines) had two sons—Devaka and Ugrasena. The former had a daughter named Devakī, the latter a son called Kāṁsa. Devakī was married to Vasudeva, the son of Çura, a descendant of Yadu, undoubtedly of the Aryan race. She had eight sons by him. Rohiṇī was Vasudeva's another wife. Kāṁsa, the cousin of Devakī was informed by the sage Nārada, that Devakī would bear a son who would kill him and overthrow his kingdom. It need hardly be said that Kāṁsa was king of Mathurā, and he captured Vasudeva and his wife Devakī, imprisoned them in his own palace, set guards over them, and slew the six children whom Devakī had already borne. She was about to give birth to the seventh, Balarāma, the play-mate of Kṛishṇa and who is said to be another incarnation of Viṣṇu. This child was saved from Kāṁsa's ire, being, it is said, transferred by divine agency before birth to the womb of Rohiṇī, the other wife of Vasudeva. Devakī's eighth child Kṛishṇa was born at midnight. The gods now interposed to preserve the child, and accordingly lulled the guards of Kāṁsa's palace to a mysterious slumber (*Yoga Nidrā*). The father of Kṛishṇa, Vasudeva stole out with the child undiscovered as far as the river Yamunā, and having crossed it he found the cart and team of Nanda, who was a cowherd and an Aryan by birth. Yaçodā the wife of Nanda had just been delivered of a female child. Vasudeva, by divine inspiration, being acquainted with such fact, stole to Yaçodā's bedside, and placed Kṛishṇa by her, returned to the palace at Mathurā, with the female child of Yaçodā in his arms, and thus substituted for his own issue. Kāṁsa found out the cheat, and for a time gave up the affair, subsequently, liberating Vasudeva and his wife Devakī. Nanda, the cowherd, was entrusted to take care of Kṛishṇa who was removed to Gokula or Vraja and brought up there.

[HIS EARLY CAREER AND WONDERFUL EXPLOITS.]

3. It was in this place he was associated with his brother Balarāma, and both evinced from childhood their divine character by many deeds of surprising strength. Some of them are mentioned here :—Kṛishṇa kicked over the cart which served as conveyance and domicile to Nanda and his family. The female fiend Putanā attempted the life of the child Kṛishṇa, by giving him her breast to suck ; the infant Kṛishṇa sucked it with such violence that he drained it of the life and she expired. Afterwards, he vanquished the serpent Kālīya in the Yamunā river. Kṛishṇa's superhuman strength did not spare the bull-shaped demon, Arishṭha ; horse-shaped Keçin and Kālnemi, who all undertook to destroy the boy. He then plucked up the mountain Govardhana, and held it as an umbrella above the land in which Nanda and his family lived, and who incurred the displeasure of Indra for the abandonment of his worship by Nanda and the cowherds, at the instigation of Kṛishṇa, and adoption that of the cows, who supported them, and the mountains, who offered them pasturage. The country of the Yādavas and the whole race of cowherds would have been annihilated

by deluge had not the young but mighty Kṛishṇa devised the plan of mountain-lifting as mentioned above.

[HIS PASTIME WITH DAIRY-MAID.]

4. A time of repose followed. His diversions and pastime commenced. The milk-women became his favorite, of whom Rādhā was the chief. He taught these women the round dance called *Rāsa* or *Mandalanṛityam*.

[HIS LATTER CAREER.]

5. Afterwards, Kāṁsa invited both the brothers, Kṛishṇa and Balarāma to stay with him, and the offer was accepted. While entering the house of Kāṁsa, Kṛishṇa was insulted by Kāṁsa's washerman at the gate, and Kṛishṇa slew him and dressed himself in his yellow clothes. Kāṁsa himself was killed and his father Ugrasena placed on the throne. Immediately after, a king belonging to the Kālayavana (Indo-Scythian) race soon invaded the Yadu or Aryan territory. For this reason the town Dvārakā, in Guzrat, was built and fortified by Kṛishṇa ; and the inhabitants of Mathurā were transferred to that place. Then followed the marriage of Satyabhāmā, daughter of Satrājī, with him, and the carrying off Rukmiṇī, daughter of Bhishmaka. He visited Indra in his heaven, when he stole away, at the instigation of his wife Satyabhāmā, the famous *Pārijāta* flower from Indra's garden. The victory over Bāna was not a less important event in Kṛishṇa's career. It is said, Ushā, a female demon and daughter of Bāna was carried off by Kṛishṇa's grandson, Aniruddha. The grandfather, Kṛishṇa with his brother Balarāma went to the rescue. Bāna fell victim to Kṛishṇa's prowess, although, defended by Çiva and Skunda. He destroyed the city of Benares by hurling his flaming *Chakra* (discus), inasmuch as the king of the said city supported Paundraka of the Vasudeva family who assumed Kṛishṇa's title and insignia. In the great war of the Kurus and Pāṇdavas he took part of the Pāṇdavas ; and it was mainly owing to his powerful assistance that the opposite party were vanquished. It is said he had sixty thousand wives, and his children numbered eight thousand. He afterwards exterminated his own tribe, the Yādavas. He himself was killed by chance, shot from a hunter.

[HIS MATTERS PERSONAL.]

6. As regards his personality, he was of dark complexion with curly black hair. He is described as wearing a club or mace, a sword, a flaming discus, a jewel, a conch, a garland and also a flute.

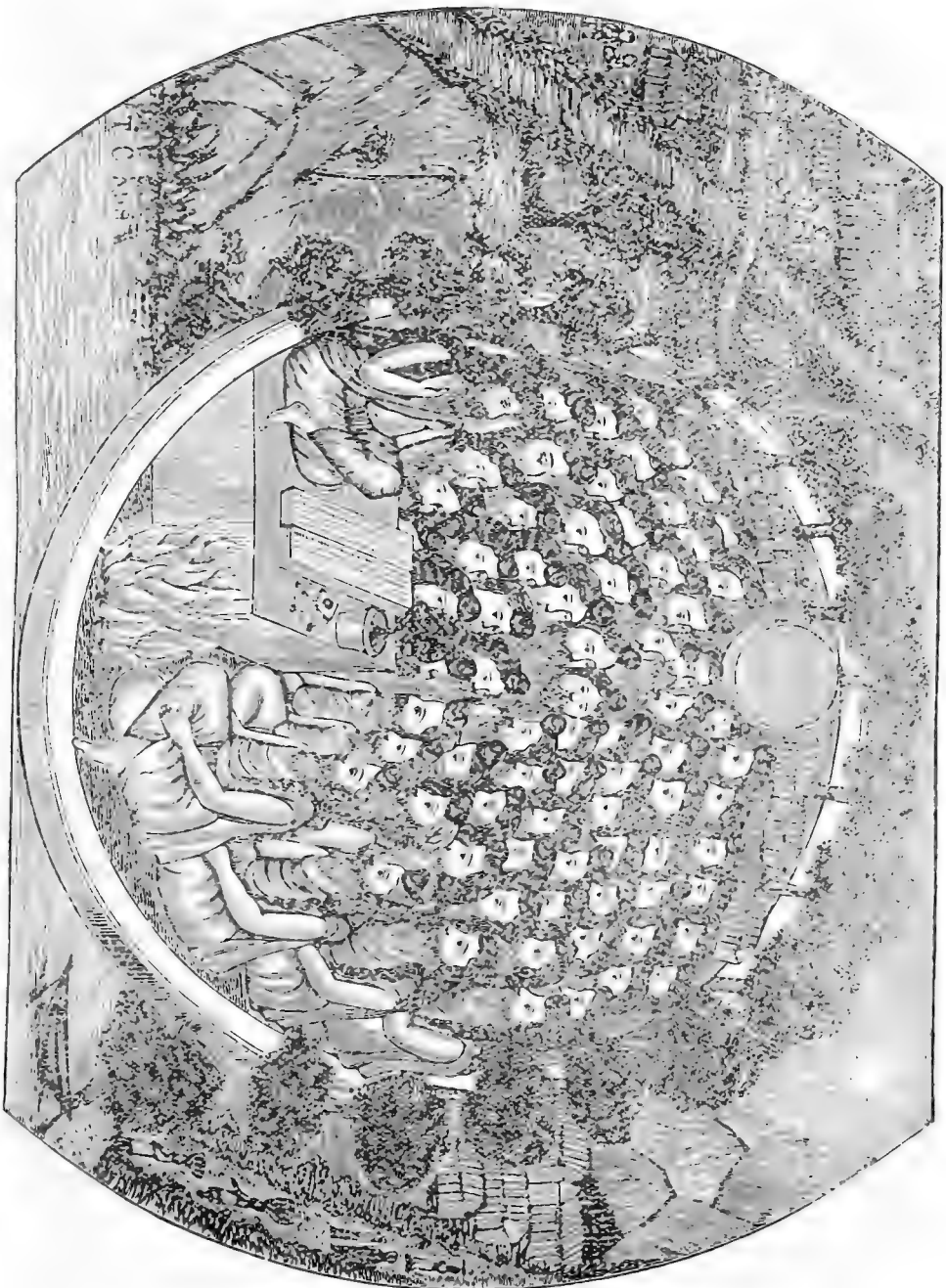
7. His abode was Dvārakā, and his heaven Goloka. Name of his charioteer is Sātyaki. He is the Indian Hercules and Apollo combined.

[PERIOD TO WHICH HE BELONGED.]

8. Kṛishṇa cannot be said to belong really to the Epic age, but almost exclusively to the Paurāṇic. When the story of his life is divested of the marvellous acts, he will be found to be an historical personage, belonging to that epoch when

the Aryan race, leaving the north western corner of the peninsula, began to make their way by gradual conquests towards the interior and the east. The enemies whom he attacked and subdued were the aborigines of the interior, who, to heighten the glory of the hero, are called giants and demons, *Daiṭyas* and *Dānavas*. The Aryans were still a nomad people, pasturing their herds of cattle at the foot of the Himālaya range and in the plains of the Punjab ; the legend would further lead us to believe that the primitive elementary worship now yielded to the more systematic religion of Brāhmaṇism and the institutions of caste. His identification with Viṣṇu would follow as a natural apotheosis of a monarch and warrior of such fame ; but the very legend itself, even as it is given in the *Purāṇas*, seems to show that he existed long before the mythological triad of Brahman, Viṣṇu, Śiva had ever been dreamed of. (For details, see the *Mahābhārata*, *Viṣṇu* and other *Purāṇas*, Wilson's Works vol. II., pp. 66 and 67 ; Monier William's *Eng-lish-Sanskrit Dictionary* ; Thomson's *Bhagavat-Gītā* ; Garrett's *Classical Dictionary of India*.)

FINIS OF THE FIRST CHAPTER, NAMED THE SAGES'
 QUESTIONS, IN THIS STORY OF NAIMIṢA IN
 THE FIRST BOOK, IN THE ÇRĪMADBHĀGA-
 VATA, THE GREAT PURĀṆA,
 AND THE VYĀSA'S TREATISE
 OF THE SELF-DENYING
 DEVOTEES.



NO. 2. 8. M. *Datta's Ātmabhaṣaṇa*] [*From the sketch of M. N. chaitanyee.*
THE NAIMIṢA FOREST—SŪTA—ĀCĀRYAKA—OTHER SAGES.

CHAPTER II.

(THE SUPREME LORD'S GLORY.)

Being fully pleased at these questions of the Brahmanas, the son of Romaharshana (*a*) complementing their words (questions), (*b*) attempted to say (describe) fully. 1.

(*a*) *Romaharshana* [son of Romaharshana]—Sūta is meant here.

[VIṢṆATHA CHAKRAVARTIN'S GLOSS—V. 1.]

(*b*) The summary of the six questions put by the sages to Sūta is given below:—

(1.) Say unto us, what is entirely beneficial to mankind ?

(2.) Describe unto us, what is the essence of all the Scriptures ?

(3.) What for the Supreme Lord took His birth in Devakī ?

(4.) Describe unto us the great deeds of the Supreme Lord when He assumed the forms of Brahman, Rudra, &c.

(5.) State fully about the incarnation of the Lord *Harī*.

(6.) To whom the religion has taken shelter after Kṛishṇa has retired to His own abode ?

The reply to these questions will be found in the *Çrīmadbhāgavata*.

[JĪVA GOSVAMIN'S GLOSS.—V. 1.]

The first four questions have been answered in the second chapter, and the reply to the rest will be found in the third chapter of this book.

Sūta said : I bend down to that sage (*a*), who did not approach his spiritual preceptor to be vested with the holy thread (*b*), who had renounced all Acts (*c*), and entirely gone (to the forest, renouncing the world) (*d*), who had entered into the heart of all beings (*e*), and whom *Dvaipāyana* (*f*), being depressed on account of his absence (*g*), called out as 'son' (*h*) and when so called, then (*i*), the trees, being like Çuka (*j*), had answered him (*k*) (Vyāsa). 2.

(*a*) *Munimānatosmi* [I.....sage]—See, *Çrīdhara*, 11.

(*b*) *Anupetaṃ* [who.....thread], „ „ 3.

- (c) *Apeta Kṛityam* [who...Acts]—See *Çrīdhara*, 4.
 (d) *Pravrajantaṃ* [entirely.....world] „ 2.
 (e) *Sarvabhūta-Hṛdayam* [who...beings] „ 12 ; and *Jīva*, 3.
 (f) *Dvaipāyanaḥ* [द्वैपायनः]—It is another name of Vyāsa, the author or compiler of the *Vedas*, *Mahābhārata* and *Purāṇas*. He is called the island-born ; the place of his nativity being a small island in the Ganges. (See after note k.)
 (g) *Viraha Kātarah* [depressed.....absence]—See *Çrīdhara*, 5.
 (h) *Putreti Ājuhāva* [called out as 'son'] „ „ „ 6 and 7.
 (i) *Tadā* [then] „ „ „ 8.
 (j) *Tanmayatayā* [the trees.....Çuka] „ „ „ 9 and *Jīva* 2.
 (k) *Abhineduk* [had answered] „ „ „ 10

[BIRTH AND EARLY LIFE OF DVAIPAYANAH.]

He was a great Brāhmaṇa sage who lived in the forest, and by a long course of religious penances had become emaciated and hideous in appearance. He is described as the son of Parāsara and a fish-girl named Matsya, who was employed as a ferry-woman in an island, in the Ganges, in Eastern Bengal, adjacent to the places where the river Brahmaputra flows. His original name was *Kṛiṣṇa-dvaipāyana*, but having become famous as the compiler of the *Mahābhārata* and the *Vedas*, he is generally known by the name of *Vyāsa* or the 'arranger'. Among all the Brāhmaṇa sages of antiquity famous for their learning, their austerities, and their miracles, few can be compared with Vyāsa.

[THE ANCESTOR OF THE KAURAVAS AND PANDAVAS.]

The following legend is related to show that he was the direct ancestor of Kauravas and Pāṇdavas who fought in the great war. After the death of Rājā Vichitra Vīrya his widows were filled with sorrow, because they had no son to perpetuate the race of Bharata. According to the custom then prevailing that when a man died without issue, his brother or near kinsman should marry or beget child on his widows. Satyavatī the deceased king's chief consort, therefore, applied to Bhīṣma, who refused on account of his vow. She then requested the sage Vyāsa to take his place. He proceeded to the palace of Hastināpura and fulfilled the wishes of the queen ; but his presence filled the widows with terror. She first shut her eyes when she beheld him, and she gave birth to a blind child who was named Dhṛitarāṣṭra ; and the second widow became so white with fear that she gave birth to a son who was pale and named Pāṇdu. Then Satyavatī requested Vyāsa to become father of a third son who should be without blemish ; the first widow would not go to him, but arrayed her maid-servant in garments of her own, and sent her to the sage in her stead ; and the servant gave birth to a third son who was named Vidura. Thus were born three sons of the royal house at Hastināpura.

[THE EARLY ARRANGERS OF THE VEDAS.]

It is said the *Vedas* have been arranged twenty-eight times. The arrangers of the *Vedas* are called *Vyāsas*. *Kṛiṣṇadaipāyana* is the twenty-eighth Vyāsa. The following list of the arrangers of *Vedas* will be found in the *Purāṇas* :—

Twenty-eight times had the *Vedas* been arranged by the great sages, in the *Vaivasvatamanvantara* in the *Dvāpara* age ; and, consequently, eight and twenty *Vyāsas* have passed away ; by whom, in their respective periods the *Veda* has been divided into four. In the first *Dvāpara* age, the distribution was made by *Svayambhu* (*Brahman*) himself ; the second, the arranger of the *Veda* (*Vedavyāsa*) was *Prajāpati* or *Manu* ; in the third, *Uṇas* ; in the fourth, *Brihaspati* ; in the fifth, *Sāvitrī* ; in the sixth, *Mṛityu* (death, or *Yama*) ; in the seventh, *Indra* ; in the eighth, *Vaṣiṣṭha* ; in the ninth, *Saravata* ; in the tenth, *Tridhāman* ; in the eleventh, *Trivriṣan* ; in the twelfth, *Bharadvāja* ; in the thirteenth, *Antarikṣha* ; in the fourteenth, *Veprivan* ; in the fifteenth, *Trayyārūna* ; in the sixteenth, *Dhananjaya* ; in the seventeenth, *Kṛitanjaya* ; in the eighteenth, *Ṛṣijaya* ; in the nineteenth *Bharadvāja* ; in the twentieth *Gautama* ; in the twenty-first, *Uttama*, also called *Haryātman* ; in the twenty-second, *Vena*, who is likewise named *Rajaṅgravas* ; in the twenty-third *Sanmasushmāyana*, also *Trinabindu* ; in the twenty-fourth, *Ṛikṣha*, the descendant of *Bhṛigu*, who is also known by the name of *Vālmiki* ; in the twenty-fifth, my father, *Çakti* was the *Vyāsa* ; I was the *Vyāsa* of the twenty-sixth *Dvāpara* and was succeeded by *Jātūkarna*.

[THE ACTUAL VYASA.]

The *Vyāsa* of the twenty-eighth, who followed him, was *Kṛishṇadaipāyana*. These are the twenty eight elder *Vyāsas* by whom, in the preceding *Dvāpara* ages, the *Veda* has been divided into four. In the next *Dvāpara*, *Draṇi* (the son of *Dropa*) will be the *Vyāsa*, when my son the sage *Kṛishṇadaipāyana* who is actual *Vyāsa*, shall cease to be (in that character), (See also *Kūrma* and *Vayu Purāṇas*)

[ÇRĪDHARA'S GLOSS—V. 2.]

1. This as well as the two subsequent verses are expressive of salutation at the beginning of the work ; *Sūta* complementing his own preceptor *Çuka* by saying:

2. *Pravrajantaṃ* [entirely.....world].—Who has renounced the worldly matter and become a mendicant by going to the forest.

3. *Anupetaṃ* [who.....thread].—Who has not gone to a person and asked him—‘Invest me with the holy thread’. It may be interpreted in another way—who has not gone to another person, that is to say, alone.

4. *Apeta-Kṛityaṃ* [who.....Acts]—free from duties. (Acts refer to the duties of observing daily and casual ceremonies).

5. *Viraha-kātarah* [depressed.....absence]—depressed on account of the absence of or separation from *Vyāsa*'s son, *Çuka*.

6. *Putreti* [as ‘son’]—‘O son’.

7. *Ājuhāva* [called out].—It means calling very loudly.

8. *Tadā* [then]—at that time.

9. *Tanmayatayā* [the trees.....*Çuka*]—also the trees being like *Çuka*.

10. *Abhineduh* [had answered]—replied. It is said with a view to avoid his father's affection, *Çuka* replied to the call of his father through the trees without disclosing himself.

11. *Munimānatosmi* [I.....sage]—here the salutation refers to Çuka.

12. *Sarvabhūta-Hṛdayaṃ* [who.....beings].—How did he become trees ? The answer is given by the use of this phrase. It is said that the contemplative meditation of Çuka was so very powerful that by its strength he could enter the heart of every being.

[JIVA GOSVAMIN'S GLOSS—V. 2.]

1. In the commencement of the work, Sūta is complementing his preceptor by describing his high qualities in this and the subsequent verse.

2. The word *yaṃ* (whom), and *Tat* in the word *Tanmayatayā* (trees.....Çuka) in the text, indicate that Çuka and his soul are one and the same thing which implies the Supreme soul, because by the strength of his contemplative meditation there was no distinction between his soul and the Supreme Lord. The reply, which the trees gave in answer to Vyāsa's call, was, in fact, the reply of the Supreme Lord on behalf of Çuka, through the trees. It is explained in another way, Çuka not only gained the affection of his father, but trees also loved him. It is on account of this love for Çuka that even the trees replied to Vyāsa's enquiry about his son. All these show the Çuka's greatness as a devotee.

3. *Sarvabhūta-Hṛdayaṃ* [who.....beings]—Jiva Gosvāmin explains this as 'upon whom the heart of all beings is placed.'

I seek refuge in the son of Vyāsa (*a*), the preceptor of sages, who had, on account of his kindness (*b*), towards the worldly beings, who are willing to be relieved from the deep darkness (of the world), narrated (*c*) the unparalleled (only) secret amongst the *Purāṇas* (*d*), (which is) full of its own glory (*e*), the lamp of the spiritual truth (*f*) and the essence of all the *Çrutis*. (*g*) ³.

(*a*) *Vyāsasūnuṃ* [son of Vyāsa]—Çuka.

(*b*) *Karunayā* [on.....kindness]—See *Jīva*, 6.

(*c*) *Āha* [had narrated] „ „ „ 3.

(*d*) *Purāṇa-Guhyam* [secret amongst the *Purāṇas*]—See *Jīva*, 2.

(*e*) *Svānubhāvaṃ* [full.....glory]—See *Jīva*, 4.

(*f*) *Adhyātma-dīpaṃ* [the lamp of spiritual truth]—See *Jīva* 5.

(*g*) *Çruti* [श्रुति from *Çru* (श्र) to hear, hence, the hearing, or that which is heard]—is in Samskrit literature, the technical term for all those works which are considered to have been revealed by a deity. It applies, therefore, properly speaking, only to the *Mantra* and *Brāhmaṇa* portion of the *Vedas* ; but at a later period, it is applied likewise, if not especially, to *Upanishads*. It means revelation, as distinguished from *Smṛiti*, tradition. The "distinction" says, Max Muller between *Çruti*, (revelation), and *Smṛiti* (tradition) is a point of vital importance for the whole Brāhmaṇic system, and will be found significant in a historical point of view. The distinction between *Çruti* and *Smṛiti*, revelation and tradition had been established by the Brāhmaṇas previous to the rise of

Buddhism, or, at all events, previous to the time when the Sutra style began to be adopted in Indian literature.

There existed previous to the Sutra period, a body of literary works propagated by oral tradition, which formed the basis of all later writings on sacred subjects, and which by the Brāhmaṇas was believed to be of divine origin. The idea expressed by the word *Ṣru* (श्रु) to hear, i. e., to receive by inspiration, is known in the Brāhmaṇas. (Max Muller's *Ancient Sanskrit Literature*, p. 107).

[JĪVA GOSVAMIN'S GLOSS—V. 3.]

1. *Ṣuka* renounced this world inclusive of his venerable father's affection on account of his being too much influenced by the narrative of Kṛishṇa in the *Ṣrīmadbhāgavata*, became a great thinker and recited the *Ṣrīmadbhāgavata* for the benefit of humanity.

2. *Purāṇa-Guhyam* [secret amongst the *Purāṇas*].—The *Ṣrīmadbhāgavata* is meant here.

3. *Āha* [had narrated]—declared, or said.

4. *Svānubhāvam* [full.....glory]—This is expressive of the uncommon glory of the *Ṣrīmadbhāgavata*.

5. *Adhyātmadīpam* [the lamp of spiritual truth].—That which enlightens mankind with the great deeds of Lord *Hari*.

6. *Karuṇayā* [on.....kindness].—Why the *Ṣrīmadbhāgavata* was narrated by *Ṣuka*, although he had renounced the world altogether ? It was on account of his kindness towards men of this world who are anxious to dispel ignorance from their mind. This kindness is also expressive of good nature which was generated in him on account of his profound knowledge of the great deeds of the Supreme Lord.

After bending down to *Nārāyaṇa* (*a*), and also to *Nara* (*b*), the best of beings (*c*) and also to the Goddess of Learning (*d*), and also to Vyāsa, then the *Jaya* (*e*) should be uttered (*f*). 4.

(*a*) *Nārāyaṇa*.—It is a compound word consisting of *Nāra* (नार) and *Ayana* (अयन) ; *Nārā*—water ; (that which has been created by the prime Lord) *Ayana*—refuge ; here it implies 'He whose refuge was on water in the beginning of the creation.' According to the Hindu mythology the Supreme Lord first created water, over which He reposed Himself. *Nārāyaṇa* is another name of *Vishṇu*, but specially considered as the deity who was before all world.

(*b*) *Nara*.—The eternal. He is an incarnation of *Vishṇu*. He is said to have been begotten by Dharma on Mūrti, the daughter of Daksha. It is said, the Supreme Lord descended on earth as the sages—*Nara* and *Nārāyaṇa*, and in that capacity observed devout austerities. The *Kalki Purāṇa* has a different description :—Mahādeva assumed the form of an elephant and cut assunder by his tusk the body of *Vishṇu* into two parts, when the latter alighted on earth as *Nṛsiṃha* (man incorporated with lion). The parts representing man and

lion became the sages *Nara* and *Nārāyaṇa* respectively. They were the great sages of that name, endued with great spiritual and intellectual powers, representing *Janārdana* (*Kṛishṇa*). *Nara* and *Nārāyaṇa* represent *Hṛishikeṣa* (*Kṛishṇa*) and *Dhamañjaya* (*Arjuna*). (See *Çṛīdhara*, 2 ; and *Jīva*, 1.)

(c) *Narottamaṃ* [the best of beings].—This is rendered as adjective to *Nara*. (See *Viṣṇvanātha's* gloss).

(d) *Sarasvatīm* [the Goddess of Learning].—The goddess of wisdom, knowledge, science, art, learning and eloquence, the patroness of music and inventress of the Samskrit language and Devanāgarā letters.

[IN THE VEDAS.]

1. She is a goddess of some, though not of very great, importance, in the *Rik Veda*. As observed by Yāska, she is celebrated both as a river and a deity. She was, no doubt, primarily a river-deity, as her name, 'the watery', clearly denotes, and in this capacity she is celebrated in a few separate passages. Allusion is made in the hymns and in the *Brāhmaṇas* to sacrifices performed on the banks of this river, and the adjoining *Dhrishadvatī* ; and she in particular, seems to have been associated with the reputation for sanctity which was ascribed to the whole region, called *Brahmāvarta* lying between those two small streams, and situated immediately to the westward of *Yamunā*. The *Sarasvatī* thus appears to have been to the early Hindus what the Ganges (which is only twice named in the *Rik Veda*) became to their descendants. When the river had acquired a divine character, it was quite natural that she should be regarded as the patroness of the ceremonies which were celebrated on the margin of her holy waters, and that her direction and blessing should be invoked as essential to their proper performance and success. The connection into which she was thus brought with sacred rites may have led to the further step of imagining her to have an influence on the composition of the hymns which formed so important a part of the proceedings, and of identifying her with *Vāch*, the goddess of speech. *Sarasvatī* is frequently invited to the sacrifices along with other goddesses—*Īā*, *Mahī*, *Bhāratī*, who, however, were not, like her, river-nymphs, but personification of some department of religious worship or sacred science.

[HER ORIGINAL CHARACTER AS A RIVER PRESERVED.]

2. In many of the passages where *Sarasvatī* is celebrated, her original character is distinctly preserved. Thus in two places she is mentioned along with rivers, or fertilising waters. She is spoken of as having seven sisters, as one of seven rivers, and as the mother of streams. In another place she is said to pour on her fertilising waters to surpass all other rivers, and to flow pure from the mountains to the sea. She is called the best of mothers of rivers, and of goddesses.

[IN THE LATER MYTHOLOGY.]

3. In the later mythology, as is well known, *Sarasvatī* was identified with *Vāch*, and became, under different names, the spouse of Brahman, and the goddess of wisdom and eloquence, and is invoked as a Muse. In the *Mahābhārata* she

is called the mother of the *Vedas*. In the *Çanti Parvan* it is related that when *Brahmarshis* were performing austerities, prior to the creation of the Universe, 'a voice derived from Brahman entered into the ears of them all ; the celestial *Sarasvatî* was then produced from the Heavens.' Monier Williams' *O. S. T.*, vv. 337—343).

[AS A WIFE OF VISHNU AND BRAHMAN.]

4. The *Vaishnavas* of Bengal have a popular legend, says Professor Wilson, that she was the wife of *Vishnu* as were also *Lakshmi* and *Gangā*. The ladies disagreed ; *Sarasvatî* like the other prototype of learned ladies, *Minerva*, being something of a termagant, and *Vishnu*, finding that one wife which a god could manage, transferred *Sarasvatî* to Brahman, and *Gangā* to *Çiva*, and contented himself with *Lakshmi* alone. It is worthy of remark that *Sarasvatî* is represented as of a white color, without any superfluity of limbs, and not unfrequently of a graceful figure, wearing a slender crescent on her brow and sitting on a lotus. (Wilson, VOL. II., pp. 187—8).

[HER MATTERS PERSONAL.]

5. Another account has the following :—She is represented as a young female of fair complexion with four arms and hands. In one of the two right hands she holds a flower, which she offers to her husband, by whose side she is continually standing, and in the other a book of palm leaves, indicating that she is fond of learning, and imparts knowledge to those who study. In one of her two left-hands she holds a string of pearls called *Çivamālā* which serves her as a rosary, and in the other *Damaru* or small drum. An annual festival is celebrated in her honor. She dwells among men, but her special abode is *Brahmaloka* with Brahman, her husband. *

There is a river of the same name. It rises in the mountains north-west of Delhi. *Sarasvatî* means flowing. It was also the name of one of the daughters of *Daksha* who was married to *Dharma*.

(e) *Jayaṃ* [जयम्].—That by which the sentient beings conquer the world (worldly matters) is called *Jaya*. It includes the following :—The eighteen *Purāṇas*, *Rāmāyaṇa*, *Mahābhārata*, *Çiva Dharma* and *Vishnu Dharama*. †

(f) *Uḍṛayet* [should be uttered]—See *Çṛidhara*, 1.

[ÇṚIDHARA'S GLOSS—V. 4.]

1. *Uḍṛayet* [should be uttered].—Having uttered himself, *Çuka* taught other readers of *Purāṇas* that they ought to pronounce this verse at the beginning of reading or reciting the *Çāstras*.

2. *Naraṃ*.—Incarnation of *Nārāyaṇa*.

* बाणीं पूर्णनिशाकरीञ्जलमुखीं कर्पूरकुन्दप्रभां,
चन्द्रार्द्धाङ्गितमसकां निजकरैः संविधतीमादरात् ।
वीणामचगुणं सुधाढ्यकलसं विद्याञ्च तुङ्गसनीं,
दीव्यैराभरणैर्विभूषिततनुं हंसाधिरुदां भजे ॥ (*Nibandha*).

† अष्टादश पुराणानि रामस्य चरितं तथा । कार्ष्णञ्च पञ्चमं वेदं यन्महाभारतं विदुः ।
तथैव शिवधर्मोऽथ विष्णुधर्मोऽथ शाश्वताः । जयति नाम तेषाञ्च प्रवदन्ति सनीषिणः ॥

[JĪVA GOŚVAMIN'S GLOSS—V. 4.]

1. *Nara* and *Nārāyaṇa* are the presiding deities of the *Çrīmadbhāgavata*. *Nara* implies Kṛishṇa. Goddess of learning is its power ; and Vyāsa is its *Ṛishi* ; that is to say, the saint by whom it has been remembered and recited. The *Pravāsa* is its seed. The metre of the *Çrīmadbhāgavata* is *Gāyatrī*, as it is commenced by *Gāyatrī*. All these deities and incarnations are adorable.

(O) sages, I have been well asked by thee about the benefit of mankind, because the appropriate questions regarding Kṛishṇa have been asked, by which the soul becomes well pacified. 5.

That is the best religion (*a*) for men, from which is generated the devotion for *Adhokshaja* (*b*) which does not seek for good result (*c*) and is unsmitten (by any impediment) (*d*) and by which the soul of the worshippers become fully pacified. 6.

(*a*) *Para-Dharma* [best religion]—See *Çrīdhara*, 2.

(*b*) *Adhokshaja* [अधीक्षज्].—This is a compound word. *Adhah* (अधः) beneath, subdued, cast down, censured, &c. *Aksha* (अक्ष) an organ of sense ; *Ja* (ज) (who is) produced ; *Akshaja* (अक्षज) means the knowledge produced by the senses, hence *Adhokshaja* signifies 'He who has subdued or cast down the knowledge derived from the senses,' that is to say, 'He who is not a subject to the organs of senses.' In short, 'He who cannot be seen or felt by the organ of senses'. It is a name of Vishṇu.

(*c*) *Ahaitukī* [which.....result]—See *Çrīdhara*, 3.

(*d*) *Apratihātā* [unsmitten.....impediment]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 6.]

1. The first question put by the sages in verse (9) of the last chapter is answered by this one.

2. *Para-Dharma* [best religion].—The sum and substance of this verse is, that religion is of two kinds with reference to its stimulus and cessation. The religion which has salvation, &c., as its object is called *Apara*, and that which engenders devotion to Kṛishṇa is called *Para-Dharma*. The latter is most essential to mankind. (See notes Bk. 1, c. 2, v. 8.)

3. *Ahaitukī* [which.....result].—*Hetu* (हेतु) desire for result ; with the prefix *A* ; it means that (devotion to Lord Hari) which does not hanker after reward in return.

4. *Apratihātā* [unsmitten.....impediment].—Not overpowered by difficulties.

Means constituted by Devotion (*a*), which has relation to the glorious Vāsudeva (*b*), quickly (*c*) generates moral apathy (*d*), and the knowledge (*e*) which is not discursive (*f*). 7.

(*a*) *Bhakti-Yogah* [means of Devotion].—*Yogah* ordinarily implies union. The sense here is that of 'door or means.' Hence *Bhakti-Yogah* implies 'the door, or means constituted by Devotion.'

(*b*) *Vāsudeva*. [वासुदेव].—A name of Vishṇu ; it means, says the *Vishṇu Purāṇa* that 'all beings abide in that Supreme Being, and that He abideth in all beings.' The form or sensible type of Vāsudeva is here considered to be the monosyllable *Om*, and, which is one with the three mystical words *Bhūh*, *Bhūvah*, *Svah* and with the *Vedas* ; consequently the *Vyāhritis* and the *Vedas* are also forms of Vāsudeva, diversified as to their typical character, but essentially one and the Same. (*Wilson* ; see also, p. 9 (*b*) *ante*).

(*c*) *Āḥu* [quickly]—See *Jīva*, 4.

(*d*) *Vairājanam* [moral apathy].—Subjection of appetite and passions ; or absence of worldly desires.

(*e*) *Jñānam* [knowledge]—See *Jīva*, 2.

(*f*) *Ahaitukam* [not discursive]—*Ārīdhara*, 2 ; and *Jīva*, 3.

[ĀRĪDHARA'S GLOSS—V. 7.]

1. The Brāhmaṇas acquire the knowledge of the Supreme Lord by the performance of sacrifices, making gift, and following asceticism. * How then religion can be looked upon as the effect of devotion ? Because religion generates knowledge through devotion. The present verse inculcates this truth.

2. *Ahaitukam* [not discursive]—free from useless argument ; or what has been derived from the *Upanishads*.

[JĪVA GOSVAMIN'S GLOSS—V. 7.]

1, The object of this verse is to show that when devotion is generated in the Supreme Lord, the desire for hearing about the Lord's glorious acts, and other means which leads to devotion, engender as a matter of course.

2. *Jñānam* [knowledge]—The knowledge of god is created in 'him who hath unflinching devotion to the Supreme Lord', and then follows the moral apathy or renunciation.

3. *Ahaitukam* [not discursive]—not subject to dry argument, or that which relates the *Upanishads*.

4. *Āḥu* [quickly]—as soon as *Ārīmadbhāgavata* is heard, the knowledge as described in the text, is generated.

* ननु तमेतमात्मानं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसानाशकेनेत्यादि-
श्रुतिभ्यो धर्मस्य ज्ञानाङ्गत्वं प्रसिद्धं, तत् कुतो भक्तिहेतुत्वमुच्यते । सत्यं, तत्तु भक्ति-द्वारिण्येत्याह
वासुदेव इति । अहैतुक्तं शुक्ततर्कयोगोचरं श्रीपनिषदमित्यर्थः ॥ (*Vṛihadāranyaka Upanishad*).

That which is (known as) Religion (*a*) if it does not engender a person's love (*b*) for the narrative (*c*) of *Vishvaksena* (*d*), though well-observed, is verily (*e*) like (*f*) mere (*g*) labour. 8.

(*a*) 1. *Dharma* [Religion].—It is first of the four leading objects of sentient being, which are common to all the schools of orthodox Hinduism. It germinates and develops by the performance of the ceremonies prescribed in the *Çāstras*. There are diverse doctrines of the different religious bodies, but the ultimate object of all, is the purity of mind.

[THE LEADING PRINCIPLES.]

2. The leading principles of the Hindu religion can be thus stated. *Dharma* is the means by which the soul can be regenerated and pacified by the meritorious actions of a human being, while living in this world. It can be divided into two distinct classes :—The *Para-Dharma* and *Apara-Dharma*. It is needless to add that the former is superior to the latter. The first one purifies the individual spirit and merges it in the supreme spirit. By the second, the individual spirit can observe the rules of conduct in this world and become enamoured of secular matters and the happiness derived therefrom. By following the dictates of *Dharma*, *Artha* (wealth) can be gained.

[THE ARTHA DEFINED.]

3. Now, what is the technical sense of *Artha* ? It signifies the means by which men can maintain and pass life comfortably and successfully. In the *Para-Dharma*, it may be transformed into the unflinching devotion to the Lord *Hari*, and in the *Apara-Dharma*, it signifies such objects as refer to eating, drinking, sleeping, &c.

[THE KAMA DEFINED.]

4. *Kāma* (desire or enjoyment) germinates from the result of either kind of *Artha*. It must be mentioned here that the *Kāma*, which is for the acquisition of '*Ātma-Jñāna*' (self-knowledge) has reference to the enjoyment of the love of the Supreme Being ; whereas the *Kāma*, which is the result of the enjoyment of worldly things, refers to the desire for the gratification of the senses. It is needless to add that the first kind of *Kāma* leads to salvation, but the latter kind only gives satisfaction to the senses. According to Manu and others, until renunciation of all that is secular, men ought to live in this world and try to find the way to salvation by meritorious acts. It is possible, men may die before attainment of the renunciation. It is said, the body of a human being is liable to death, disease and difficulties up to one hundred years from birth. It is to avoid the effects of these, men practise *Yoga* (meditation) which saves them from all evils and thereby attain their ultimate end, the *Mukti* (मुक्ति) (salvation). For the particulars of *Mukti* (salvation) See *Āpavarga*, v. ५, *post*.

[THE DOCTRINE OF THE TANTRIKAS.]

5. The notion of *Dharma* (religion) amongst the followers of the *Tantras* may also here be explained in a few words. The act of observing the rules of conduct prescribed according to the *Mantras* (religious formula) of the different denominations of religious bodies, is termed the *Dharma*.

6. The word *Artha* means the recitation of *Mantras* in a collected form and meditation thereon.

7. Communion with the divinity of each *Mantra* is called the *Kāma*.

8. The condition of man merging with the divinity is called *Mukti* (salvation).

(b) *Ratim* [love]—See *Jīva*, 2.

(c) *Kathāsu* [narrative] „ 1.

(d) *Vishvakṣena*. [विश्वक्सेन].—It means He whose troops, in the form of command or behets are everywhere. This interpretation accords with the opinion of the author of the *Bilaprabodhinī* ; but Baladeva Vidyabhūṣaṇa in his commentary (*Vishṇu-Sahasra-Nāma-Bhāṣya*) puts the following interpretation to it :—‘He who has attendants everywhere for His service.’ Although it is subject to various interpretations, there is no doubt, it refers to Kṛishṇa.

(e) *Hī* [verily]—See *Çrīdhara*, 4 ; and *Jīva*, 4.

(f) *Eva* [like] „ „ 3 ; „ „ 3.

(g) *Kevalam* [mere] — — „ 5.

[ÇRĪDHARA'S GLOSS—V. 8.]

1. The contents of this and the sixth verse are nearly identical, the same truth is stated negatively in the former and positively in the latter.

2. The substance of this verse is that the religion, which does not generate love for the narrative of Kṛishṇa, is of no real value, even, if it is well practised.

3. *Eva* [like].—This word clearly signifies that such religion is productive of no real good, but the act of observing it is only a useless toil. Is it not possible for men to attain Heaven by following such religion ? Yes, but the attainment of heavenly joy cannot be considered as substantive and satisfactory result of practising religion, because such happiness is not perpetual and is liable to be exhausted by fruition.

4. *Hī* [verily].—The *Çruti* says, ‘the acts of those who perform sacrifices extending over four months generally from July to October, become perpetual.’ * The author refutes the principle of this quotation by the use of *Hī* (हि) which means surely or verily as rendered in the text.

5. ‘As the world (worldly happiness) obtained by agricultural and other acts, is destroyed so, the Heaven (heavenly felicity) acquired by religion is liable to destruction in another life.’ †

6. The *Çruti* argues whatever is the result of act is *Anitya* (liable to destruction), for instance, paddy or other grains, however abundantly produced by agriculture, is sure to be exhausted after long use ; similarly, the enjoyable

* अक्षय्यं हवैशातुर्मासयाजिनः सुकृतं भवति इति श्रुतिः ।

† यथेष्टकर्माजितो लोकः क्षीयते एवमेवामुत पुण्यजितो लोकः क्षीयत इति ॥

things, the product of religion however great, are sure to be extinguished some day or other, consequently there is hardly any doubt that the attainment of heavenly bliss obtained by the performance of sacrifices &c., is liable to be extinguished.

[JĪVA GOSVAMIN'S GLOSS—V. 8.]

1. *Kathā* [narrative].—It means Kṛishṇa's glorious deeds and diversions. The practice of religious observances is a mere labour lost, if it does not generate love in hearing or reciting Kṛishṇa's *Līlā*.

2. *Ratiṁ* [love].—Here the superiority, of the love for the narrative of Kṛishṇa, is shown. All other forms of worship are considered as subordinate to this mode of adoring Kṛishṇa.

3. *Eva* [like].—This word implies that the result of religious observances which has attainment of Heavenly bliss as its chief end, is liable to be exhausted.

4. *Hī* [verily].—The principle of the *Çruti* already quoted that whatever arises from actions of men is liable to destruction, supports the view expressed in the text by this word.

5. *Kevalam* [mere].—This implies that the result of all religious acts, is obstructible.

6. It should be noticed that the verses 7 and 8 show the superiority of the unflinching devotion for the Supreme Lord over knowledge and moral apathy. The first is independent of the latter two, which are dependent on the former.

Verily, wealth (*a*) cannot be the object of that Religion which causes Salvation (*b*). Verily, it is said, the object of that Wealth, which has Religion as its only end, is not the Enjoyment of the worldly things, (*c*). ⁹

(*a*) *Artha* [wealth]—See *Dharma*, 3 and 6 ; p. 54.

(*b*) *Āpavarga* [which.....salvation].—*Āpavarga* means that which causes or relates to *Āpavarga*, which means the delivery of the soul from the body, and exemption from further transmigrations. There are different kinds of *Āpavargas* according to the doctrines of the different schools.

[*The Non-dualists*].—The followers of the *Advaita* doctrine, say that when the individual spirit regains its original state, it is called the *Āpavarga*, that is to say, when the individual spirit and the supreme spirit become one and the same. The doctrine can more explicitly be stated thus :—The supreme spirit becomes the individual spirit on account of ignorance or being deteriorated by the worldly desire. It suffers and enjoys the misery and happiness over and over again by successive births and deaths. The supreme spirit by itself, is eternal and immutable but on account of the delusion which proceeds from the deteriorated heart, it becomes debased. It regains the knowledge of its self by purifying itself through the prescribed ceremonies or by meditation. When it reverts

to its original state, then the individual spirit and the supreme spirit become one and the same. This unity of spirits is denominated as *Apavarga* by the *Advaita-Vādins*.

2. The *Sāṃkhya* [सांख्य].—The followers of *Sāṃkhya* urge that the meaning of the *Apavarga* is that original state to which the individual spirit is restored after the destruction of its ignorance. Individual spirit is, by nature, free from all desires and enjoyment. It is indifferent and keeps itself aloof from everything, it never enjoys anything. It is the mind which enjoys and suffers successively, the happiness and miseries of this world. Lust, avarice, &c., are the characteristics of the mind, which characteristics reflect on the spirit in its original state, and this is the peculiar and only enjoyment which it ever enjoys. But when the soul (*Puruṣa*), is convinced, that it is distinct from the nature (*Prakṛiti*), the acts of the mind do not reflect on the soul. This state of the soul, which gives it power to resist the influence of the mind on it, is called *Apavarga* or salvation.

3. The *Nyāya* [न्याय].—According to the doctrine of *Nyāya*, *Apavarga* means the cutting of the knot, that is to say, release from misery altogether. The soul follows happiness and misery by delusion, and for that reason, it suffers the torment of transmigration. But when it learns about God by *Yoga* meditation, its delusion is removed and the soul is absolved from sin. When it has no sin, it shall have no desire for action. When there is no necessity for an action, it shall have no birth again. Want of birth absolves it from further torment. Putting an end to all misery, for ever, is called *Apavarga* or salvation (See *Çrīdhara*, 2 ; and *Jīva*, 2 ; also *Dharma*, 4 and 8, pp. 54 and 55).

(c) *Kāma* [enjoyment.....things]—See *Dharma*, 4 and 7, pp. 54 and 55.

[ÇRĪDHARA'S GLOSS—V. 9.]

1. It has been shown in the previous verses (6, 7 and 8) that the religion of which the knowledge and moral apathy are the outcome, is called *Para-Dharma* (great religion), because it generates devotion to the Lord Hari. But others controvert this principle and say that the object of religion is Wealth, that of Wealth is *Kāma* and that of the latter is the gratification of the senses. The author of the *Bhāgavata* refutes this argument in this and the following verse.

2. *Āpavarga*.—The sages have never enjoined that the Wealth can be the object of religion which leads men to salvation. Similarly, *Kāma* was never considered to be the object of Wealth.

[JĪVA GOSVAMIN'S GLOSS—V. 9.]

1. Unflinching devotional religion is productive of real good. But others think that the object of religion is Wealth and that of the latter *Kāma*. The gratification of the senses is the result of *Kāma*. In short, these three follow respectively one after another in the order they are mentioned in these notes. The verses 9 and 10 refute the argument thus advanced.

2. *Āpavarga*—the meaning of the *Āpavarga* in the text is the unconditional devotion of the individual spirit to the divine spirit. According to him all other modes of *Apavarga* (salvation) are subservient to this system of *Apavarga*.

That devotion is called *Apavarga* which is not for any gain, remuneration or any other benefit, but for giving oneself up to God for his 'pleasure's sake.

The object of the Enjoyment of worldly things (*a*) is not the gratification of the senses, but the maintenance of life (*b*). The object of life is the query about the Truth (*c*) but not that (which is) acquired by the Rites (*d*). ¹⁰.

(*a*) *Kāmasya* [of the Enjoyment.....things]—See *Çrīdhara*, 1.

(*b*) *Jiveta Yābatā* [the maintenance of life]—The meaning of this is :—That men ought to enjoy the worldly things only so much as is enough for the sustenance of life, and not more. (See *Çrīdhara*, 1).

(*c*) *Tattva-Jijnāsā* [query about the Truth]—The etymology of this word best explains its meaning. *Tad* (तद्) that, or that Divine Being, and *Tva* (त्व) 'nature,' hence *Tattva* means the essential nature of the Supreme Being. It means also, truth ; *Jijnāsā* means desire to know. Here, therefore, *Tattva-Jijnāsā* means 'query about the nature of the Supreme Being or Truth.' What is *Tattva* is clearly explained in the next verse.

(*d*) *Karmabhiḥ* [rites]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 10.]

1. *Kāmasya* [of the Enjoyment.....things]—The result of the Enjoyment of worldly things is not the satisfaction of sensual appetites but, such enjoyment should be considered as a gain to a person as long as he lives. In other words, such an enjoyment is only necessary for the sustenance of life.

2. *Karmabhiḥ* [rites]—The object of human life is not the attainment of heaven, &c., by the observance of religious ceremonies, but the query about the Truth of the Supreme Being.

Those, who have knowledge about Truth (*a*), call (*b*) that to be Truth, which is the knowledge (*c*) of non-duality (*d*), and (which) is (differently) called *Brahma* (*e*), *Paramātmā* (*f*), or *Bhagavāna* (*g*). ¹¹.

(*a*) *Tattva* [Truth]—See *Çrīdhara* 2 ; and *Jīva*, 2.

(*b*) *Vadanti* [call]—, „ 1 ; „ 1.

(*c*) *Jñāna* [knowledge]— — — — „ 3.

(*d*) *Advayaṃ* [of non-duality]—*Çrīdhara* 3 ; and *Jīva*, 4.

(*c-d*) *Yajñānamadvayaṃ* [which.....non-duality]—It will be interesting to mention here in detail the doctrines of the *Advaitavādins* (non-dualists) on this subject,

[THE ADVAITA DOCTRINE.]

1. The *Advaita* (अद्वैत) is the name of a school of philosophy and theology, established by *Çaṅkarāchāryya*, founder of the monastarium of Çringeri, near the Tumbudra river. The system regards the supreme spirit and the human spirit as one, in degradation through ignorance, and re-absorbed on obtaining true wisdom. It regards the world as an illusion ; all external objects as different forms of the one deity, besides whom there exists nothing else. As gold is one, though in various forms, as money, earrings and other ornaments, so the one sole existent deity is found in all the various forms that appear to exist around men. The *Vedānta Bhāṣya*, which considered all existing beings and things to be an evolution of deity, and the deity in and throughout all beings and things, was, by *Çaṅkarāchāryya*, drawn out to the full consequence ; which is, that the soul of man is a part of deity, not different, the body is a temporary prison, on its decease the soul flows into deity, as air in a closed earthen vessel, when this is broken, flows into the common atmosphere. It does not, however, appear that the idea of deity on this system philosophically includes personality ; but means the supreme universe. It leans towards the female energy system ; of matter (or nature) being the greatest spontaneous mother. *Çaṅkarāchāryya* discoursed freely of *Çiva* and *Pārvatī*, and wrote hymns to both ; maintaining, besides, the oneness of *Brahman*, *Vishṇu* and *Çiva*. (See Cowell and Gough's *Sarva-Darśana-Saṃgraha* ; and Garret.)

2. The followers of *Advaita* doctrine say there cannot be two kinds of knowledge. The doctrine is thus explained. The *Jīva* (sentient being) has no other condition in this world, but only three, namely :—wakefulness, dream and sound sleep. Therefore, knowledge must exist within this circle of conditions. It is now to be examined, whether dissimilarity of knowledge under different circumstances, can be considered as unity of knowledge. In considering, first, about knowledge during the state of wakefulness it is obvious that such knowledge is derived from external objects such as, water-pot, picture, &c. But, if the idea of these objects is removed from the mind, there remains nothing but knowledge. It is evident that there cannot be dissimilarity in the same thing ; therefore, knowledge can not be distinguished from itself. Whatever apparent difference is observed, in a wakeful state, regarding knowledge derived from various external objects, it is simply imaginary. Knowledge stripped of its objects is an undivided whole, hence, such knowledge is 'one without a second'. Similarly, the knowledge during dream is also 'without duality'. It is true, the objects of such knowledge, for instance, the houses, roads, fields, &c., are different ; but when the idea of these objects is removed from the mind, there remains only knowledge. No difference can be conceived in this knowledge, when it stands by itself, hence, in this case too the knowledge is one, but its objects are only different. The knowledge in sound sleep is also one and the same. The identical reasoning is applicable to prove that this kind of knowledge is also one. Now, it may be asked, is it possible that there should be knowledge when one is in sound sleep ? The followers of the *Advaita* doctrine would answer this question in the affirmative. They say that when man wakes from a deep

sleep, he naturally feels that he has enjoyed the sleep pretty well and that he was unconscious of what happened during the deep sleep. It is impossible for a man to remember a thing which he has not perceived or felt. Therefore, it must be admitted that human being possesses knowledge even in a sound sleep, when he remembers after a sleep of what happened during the sleep. The followers of the *Advaita* doctrine also affirm that knowledge is eternal.

3. This doctrine of non-dual knowledge is an unanswerable reply to the *Kṣaṇikavijnāna* doctrine of the Buddhists. The details of the Bauddha doctrines and their refutation are given as follow :—

[THE LEADING DOCTRINES OF BUDDHISM.]

4. Although the followers of Buddha are generally divided into four sects, namely, the *Sautrāntikas* (representationists), the *Vaiśāṇīkas* (presentationists), the *Yogācāras* (subjective idealists) and the *Mādhyamikas* (nihilists), yet their chief doctrines are three :—The *Sarvāstivāda* or *Kṣaṇikavāda* (the doctrine of momentariness), the *Vijnānavāda* (the doctrine of sensation) and the *Śūnyavāda* (the doctrine of voidness).

5. The system of the Buddhists is described as follows in the *Videka-*

Vilāsa :—

Of the *Bauddhas*, *Sugata* (Buddha) is the deity, and the universe is momentarily fluxional ;

The following four principles, in order, are to be known by the name of the noble truths :—

Pain, the inner seats, and from them an aggregate is held,

And the path (method) ; of all this let the explication be heard in order.

Pain, and the *Skandhas* of the embodied one, which are declared to be five,—

Sensation, consciousness, name, impression and form.

The five organs of sense, the five objects of sense, sound and the rest, the common sensory,

And (the intellect) the abode of merit—these are the twelve inner seats. This should be the complement of desire and so forth, when it arises in the heart of man.

Under the name of soul's own nature, it should be the aggregate.

The fixed idea that all impressions are momentary,

This is to be known as the path, and is also styled emancipation.

Further more, there are two instruments of science, perception and inference.

The Bauddhas are well-known to be divided into four sects, the *Vaivāshīkas* and the rest.

The *Vaiśāṇīkas* highly esteem an object concomitant to the cognition ;

The *Sautrāntika* allows no external object apprehensible by perception ;

The *Yogācāra* admits only intellect accompanied with forms ;

The *Mādhyamikas* hold mere consciousness self-subsistent.

All the four (sects of) Bauddhas proclaim the same emancipation,

Arising from the extirpation of desire, &c., the stream of cognitions and impressions.

The skin garment, the water-pot, the tonsure, the rags, the single meal in the forenoon,

The congregation, and the red vesture are adopted by the Bauddha mendicants. * (See Cowell and Gough's *Sarva-Darçana-Samgraha*, pp. 34—35).

6. The following particulars are given of the principal doctrines :—

(1.) The *Kṣhaṇikavāda* (क्षणिकवाद).—The main features of this doctrine are that all things in this world are momentary. Whatever thing is destroyed, immediately after another identical one is created and *Vice Versa*. In this way, the everchanging course of this world appears unchangeable. It is like a stream of water in which the water is always changing, yet it appears as if the 'same water' is passing through the bed of the river, although in fact, it is not so. Similarly, all things in this world by nature, are liable to annihilation. But as after the destruction of one thing another identical one is created, it is conceived to be the same thing, without any distinction. This conception of identity does not signify the 'oneness' of things. But it means only similarity. Other instance may be cited, such as hairs, being clipped, or the nails being cut, grow again, and appear like those of the same kind as pre-existed.

It is also urged that all existing objects are liable to destruction and are momentary. Thus, for example, the clouds are existing objects, yet they change often. The spirit is an existing object, hence, it is momentary. It takes birth and dies momentarily. In subsequent birth, the spirit suffers misery or enjoys happiness according to the merits and demerits of its previous birth. According to this doctrine there must be succession and simultaneity and no medium is possible between them.

(2.) The *Vijnānavāda* (विज्ञानवाद).—According to the view of the Sensationalist section of the Bauddhas, there is nothing in this world besides the sensation. Whatever is seen, heard, or enjoyed, is the effect of a particular state of human mind and the ultimate result of sensation. It is impossible to conceive that there should be anything without the existence of sensation. If there is a thing, it must be the object of some sort of sensation. As long as objects can

* बौद्धानां सुगतो देवो विश्वञ्च क्षणभङ्गुरं । आर्यसत्त्वाख्यया तत्त्वचतुष्टयमिदं जगत् ॥
 दुःखमायतनञ्चैव ततः समुदयो मतः । मार्गश्चेत्यस्य च व्याख्या क्रमेण श्रूयतामतः ॥
 दुःखं संसारिणः स्वप्ना स्ते च पञ्च प्रकीर्तिताः । विज्ञानं वेदना संज्ञा संस्कारो रूपमेव च ॥
 पञ्चेन्द्रियाणि शब्दाद्या विषयाः पञ्च मानसम् । धर्मायतनमेतानि द्वादशायतानि तु ॥
 रागादीनां गणोऽयं स्यात् समुदिति नृणां हृदि । आत्मात्मौयस्वभावाख्यः स स्यात् समुदयः पुनः ॥
 क्षणिकाः सर्वसंस्कारा इति या वासना स्थिरा । स मार्ग इति विज्ञेयः स च मोक्षोऽभिधीयते ॥
 प्रत्यक्षमनुमानञ्च प्रमाणद्वितयं तथा । चतुःप्रस्थानिका बौद्धाः ख्याता वैभाषिकादयः ॥
 अर्था ज्ञानान्वितो वैभाषिकेण बहु मन्यते । सौत्रान्तिकेन प्रत्यक्षयाह्नोऽर्थो न बहिर्मतः ॥
 आकारसंहिता बुद्धिर्योगाचारस्य सम्प्रदायः । केवलां संविदं स्वस्थां मन्यते मध्यमाः पुनः ॥
 रागादिज्ञान-सन्तानवासना-च्छेद-सम्भवा । चतुर्णामपि बौद्धानां मुक्तिरेषा प्रकीर्तिता ॥
 कृत्तिः कमण्डलुर्नीलं चौरं पूर्वोद्भोजनं । संघो रक्ताम्बरत्वञ्च शिष्ये बौद्धमिच्छति ॥
 इति सर्वदर्शनसंग्रहे विवेकविलासः ॥

be seen or felt by the senses their existence can be ascertained, but it is impossible to conceive their existence either before or after the perception of sensations. The conception of things without that of sensations is as impossible as the realization of the idea that flower can grow in the firmament or that the tortoise can have hair on its body. Nothing is true except sensation which is always momentary, it is being destroyed and created momentarily. It may be apprehended by some that as all sensations are dependent upon things, there can be a sensation, only when there is a thing, otherwise not. They would ask, if there was no external object in this world, how could they realize the idea of houses, water-pots and pictures, &c. ? There is no such fear ; the reason being, that man in a dream considers himself a king, enjoying all the riches and powers ; if he is a millionaire he thinks himself a beggar ; and sometimes he enjoys immense happiness which it is impossible for him to think even when he is awake. In short, there is no reality in those things which man sees, feels, or enjoys in a dream, such things are only the effects of particular state of human mind. Similarly, whatever is felt by the sensation is not a separate object but a mere effect of the action of human mind, hence there is nothing in existence beyond the sensation.

But the sensations are changing every moment. They are not eternal, but their courses are so. According to the Sensationalists the momentary sensation is called the soul. Putting an end to the course of soul is termed the *Mukti* (annihilation).

(3.) The *Sarva-çānyavāda* (सर्वज्ञानवाद).—The followers of this doctrine advocate that whatever they see, hear or feel, &c., are all void, that is to say, there was and will be nothing in existence in this world. Therefore, whatever exists at present is also void. As after a lamp being extinguished nothing remains, so after annihilation of things there will be nothing. After a mature thinking, it can be easily seen that there was nothing in this world and nothing will remain here, hence it should be inferred that there is nothing at present, for instance, the object seen in a state of dream which has no existence either before or after the dream, as well as whatever is felt during the dream is a mere nonentity. The real state of the world is void and empty when all desires will be satisfied after deep meditation ; the soul will be extinguished like a lamp and nothing will remain behind. This is called the *Mukti* (annihilation).

[THE REFUTATION OF THE BAUDDHA DOCTRINES.]

7. No doubt the doctrines of the different sections of the Buddhists differ from each other, yet only one sort of argument is necessary to refute all of them. Some of the followers of Bauddha allege, as stated before, that all external objects are always momentary, that is to say, the creation of a thing is momentarily succeeded by destruction of it. This fallacious doctrine cannot stand the test of even a superficial examination. It can be likened to a bund of sand which can hardly withstand the course of a stream of substantial and opposite arguments. If every thing is momentary then how is it possible to conceive the idea that the human body can be created ? The reason being that the object

of the creation of the human body is the enjoyment of bliss or endurance of torment according to the good or bad actions of men. But if the soul exists for a moment only, then how is it possible for it to enjoy happiness and suffer misery in this world for its actions? The pious soul cannot enjoy the reward of its virtuous actions by reason of momentariness. It is something like inflicting punishment to A for the murderous act of B. No one will question the accuracy of the statement that he who performs an act whether good or bad must be held responsible, otherwise it comes to this, that he who deserves is not rewarded for his virtuous deeds, but he is punished for the bad acts of others. Will any one support such an absurd reasoning? As it is impossible to create the human body for the enjoyment of sensational spirit, so this world cannot be created for its enjoyment. The reason being, the sensational spirit which performs the action, dies immediately and with it dies also the 'fate' (that is to say that which creates results). Now, it may be asked, if the sensational spirit dies, the fate survives it, then how can fate exist without a real support? If it is urged that although the sensation is momentary, but its course is not so; hence the fate will be dependent on the latter. So it will not be supportless and there will be no difficulty in creating the human body and the world. But there is fallacy in this argument also. The first question is whether sensation and the cause of sensation are two distinct things. If they are so, then there is no responsibility of the either for their respective actions, the fate of one cannot be dependent on the other, nor what is conceived or felt by one can be remembered by the other. It is needless to say that the inconsistency and absurdity are glaring. If, on the other hand, the sensation and the course of sensation are one and the same, then like sensation its course is also momentary, therefore fate cannot be dependent on the course of sensation. Hence, the creation of the world and the human body is an improbability according to the doctrine of the Sensationalists (*Vijnānavādins*). The examples, of the stream of water and the lamp cited by the Sensationalists are inappropriate for they allege that these things are momentary, but others say it is not. Without strict proof these cannot be admitted as appropriate illustrations in supporting the principle advocated by them. Besides, it is impossible to conceive the idea that this world is being changed every moment and getting into entirely different form and character. Again, the Buddhists say that the course of knowledge is countless, hence knowledge is also countless. Likewise, their so-called sensation, is many in number. As it is not 'without duality,' the principle urged by them cannot be construed to be the same knowledge of non-duality as is stated in the *Bhāgavata*.

[SPECIAL ARGUMENT AGAINST THE NIHILIST SCHOOL OF BUDDHISTS.]

8. As regards the doctrine of the Nihilist school of Buddhists it is necessary to say something especially. They say that the world is a mere void like the extinguishing of a lamp or the objects seen in a dream. But it is impossible to conceive such an idea. The voidness, after the extinguishment of a lamp, alleged by this school of Buddhists, is not true, because the light is absorbed in the element but does not become extinct forever. The objects seen in a dream can

not serve as an example. Their existence is founded upon guess and insensibility. Such things cannot be likened to the actual state of things in this world. Besides, the different schools of Bauddha doctrines are so very contradictory and anomalous among themselves that they cannot be accepted as true in support of an argument. For instance, in one place it is alleged that all external objects are true but momentary, in another it is asserted that these objects are not true but they are the creations of the human mind ; again it is alleged, that they are nothing ; and voidness is the real state of all such objects, yet all the followers of Buddha say that these contradictory doctrines were preached by Buddha himself. Are we to assume that either these doctrines are really not the Bauddha doctrine or they were propagated simply to produce the deterioration of the mind and thereby to lead men to total annihilation ?

(e) *Brahma* [ब्रह्म].—The knowledge of one eternal, immutable and holy Being is termed, by the followers of the *Advaita* doctrine, the *Brahma*. It means also great Lord, and who is wanted in nowhere (Omnipresent). (See *Jīva*, 6.)

(f) *Paramātmā* [परमात्मा].—It is a compound word consisting of *Param*—great or who is distinct from place, time, name, body, &c. ; and *Ātman*—Omnipresent ; he who is in everything. The *Paramātmā* is a term applied by the followers of *Hiraṇyagarbha* (Brahman) to the knowledge acquired by *Yoga* (meditation). *Ātman* also means the spirit, living spirit, animating nature and existing before it. Professor Max Muller thus says about the *Ātman* and *Paramātmā*, 'the highest object of their religion was to restore that bond by which their ownself (*Ātman*) was likened to the eternal-self (*Paramātmā*), to recover that unity which had been clouded and obscured by the magical illusions of reality ; by the so called *Māyā* of creation.' (See *Jīva*, 7.)

(g) *Bhagavāna* [भगवान्].—Vishṇu, the Supreme Being ; the letter *Bhā* (भ) implies the cherisher and supporter of the universe, *ga* (ग) means leader impeller, or creator. The dissyllable *Bhaga* (भग) indicates the six properties,—dominion, might, glory, splendour, wisdom and dispassion. The purport of the letter *va* (व) is, that elemental spirit in which all beings exist, and which exists in all beings. And thus, this great word *Bhagavāna* is the name of Vāsudeva, who is one with the Supreme Brahma, and no one else. (See, Wilson's *Vishṇu Purāṇa* BK. VI., c. 5.) It means also Wisdom and the Supreme Being. (See *Jīva*, 8.)

[ÇRĪDHARA'S GLOSS—V. 11.]

1. *Vadanti* [call].—Some say that Religion is Truth. From this it may erroneously be inferred that enquiry after Religion is query about Truth. With a view to remove this misapprehension, the verse defines what Truth is.

2. *Tattva* [Truth].—It is true that the persons, versed in Truth, call knowledge as Truth, but even amongst them, there is a difference of opinion. On this point, the contention amongst them, is untenable, in as much as Truth is one, and whatever apparent difference is found, it is only in name. The same immutable Truth is termed differently by men belonging to the various schools of the Hindu *Çāstras*. The followers of Upanishad or Vedānta call it *Brahma*, the

devotees of *Brahman* call it *Paramātmā*, and the *Sātvata* (devotionalists) call it *Bhagavāna*.

3. *Advayaṃ* [non-duality].—The author of the *Bhāgavata* has anticipated, by advocating non-dual knowledge, a reply to the *Kṣhanika-Vijnāna* (momentariness), doctrine of the Buddhists.

[JĪVA GOŚVAMIN'S GLOSS—V. 11.]

1. *Vadanti* [call].—*Ārīdhara* has already explained this. It is used in a recriminatory sense, that is to say, the persons versed in the knowledge of the Supreme Being, reproach each other's doctrines.

2. *Tattva* [तत्त्व].—The answer to this is very simple. The different way of conceiving the nature of *Tattva* is the cause of such difference in the names above mentioned. There is no misapprehension as regards the *Tattva* itself inasmuch as the followers of different doctrines look upon the same thing, but in a different light. There is no doubt, each section of the diverse schools of thought observe the attributes of the *Tattva* in a different and peculiar view. This is the only reason assigned for the difference in the names of *Tattva*.

3. *Jñāna* [knowledge].—Now, what is the nature of the thing which is so differently looked upon ? It is *Jñāna* or knowledge. What is that knowledge ? It is nothing but the *Chit* or consciousness. It has no second. Why it has no second ? The reason being, that which is a self-evident truth, cannot have a second existence. It is impossible to conceive a self-evident truth and yet not to accept it as one and the same thing. Besides, it is supported by its own powers, which, in turn, look upon knowledge itself as their ultimate supporter. Therefore, these powers cannot have existence apart from knowledge itself. This non-dual knowledge is called the *Tattva*, and when it is so called, it signifies the knowledge of the Supreme Being ; because the word *Tattva* means truth, hence, truly wise men consider that to be *Tattva* which is the 'essence of all essence', and they regard that knowledge to be the Supreme Being. The knowledge which signifies knowledge of the Supreme Being is conducive of happiness. Hence, Jīva Gośvāmin draws an inference from the context that the word *Tattva* signifies the greatest of objects of sentient beings, hence, it may be construed as the greatest happiness. It is also established from the foregoing argument that the knowledge under consideration is eternal.

4. *Advayaṃ* [of non-duality].—It implies that knowledge is indivisible. Whatever exists on this earth is not distinct from knowledge, referred to in the text. It is, therefore, acknowledged to be the power of the Supreme Being.

5. This oneness of knowledge is called the '*Brahma*,' '*Paramātmā*,' and '*Bhagavāna*' in the different places of the *Ārīmadbhāgavata*. Vedavyāsa, during devotional communion, perceived the difference between *Jīva* and *Paramātmā*, hence, he did not mention *Jīva* in the verse 11, as *Tattva*. Therefore this verse does not support the *Advaita* doctrine.

6. *Brahma* [ब्रह्म].—Jīva Gośvāmin calls that pure knowledge to be '*Brahma*' which is beyond of every thing that is comprised in *Ākti* and its attribute.

7. *Paramātmā* [परमात्मा].—Jīva Gośvāmin defines '*Paramātmā*' as that

internal controller in which there is abundance of *Māyā-Çakti* and small portion of *Chit-Çakti*.

8. *Bhagavāna* [भगवान्].—Jīva Gosvāmin interprets '*Bhagavāna*' as 'He who is endued with power and complete in Himself.

Reverential sages behold (*a*) that (*Tattva*), Supreme Spirit (*b*), in sentient being (*c*), by Devotion (*d*) endued with Knowledge and Moral Apathy (*e*) acquired by hearing the *Vedānta* (*f*). ¹².

(*a*) *Tachcha* [that]—See *Çrīdhara*, 3 ; and *Jīva*, 3.

(*b*) *Ātmānam* [supreme spirit].—The Supreme Being is possessed of three pre-essences, namely, (1) *Antaranga* ; (2) *Vahiranga* ; (3) *Tatastha*. These pre-essences are explained as follow :—

1. *Antaranga* [अन्तरङ्ग].—This means that which is inherent in the deity. It is also termed *Svarūpa-Çakti*, *Para-Çakti* or *Chit-Çakti*. It produces infinite joy in God who is regarded as 'All joy'. This diversity of felicity is the leading principle of the *Līlā* or Pastime of God.

2. *Vahiranga* [वहिरङ्ग].—This refers to self-forgetfulness of sentient being, and the creation of the universe.

This pre-essence is also termed '*Māyā*', which cannot actually, affect God in any way, but He is followed by it. The peculiarity of '*Māyā*' can be better explained by drawing an analogy from an external object. It is evident that water is always present in the lotus leaf, but it cannot affect such leaf in any way. On the contrary, the latter always remains distinct from the former. Similarly, the *Māyā* always exists in God, but the latter like the lotus leaf is no way affected by the former and remains as pure as ever.

3. *Tatastha* [तटस्थ].—Origin of sentient being is ascribed to this pre-essence of God. It is also called *Jīva-Çakti* or *Kshetrajña-Çakti*.

The word *Ātman* means that which is the refuge of these three kinds of pre-essences. Therefore, it means *Bhagavāna* (See also *Jīva*, 5.).

(*c*) *Ātmani* [in sentient being]—See *Çrīdhara*, 4 ; and *Jīva*, 4.

(*d*) *Bhakti* [by devotion]—See *Jīva*, 2.

(*e*) *Jñāna-Vairāgya-Yuktayā* [endued...Knowledge and Moral Apathy].—See *Çrīdhara*, 2 ; and *Jīva*, 6.

Vairāgya [Moral Apathy]—subjection of appetite and passions. In the *Pātanjala-Darśana*, it has been described as that state of mind by which men give up all passion for seen and unseen objects (that is to say, the objects, the knowledge of which, can only be gained by the *Çāstras*). In such a state, the mind should be brought under perpetual control as not to revive the desire for any worldly things. The *Vairāgya* is of two kinds, namely, *Para-Vairāgya*, and *Apara-Vairāgya*. Of these, the first has reference to the renunciation of all the secular objects, seen and unseen, and is of inferior character ; whereas, the second one comprises the renunciation of all delusion and its effects, and

thereby either to acquire self-knowledge or become resigned to the Supreme Being. This is the best kind of Moral Apathy.

(f) *Çruta-Gṛihītayā* [by hearing the *Vedānta*]—See *Çṛīdhara*, 5.

[ÇṚIDHARA'S GLOSS.—V. 12.]

1. This verse impresses on the mind of the reader that the *Tattva* referred to in the previous verse can be gained by unswerving devotion to the Lord.

2. *Jñāna-Vairāgya-Yuktayā* [endued.....Knowledge and Moral Apathy].—Here it means the invisible knowledge of an ascetic or hermit.

3. *Tachcha* [that].—Here it implies *Tattva*.

4. *Ātmani* [in sentient being].—That *Tattva* is seen in the material being.

5. *Çruta-Gṛihītayā* [by.....hearing the *Vedānta*].—The devotion is strengthened by the hearing of the *Vedānta*.

[JIVA GOSVAMIN'S GLOSS.—V. 12.]

1. The Supreme spirit who is termed *Brahma*, *Paramātmā* and *Bhagavāna* respectively can be seen only by devotion.

2. *Bhaktiyā* [by devotion].—The ultimate result of love for the narrative of *Hari* is the devotion towards Him. By such devotion the Supreme Lord is seen.

3. *Tat* [that].—The aforesaid *Tattva*.

4. *Ātmani* [in sentient being].—In their purified heart.

5. *Ātmānam* [supreme.....spirit].—He, who is abode of the eternal energy that pervades in Himself and the force that is inherent in sentient being and illusion.

6. *Jñāna-Vairāgya-Yuktayā* [endued.....Knowledge and Moral Apathy].—The knowledge and moral apathy are derived from devotion to the Lord. Hence, it is apparent that the votaries, who are so-endued with the requisite attributes, can see the Supreme spirit, of their own accord, distinctly and separately.

Therefore, O the greatest of the twice-borns (*a*), the real end of Religion, well practised by men (*b*), according to (the different) divisions of caste (*c*) and state of life (*d*), is the gratifying of (the Lord) *Hari*.¹³

(*a*) *Dvijaçreṣṭhāh* [the greatest of twice-borns].—This compound word in the text applies to the Brāhmaṇas assembled in the Naimiṣa forest, they as Brāhmaṇas being superior to all other twice-borns (See *Varṇa*, 5. *post*).

(*b*) *Puṁbhik-Svanuṣṭhita* [well practised by men]—See *Jīva*, 3.

(*c*) *Varṇa* [caste]—See *Varṇāçrama* (1.)

(*d*) *Āçrama* [state of life]— „ (2.)

(*c-d*) *Varṇāçrama* [(different) divisions of caste and state of life].—This is a compound of words :—

(1.) *Varṇa* (वर्ण) and (2.) *Āçrama* (आश्रम).

[THE FOUR CASTES.]

(1.) *Varna* [caste].—There are four principal *Varnas* or castes.—The *Brāhmaṇas*, *Kshatriyas*, *Vaiçyas* and *Çūdras*.

[THE TEXT OF MANU ON THE ORIGIN OF CASTE.]

‘For the sake of preserving this universe, the Being supremely glorious allotted separate duties to those, who sprang respectively from his mouth, his arm, his thigh, and his foot.’

‘To *Brāhmaṇas* he assigned the duties of reading the *Veda* and of teaching it ; of sacrificing, of assisting others to sacrifice, of giving alms, *if they be rich*, and *if indegent* of receiving gifts.’

‘To defend the people, to give alms, to sacrifice, to read the *Veda*, to shun the allurements of sensual gratification, are in few words, the duties of a *Kshatriya*’.

‘To keep herds of cattle, to bestow largesses, to sacrifice, to read the scripture, to carry on trade, to lend money at interest, and to cultivate land, are prescribed or *permitted* to a *Vaiçya*’.

‘One principal duty the Supreme Ruler assigned to a *Çūdra*, namely, to serve the before-mentioned classes without depreciating their worth.’ *

[THE BRAHMANAS.]

1. Of these the *Brāhmaṇas* are superior to all others, as belong to the sacerdotal class. According to the Hindu *Çāstras* they have come into existence through the mouth of Brahman. For this reason they are also called *Agrajas* or ‘first-borns.’ ‘Since the *Brāhmaṇas*,’ says Manu, ‘sprang from the most excellent part, since he was the first-born, and since he possesses the *Vedas*, he is by right the chief of this whole creation’, †

[THE KSHATRIYAS.]

2. The *Kshatriyas* are second in rank. They are created through the arms of Brahman, hence they are also called *Bāhujas* or ‘arm-borns.’

[THE VAIÇYAS.]

3. The next comes the *Vaiçyas* or trading class. They are said to have arisen from the thigh of Brahman and are also termed *Urujas* or ‘thigh-borns.’

[THE ÇUDRAS.]

4. Lastly, the *Çūdras* or the servile class. They have sprung forth from the feet of the Creator.

* सर्वस्यासु तु सर्गस्य गुणार्थं स महावृत्तिः । सुखवाङ्मरुपजानां पृथक् कर्माण्युक्तयत् ॥ ८७ ॥
अध्यापनमध्ययनं यजनं याजनं तथा । दानं प्रतिग्रहश्चैव ब्राह्मणानामुक्तयत् ॥ ८८ ॥
प्रजानां रक्षणं दानमिन्द्रियाध्ययनमेव च । विषयेष्वप्रशक्तिसु क्षत्रियस्य समासतः ॥ ८९ ॥
पशूनां रक्षणं दानमिन्द्रियाध्ययनमेव च । वणिक्पथं कुशीदञ्च वैश्यस्य कृषिमेव च ॥ ९० ॥
एकमेव तु शूद्रस्य प्रभुः कर्म समादिशत् । एतेषामेव वर्णानां शुश्रूषामनसूयया ॥ ९१ ॥
(*Manu*, c. I., vv. 87, 88, 89, 90 and 91.)

† उत्तमाङ्गीकृताऽष्टादशवर्णैश्चैव धारणात् । सर्वस्यैवास्य सर्गस्य धर्मातो ब्राह्मणः प्रभुः ॥ ९३ ॥
(*Manu* c. I., v. 93.)

[THE EXPLANATION OF DVĪJA.]

5. A man of either of the first three classes is called *Dvīja* (द्विज) or twice-born. The investiture with characteristic string at early years constitutes, religiously, and metaphorically, their second birth, hence, they are called *Dvījas* or 'twice-borns.'

[EUROPEAN OPINION ON THE ORIGIN OF THE HINDU CASTES.]

6. Dr. Muir, after careful examination of the important texts bearing on the caste system as prevailed in ancient India, has come to the following conclusions :—

[NO UNIFORM OR CONSISTENT ACCOUNT OF THE ORIGIN OF CASTE.]

The details, says he, which I have supplied in the course of this chapter must have rendered it abundantly evident that the sacred books of the Hindus contain no uniform or consistent account of the origin of caste ; but on the contrary, present the greatest varieties of speculation on the subject. Explanations mystical, mythical, and rationalistic, are all offered in turn ; and the free scope is given by the individual writers to fanciful and arbitrary conjecture.

[THE STATEMENT ABOUT CASTE IN EARLY TEXTS.]

First : we have the set of accounts in which the four castes are said to have sprung from progenitors who were separately created ; but in regard to the manner of their creation we find the greatest diversity of statement.

[THE FIRST THEORY.]

The most common story is that the castes issued from the mouth, arm, thigh, and foot of *Purusha* or Brahman. The oldest extant passage in which this idea occurs, and from which all the later myths of a similar tenor have no doubt been borrowed, is, as we have seen, to be found in the *Purusha-Sūkta* ; but it is doubtful whether, in the form in which it is there presented this representation is anything more than allegory.

[MANU AND THE PURĀNAS.]

In some of the texts which I have quoted from the *Bhāgavata Purāṇa*, traces of the same allegorical character may be perceived ; but in Manu and in the *Purāṇas* the mystical import of the Vedic-text disappears, and the figurative narrative is hardened into a literal statement of fact.

[A SEPARATE ORIGIN IS ASSIGNED TO CASTE.]

In other passages, where a separate origin is assigned to the castes, they are variously said to have sprung from the words *Bhūh*, *Bhūvah*, *Svah*, from different *Vedas* ; from different sets of prayers ; from the gods and the *Asuras* ; from noninty and from the imperishable, the perishable, and other principles. In the chapters of *Vishṇu*, *Vāyu* and *Mārkaṇḍeya Purāṇas*, where castes are described as coeval with the creation, and as having been naturally distinguished by different *Guṇas*, or qualities, involving varieties of moral character, we are nevertheless allowed to infer that those qualities exerted no influence on the classes in whom they were inherent, as the condition of the whole race during

the *Kṛita* age is described as one of uniform perfection and happiness ; while the actual separation into castes did not take place according to the *Vāyu Purāṇa*, until men had become deteriorated in the *Tretā* age.

[THE SECOND THEORY.]

Second : in various passages from the *Brāhmaṇas*, Epic poems and *Purāṇas*, the creation of mankind is, as we have seen, described without the least allusion to any separate production of the progenitors of the four castes. And whilst in the chapters where they relate the distinct formation of the castes, the *Purāṇas*, as has been observed, assigned different natural dispositions to each class, they elsewhere represent all mankind as being at the creation uniformly distinguished by the quality of passion. In one of the texts I have quoted, men are said to be the offspring of Vivasvata ; in another his son Manu is said to be their progenitor ; whilst in a third, they are said to be descended from a female of the same name. The passage which declares Manu to have been the father of the human race, explicitly affirms, that men of all the four castes were descended from him. In another remarkable text, the *Mahābhārata*, categorically asserts that originally there was no distinction of classes, the existing distribution has arisen out of differences of character and occupation. Similarly, the *Bhāgavata Purāṇa* in one place informs us that in the *Kṛita* age there was but one caste ; and this view appears also to be taken in some passages which I have adduced from the Epic poems.

[THE CONCLUSION.]

In these circumstances, continues the same writer, we may fairly conclude that the separate origination of four castes was far from being an article of belief universally received by Indian antiquity.—Muir's *Original Sanskrit Text* Vol. I., p. 160.

(2.) *Āśrama* [state or condition of life]—A religious order, of which there are four kinds referable to the different periods of life, namely, *Brahmacharyya*, *Gārhaṣṭha*, *Bhānaprastha* and *Sannyāsa*. The first refers to the student life ; the second to that of a householder ; the third to that of a beggar. During *Brahmacharyya* a person should lead the life of an ascetic student, read *Vedas*, acquire knowledge of science and art, &c. *Gārhaṣṭha* is the time of secular happiness. In *Bhānaprastha* state a man should retire from this world and devote himself to meditation and serving God. During the *Sannyāsa* condition man must renounce the world, its cares and anxieties, and resign himself to God.

[ÇRĪDHARA'S GLOSS—V. 13.]

1. The ultimate result of religion is devotion to the Supreme Lord and not the wealth or enjoyment. The adoration of the Lord *Hari* is the real effect of such religion.

[JĪVA GOSVAMIN'S GLOSS—V. 13.]

1. The use of the words—'*Çruta-Grihītayā*,' '*Munayāḥ*' and '*Çraddadhānā*' in the preceding verse (12) clearly shows that the devotion referred to in the said verse, is not very easily obtainable, that is to say, very rare and invaluable.

2. Reverential men acquire that devotion by adoration, after they have ascertained by studying and reading the *Vedānta* and other *Çāstras* from competent preceptors and teachers that the devotion is a duty surely to be performed and when the knowledge that the Supreme Lord is fit for meditation is generated, the mind is fixed upon Him, and thereby contradictory and opposite arguments regarding Him are dispelled from the mind.

Çruti also says : 'Soul should be seen, heard, meditated upon, and adored. * The *Nididhyāsitarvya* in the quotation signifies adoration, and '*Darçana*' means act of seeing or communion. Such an invaluable and not easily obtainable devotion can be gained by the religion which is practised by pleasing the Lord *Hari*. The present verse inculcates this truth.

3. *Svanushthita* [well practised]—gained with great exertion and without any loophole or defect. Hence, such religion should not be understood to mean a religion whose ultimate result is the mere attainment of Heaven, &c.

For that reason, with one mind (*a*), *Bhagavāna*, the Cherisher of the Devotees (*b*) should always be heard (*c*), praised (*d*), meditated upon (*e*) and adored (*f*). 14.

(*a*) *Ekena-Manasā* [with one mind]—See *Çrīdhara*, 2.

(*b*) *Sāvatām-Patih* [the Cherisher of the Devotees]—*Kṛishṇa*—See *Çrīdhara*, 3 ; and *Jīva*, 2, in v. 12, c., I. p. 35.

(*c*) *Çrotavyah* [should be heard]—*Çravaṇa* (श्रवण) to hear, or the act of hearing the *Dharma-Çāstra* from a spiritual teacher. This is the first means (door) to acquire truth about the Supreme Lord (See *Jīva*, 4).

(*d*) *Kīrtitavyah* [should be.....praised]—*Kīrtana* (कीर्तन), praising, or saying. Here, it signifies the act of ascertaining truth regarding God, by removing doubt, after favorable discussion of what a person has heard from his spiritual teacher (See *Jīva*, 5).

(*e*) *Dhyeyah* [should.....meditated upon]—*Dhyāna* (ध्यान) meditation, or reflection, but specially that profound and abstract consideration which brings its object fully and undisturbedly before the mind ; mental representation of the personal attributes of the divinity to whom worship is addressed. Here the word means act of meditating upon undisturbedly the truth ascertained by discussion of that which has been heard from a spiritual teacher.

(*f*) *Pūjyah* [should be.....adored]—deserving of adoration. *Pūjā* (पूजा) means worship of the gods with various ceremonies and offerings. Here it refers to the adoration of *Kṛishṇa*.

[*ÇRĪDHARA'S GLOSS—V. 14.*]

1. This verse enjoins that as religion without devotion is a mere toil, therefore, religion of which devotion is the chief end should be followed.

2. *Ekena-Manasā* [with one mind]—by uninterrupted mind.

* आत्मा वा अरे द्रष्टव्यः श्रोतव्यो सन्नव्यो निदिध्यासितव्यः ।

[JĪVA^ˆGOSVAMIN'S GLOSS.—V. 14.]

1. *Bhakti-Hīna* [without devotion].—With reference to Çrīdhara's gloss, Jīva Gosvāmin explains *Bhakti* (devotion) as the desire for hearing &c., regarding the name of the Supreme Lord ; and

Hīna [without]—not generating.

2. *Tasmāi-Bhakti-Pradhāna* [of which devotion is the chief].—*Bhakti* (devotion) means desire for hearing regarding the name of the Supreme Lord. If the effect of the religion which causes love to *Hari* is devotion and moral apathy, then it is the duty of man to be devout to God, as a matter of course. What is the necessity then to be eager for devotion ? (None, as duty is duty and it should be performed without any grudge). Therefore

3. *Ekena-manasā* [with one mind]—free from the eagerness of actions.

4. *Çrotavyah* [should be heard].—*Çravaṇa* (श्रवण), here means hearing the chanting of the Supreme Lord's name and his attributes.

5. *Kīrtitavyah* [should.....be praised].—*Kīrtana* (कीर्तन), here, praising the name and attributes of the Supreme Lord.

Who will not love (*a*) (to hear) the narrative of Him by (*b*) whose meditation (*c*) (likened to a) sword, learned men (*d*), with command over their feelings and passions, cut off (*e*) acts which cause Ego (*f*). 15.

(*a*) *Ratiṃ* [love]—See *Jīva*, 6.

(*b*) *Yuktāh* [by.....with command over feelings and passions]—See *Çrīdhara* 3 ; and *Jīva*, 3.

(*c*) *Anudhya* [meditation]—See *Çrīdhara*, 2 ; and *Jīva*, 4.

(*d*) *Kovidāh* [learned]—See *Çrīdhara*, 4 ; and *Jīva*, 2.

(*e*) *Chhindanti* [cut off]—See *Çrīdhara*, 6.

(*f*) *Karma Granthi* [acts.....Ego].—The joint or knot (of a reed or cane &c.) ; a tie, the knot of a cord. In the text, it is used in a peculiar sense.

[EGO]

1. It means the 'sense of self' in the body during transmigrations, as long as *Jīva* (sentient being) has passion for secular matters ; he entertains a 'sense of self' (Ego) in different body, signifying 'I' or 'we'. He acts in this world on account of the sense of self. According to the effects of actions, the *Jīva* transmigrates to different body, and there too he entertains the sense of self. But when the mind becomes pacified by meditation, then the actions which originate in the sense of self are destroyed and the *Jīva* become free from further transmigration. The actions continue to exist like a tie to the soul as long as there is sense of self in *Jīva*, and until the effects of the acquired actions are annihilated, the sense of self and the process of transmigration will remain in tact.

[THE CLASSES OF ACTIONS.]

2. The actions of *Jīva* are divided into three classes, namely :—*Sançhīta* (acquired) *Prāraṇḍha* (occasioned by predestination) and *Āgāmī* (future).

1. The human body and its enjoyment are the results of the *Prāraṇḍha* actions, that is to say, those acquired by predestination. As an arrow which has been shot, does not stop its course, until its speed is slackened, so the *Prāraṇḍha* actions do not come to an end, until enjoyment of the same by *Jīva*.

2. The actions, which have not been yet acquired but are to happen on some future time, are called *Āgāmī*.

Of these actions, those to be acquired in future, cannot affect the followers of Bhagavāna, and the *Prāraṇḍha* actions are not annihilated until the end of its effects. *Karma* means here, acquired actions which are ready to give effect to their results. Cutting or putting an end to such actions is meant in the text (See *Ṣṛīdhara*, 5 ; *Jīva*, 5 ; and *Viṣṇvanātha*, 1.).

[ṢṚĪDHARA'S GLOSS—V. 15.]

1. It has already been said (See c., II ; v. 8, p. 54.) that religion without devotion is a mere useless toil. This verse states that the result of devotion is *Mukti* (final beatitude).

2. *Yadanudhyāsīnā-Yuktāh* [by.....sword]—whose meditation (that is to say, the meditation of the Supreme Lord) is likened to a sword.

3. *Yuktāh* [by]—armed with ; endued with power of self-control (See *Jīva*, 3.).

4. *Kovidāh* [learned]—discriminative persons.

5. *Granthi* [acts.....Ego]—Here it implies acts which produce ego.

6. *Chhidanti* [cut off]—(destroyed), therefore, who will not be anxious to hear the narrative of such Lord.

[JĪVA GOSVAMIN'S GLOSS—V. 15.]

1. The author reminds his readers about the glorious attributes of Hari by this verse. It is needless to impress that the easiest mode of reaching the final beatitude is the generation of love for the narrative of Hari by meditation. This is the first stage which leads to salvation by easiest mode.

2. *Kovidāh* [learned]—discriminative persons.

3. *Yuktāh* [by.....with command over feelings and passions]—with a subdued mind.

4. *Anudhyā* [meditation]—meditation only. Here the meditation is likened to a sword.

5. *Granthi* [acts...ego].—It means the acts which produce ego in different bodies ; these acts are cut off or destroyed by the meditation as described.

6. *Ratiṁ* [love].—Jīva Gosvāmin then asks who will not hear about the narrative of Hari, who thus saves mankind from the greatest misery ?

[VIṢṢVANATHA CHAKRAVARTIN'S GLOSS.—V. 15.]

1. *Granthi-Nibandhanam* [acts.....ego].—It means the cession of that which generates ego. It also signifies putting an end to the predestined acts of the present life to which every person is subject, on account of birth in this world.

(O) Brahmaṇas, the passion of reverential and attending men for the narrative of Vāsudeva is generated by serving the great personages, (and which act of serving in turn is engendered) by observance of holy pilgrimage (*a*). 16.

(*a*) 1. *Puṇyātīrtha* [holy pilgrimage].—*Tīrtha* has various meanings. Here it means a holy place, or any place of pilgrimage, as, Benares, Haridvāra, Allahabad, Gayā, Mathurā, Vṛindāvana, Dvārakā, Rāmeṣvara, Puri, &c., but specially particular spots along the course of sacred streams, such as, the Ganges, &c., and in the vicinity of some piece of water or sacred springs. According to the Hindu notion, mankind becomes absolved from sin by bathing in the holy waters, making gifts, offering libations to the names of forefathers, and deities residing in these places.

2. A detail explanation is necessary to understand the real purport of this verse. There is no doubt, men can feel a love for the narrative of Lord Hari by following what is said in the previous verse. But there are many unfortunate men who have no devotion in them, by which they can attain a desire for hearing the said narrative. When there is no desire for hearing such narrative, how can a love for it be generated ? A simple rule is ordained for them. They should visit holy places where they can meet pious sages. They can serve them, follow their examples, and begin to love and revere them. They can learn many things from the teachings of these sages ; and by and by they see their way to evince a slight desire for hearing the narrative of Hari and by degrees this desire becomes stronger, and creates an unflinching love for hearing about the real nature of the Supreme Being. It is said, that when a person is suffering from the effects of billiousness, he feels bitter everything he eats. But if he commences tasting a small quantity of sugar and continues it for sometime, he feels better taste of things. Similarly, in whatever way the narrative of Lord Hari is heard, whether willingly or unwillingly, the simple desire for hearing of it progressively becomes strong love for it. This is undoubtedly clear that a love for the narrative of Vāsudeva is produced by degrees. Çrīdhara Svāmin has fully explained this verse. He says that by the performance of pilgrimage man becomes free from sin. When a human being becomes pious, he likes to devote himself to the service of great men. After man has attained this stage, he becomes devoted to religion. After the attainment of this devotion, his desire for hearing the narrative of Hari is generated, and when such a desire is engendered he satisfies it (See *Çrīdhara*, 1 ; and *Jīva*, 1.).

[ÇRĪDHARA'S GLOSS—V. 16.]

1. It is true, that all secular actions of men, are destroyed by the love for the narrative of Hari, yet men are quite helpless that such love is not always easily generated in them. This verse ordains that they should become pious by visiting the places of pilgrimage and serving the great men. Such act of men will beget reverence for religion and such reverence will, as a matter of course, generate love for it.

[JĪVA GOŚVAMIN'S GLOSS—V. 16.]

1. The performance of pilgrimage is one of the modes of attaining unflinching devotion to the Supreme Lord. The author has imposed this verse with a view to teach mankind the easiest way of reaching that devotion, which is generated by degrees from the love of hearing the narrative of Hari.

The Scriptures enjoin that 'sages free from folly, live in many places of pilgrimage'. * In such places men can meet and serve great personages. The love for the narrative of *Vāsudeva* is generated by these pious acts. It is but natural, that whoever frequents holy places, sees and meets pious men who assemble there, and feels their presence ; and on account of the purity of character of such persons, reverence is generated in the minds of men who had come in contact with the holy persons. Then they themselves naturally become desirous of attaining knowledge, of what do these great men talk about the Supreme Lord. And from such desire, a love for the narrative of Hari is generated.

Verily, the friend of the good (*a*), Kṛishṇa, hearing and praising about whom are holy (*b*), by being present into the heart (*c*) of those who hear about his narrative, absolveth all evils (*d*) (from it). 17.

(*a*) *Sukṛit-Satām* [the friend of the good]—See *Çṛīdhara*, 2.

(*b*) *Punya-Çravaṇa-Kīrttanah* [hearing and praising about whom are holy]—See *Çṛīdhara*, 1.

(*c*) *Hṛidyantasthak* [by.....heart.]—See *Çṛīdhara*, 4 ; and *Jīva*, 1.

(*d*) *Abhadrāṇi* [evils]—See *Çṛīdhara*, 3 ; and *Jīva*, 2.

[ÇṚĪDHARA'S GLOSS—V. 17.]

1. *Punya-Çravaṇa-Kīrttanah* [hearing and praising about whom are holy].—This signifies the hearing and praising about Kṛishṇa's narrative or character.

2. *Sukṛit-Satām* [the friend of the good]—It means the benefactor of good men.

3. *Abhadrāṇi* [evils].—(*Kāma*) desire for enjoyment, &c.

4. *Hṛidyantasthak* [by.....heart].—*Antastha* implies being in the heart.

[JĪVA GOŚVAMIN'S GLOSS—V. 17.]

1. *Antasthak* [being present].—Having arrived at the stage of meditation.

2. *Abhadrāṇi* [evils]—(secular) desires.

When, by always serving the votaries of the Supreme Lord (*a*), Evils are nearly destroyed (*b*), firm (*c*) Devotion (*d*) is engendered in Him, whose glory dispeleth the ignorance of mind (*e*). 18.

(*a*) *Bhāgavata-Sevayā* [by.....serving the votaries of the Supreme Lord].—See *Çṛīdhara*, 2.

* भुवि पुरुषुखतीर्थ-सदनान्पूज्यो विमदा ।

(b) *Nashtapṛāyeshu* [are nearly destroyed].—*Prāya* means exceeding, much, &c., here it signifies nearly. By adoration of *Bhagavāna*, evils can be greatly but not completely adverted, but it is by seeing the Supreme Lord, that all evils are completely rooted out (See *Çrīdhara*, 1 ; and *Jīva*, 1.).

(c) *Naishthikī* [firm]—See *Çrīdhara*, 3 ; *Jīva*, 3 ; and *Viçvanātha*, 1.

(d) *Bhaktih* [devotion]—See *Jīva*, 2.

(e) *Uttamah-Çloka* [Him.....mind].—This compound word can be explained in two ways :—The first meaning has been given in notes (*Çrīdhara*, 2), under verse 19. c., 1, p. 39, and adopted in the text of this as well as in the said verse. The second meaning is as follows :—Those persons whose heart is absolved from *Tama* (darkness or ignorance), such as, Brahman and gods like him, are called *Uttama* ; hence the Being, who is praised by such persons, is termed *Uttama-Çloka*.

[ÇRĪDHARA'S GLOSS—V. 18.]

1. *Nashtapṛāyeshu* [are nearly destroyed].—After, but not before, the attainment of spiritual knowledge, all evils (secular desires) are destroyed ; therefore, the word *Prāya* has been applied in the text.

2. *Bhāgavatā-Sevayā* [by.....serving the votaries of the Supreme Lord].—It signifies by serving the votaries of the Supreme Lord or that of the Scripture *Çrīmadbhāgavata* (the former is adopted to keep continuity with the senses of the former verse).

3. *Naishthikī* [firm].—There being no dispersion of thoughts (of mind) hence, it implies steady or firm.

[JĪVA GOSVAMIN'S GLOSS—V. 18.]

1. *Nashtapṛāyeshu* [are nearly destroyed].—The devotion is not like the (spiritual) knowledge which can only be generated when all secular desires are destroyed. This phrase shows the character of the devotion which is not trammelled by such impediment as in the case of knowledge.

2. *Bhakti* [Devotion]—meditation.

2. *Naishthikī* [firm]—undivided or continued.

[VIÇVANĀTHA ÇAKRAVARTIN'S GLOSS—V. 18.]

1. *Naishthikī* [firm]—that which has got *Nishthā* (निष्ठा). It refers to the oneness of mind of the person who has devotion.

Then, not being overpowered (a) by Passion and Darkness (b) and those which have arisen from them, (such as) lust, avarice, &c., the mind, being placed in Goodness (c), becometh pacified (d). 19.

(a) *Etairanāviddham* [not being overpowered]—See *Çrīdhara*, 2.

(b) *Rajastamah-Bhāvāh* [by Passion and Darkness.....then].—There are three attributes or qualities (*Guṇas*) according to the Hindu theory, which are the property of all created beings. The three are particularised, namely, (1) the *Satva*, principles of truth excellence or goodness ; (2) the *Rajah*, passion or

foulness ; (3) the *Tamah*, darkness or ignorance. A short description of these are given below :—

(1.) *Satvah* [सत्त्वः].—The first of these attributes, means the quality of excellence or goodness ; that which enlightens, constitutes knowledge, and is the cause of truth, and the predominance of which renders the person, in whom it resides, virtuous, gentle, devout, charitable, chaste, honest, &c., and the thing, pure, mild, &c.

(2.) *Rajah* [रजः].—The second condition of humanity, the quality or property of passion ; that which produces sensual desire, worldly coveting, pride and falsehood, and is the cause of pain.

(3.) *Tamah* [तमः].—A third of the qualities incident to the state of humanity, is the property of darkness, whence proceed folly, ignorance, mental blindness, worldly delusion, &c. It also means that property by which the mind is troubled, the world perplexed, &c.

That state of man when all these attributes are reduced to equality is called *Prakriti* or nature (See also *Çrīdhara*, 1.).

(c) *Satvah* [सत्त्वः]—See note (b), (1.)

(d) *Prasīdati* [pacified]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 19.]

1. *Rajastamah-Bhāvāh* [by Passion and Darkness.....them].—The qualities of *Rajah* and *Tamah*, and lust, &c., which arise from them.

2. *Etuiranāviddham* [not being overpowered]—not being subdued.

3. *Prasīdati* [pacified]—quietened.

The knowledge (a) of truth (b) regarding *Bhagavat* (c) generateth (in the person) who thus becometh pacified by devotion to *Bhagavat* and (therefore), free from all earthly desires (d). 20.

(a) *Vijnāna* [knowledge]—See *Jīva*, 2.

(b) *Tattva* [truth]—See *Tattva-Jijnāsā* and *Tattva*, pp. 58 and 65 and v. 11, c. 2 ; Bk., I.

(c) *Bhagavat* [भगवत्]—See note (g) p. 64.

(d) *Muktasanga* [free from all earthly desires].—It is a compound word consisting of *Mukta* (मुक्त) released ; and *Sanga* (सङ्ग) desire or relationship. Sentient being is, by nature, slave to passions and desires. Hence, the *Mukta-Sanga*, here, is that being, whose heart is released from the bondage of passions and desires (See *Jīva*, 1.).

[JĪVA GOSVAMIN'S GLOSS—V. 20.]

When the mind is pacified in the foregoing manner then the votary becomes :—

1. *Mukta-Sanga* [free from all earthly desires]—bereft of *Kāma* and other desires. Then by repeated and continued devotion, is generated the

2. *Vijnāna* [knowledge]—communion with the Supreme Lord, which is felt in the mind without the influence of thinking powers.

Verily, the Knot of Heart (*a*) is pierced (cut), all Doubts (*b*) are incised (removed) and all Actions (*c*) are destroyed (*d*), of the person who hath seen God, by thus seeing the Lord who is spirit Himself. 21.

(*a*) *Hṛdayagranthi* [the Knot of Heart]—See *Çrīdhara*, 1.

(*b*) *Sarvasaṃçayāḥ* [all doubts]—All doubts and dilemmas regarding the Supreme Lord (See *Çrīdhara*, 2.).

(*c*) *Karmāṇi* [actions]—See *Çrīdhara*, 3.

(*d*) *Kṣhīyante* [are destroyed]—See *Jīva*, 4.

[ÇRĪDHARA'S GLOSS—V. 21.]

The effect of knowledge about the truth regarding the Supreme Being is stated in this verse.

1. *Hṛdayagranthi* [the Knot of Heart]—Heart is called here a knot ; the phrase signifies the composition of the feelings of consciousness and imagination, that is to say, Ego

2. *Sarvasaṃçayāḥ* [all Doubts]—All doubts regarding improbability, &c., of a thing.

3. *Karmāṇi* [actions]—It includes all actions, whether good or bad, acquired in previous life and the result of which has not yet been enjoyed by men.

[JĪVA GOSVAMIN'S GLOSS—V. 21.]

1. The Supreme Lord is full of great happiness. This verse speaks about the effect of seeing such Lord.

2. *Hṛdaya-Granthi* [Knot of Heart]—Ego.

3. *Sarva-Saṃçayāḥ-Chhidyante* [all Doubts are incised (removed)]—Hearing and meditation of the Supreme Lord are the chief means of worship, adopted by the devotionalists. But by seeing God all doubts of such devotees are also removed immediately. It is needless to say that the actual seeing the Supreme Being is, however, superior to all other modes mentioned above. All improbabilities regarding God are removed by hearing about Him ; meditation upon Him dispels contrary thoughts regarding Him ; whereas by seeing the Lord the person's own fitness or unfitness of adoring Him as well as the contrary thoughts about Him is removed.

4. *Kṣhīyante* [are destroyed]—annihilated as soon as the Supreme Lord wills ; no vistas can be found.

[VIṢṆVANATHA'S GLOSS—V. 21.]

Hṛdaya-Granthi [Knot of Heart]—Want of knowledge.

Verily, for this reason wise men always (*a*) evince, with the greatest cheerfulness (*b*), that Devotion for the glorious Vāsudeva, which purifieth the mind (*c*). 22.

(*a*) *Nityam* [always]—See *Jīva*, 3.

(b) *Paramayā-Mudā* [with the greatest cheerfulness]—See *Jīva*, 2.

(c) *Ātma-Prasādanīm* [purifieth the mind]—See *Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 22.]

1. *Ātma-Prasādanīm* [purifieth the mind]—Çrīdhara explains this as *Manah-Çodhanīm* (मनःशोधनीम्) correcting (defects of) the mind.

[JĪVA GOSVAMIN'S GLOSS—V. 22.]

1. After showing the practice of the votaries as regards the subject matter of the previous verses, the author concludes by saying 'Verily, &c.', as above.

2. *Paramayā-Mudā* [with the greatest cheerfulness].—The practice of devotion is not like that of penance, such as the performance of difficult religious acts which give pain during the time of their performance, but it produces immense happiness. It is therefore

3. *Nitya* [always].—The devotion can be practised during all conditions of life whether as a devotee or as a saint.

The qualities of Goodness, Passion, and Darkness (*a*) are the attributes of Nature. Although the One (*b*) Being endued with all these attributes, for the Preservation (Creation and Destruction) of this world, hath assumed the names of *Hari* (*c*), *Virinchi* (*d*) and *Hara* (*e*); yet, of these, (real) good of mankind (*f*) is derived from Him who is the Refuge for the quality of Goodness (*g*). 23.

(*a*) *Satvam-Rajah-Tamah* [the qualities.....Darkness]—See p. 77.

(*b*) *Parah* [one]—See *Jīva*, 3.

(*c*) *Hari* [हरि]—See note, after *Jīva's* gloss ; *Çrīdhara*, 2 ; and *Jīva*, 2, 6, 7, and 8.

(*d*) *Virinchi* [विरिञ्चि]—See note after *Hari*.

(*e*) *Hara* [हर]—See note after *Virinchi*.

(*f*) *Çreyāmsi* [(real) good of mankind]—See *Jīva*, 5.

(*g*) *Sattvatanoh* [Him who.....Goodness]—See *Jīva*, 4.

[ÇRĪDHARA'S GLOSS—V. 23.]

1. This verse teaches about the special deity to be adored by the votaries, and shows that although *Vāsudeva*, *Brahman*, and *Çiva* are one and the same immutable god, yet on a devotional point of view, *Vāsudeva* is superior to all, hence the verse commences—"The qualities of goodness, &c."

2. For the purpose of creation, preservation and destruction of the universe, the great Being assumed three different names of *Hari*, *Virinchi* and *Hara*, but the real good of mankind is to be derived from *Vāsudeva* who is full of the quality of Goodness.

[JĪVA GOSVAMIN'S GLOSS—V. 23.]

1. It is ascertained that having renounced all religious Acts, Moral Apathy,

and Knowledge, men should practise devotion to the Supreme Lord. It is not desirable that any other god should be adored and served even in the shape of following special religious Acts. The present and the previous six verses have clearly shown this fact. What to speak of other gods?—Even Vishṇu, although incarnation of the attribute of the Supreme Being, should not be adored as a separate deity, because he is not the direct Supreme Being. Similarly, Brahman and Çiva are not preferable deity to be adored inasmuch as, they are respectively full of the attributes of Passion and Darkness in the extreme degree.

2. Representing as the presiding deities over the qualities of Goodness, Passion and Darkness, the Supreme Being assumed the names—*Hari*, *Virinchi*, and *Hara*, on different occasions, for the Creation, Preservation and Destruction of the world.

3. *Parah* [one].—Although endued with the qualities aforesaid, the Supreme Being assumed these different names, yet He Himself (being one and the same) was free from the effects of the attributes above named. It is from

4. *Sattvatamah* [Him who.....Goodness]—Vishṇu who is endued with the powers of the quality of goodness.

5. *Çreyāmsi* [(real) good].—It comprises Religion, Wealth, Enjoyment of worldly things and Final Beatitude.

[THE EFFECT OF WORSHIPPING BRAHMAN AND ÇIVA AS A DEITY
WITH OR WITHOUT CONDITION.]

6. If Brahman and Çiva are adored as deity with condition, then such adoration, though productive of Religion, Wealth, Enjoyment of worldly things and Final Beatitude, does not generate great happiness, on account of the excess of the qualities of Passion and Darkness in these deities. Again, if they are worshipped as deities without condition, then, the votaries may attain Final Beatitude ; but it is not the direct effect of such adoration and is derived from the Supreme spirit ; Brahman and Çiva being followed as parts of the universal Lord. As, however, the Supreme spirit does not directly appear in these parts, the real good of mankind is hardly attainable.

[THE EFFECT OF WORSHIPPING VISHNU AS A DEITY
WITH OR WITHOUT CONDITION.]

7. On the other hand, if Vishṇu is adored even as a deity with condition, then, by reason of the quality of goodness in him, the real good, in the shape of Religion, Wealth, Enjoyment of worldly matters, and the real happiness, are produced.

8. When Vishṇu is worshipped as the Supreme Being without condition, that is to say, free from any attribute, then the Final Beatitude follows as a matter of course, because, 'goodness produces knowledge' (of the Supreme Spirit) * and 'spiritual knowledge is the salvation itself'. †

The *Skanda Purāṇa* says :—'Vishṇu is the eternal Being who is the great Brahma, the bounder of and releaser from the bondage of the world.' ‡

* सत्वात् संजायते ज्ञानं ।

† कैवल्यं सात्त्विकं ज्ञानं ।

‡ बन्धकी भवपाशेन भवपाशाच्च नीचकः । कैवल्यदः परं ब्रह्म विश्वरूप सनातनः ॥

9. The devotion is generated when such Vishṇu is adored as a deity without condition or attribute ; because, in this case, He appears as the Supreme Spirit. Therefore, all essential benefit is derived from Him, than what can be expected by following Brahman and Īva.

Hari [हरि from हृ to take or seize (the world or man's heart, &c.) ; and the affix हृ].—This is another name of Vishṇu, the second person of the mythological Hindu triad, and now the most celebrated and popular of all the Hindu gods.

[IN THE EARLY SCRIPTURES.]

In the *Rik-Veda*, Indra was considered as superior to Vishṇu, who is there classed with Varuṇa, the Maruts, Rudra, and Vāyu, luminous deities called *Ādityas*, and others. Very little trace of Vishṇu is found in the Institutes of Manu.

[THE GREATER ESTIMATION IN LATER WORKS.]

Vishṇu is regarded in a different light in the *Mahābhārata*. He is often identified with the Supreme Spirit ; on the other hand, he is represented as paying homage to Īva (*Hara*, q. v., *Post*), the third person of the *Trimūrti*, and as acknowledging the superiority of this god over himself.

[IN THE RAMAYANA AND THE PURANAS.]

It seems pretty certain, that taking the *Mahābhārata* as a whole, he did not occupy, in that period, the exclusive supremacy which is assigned to him in the *Rāmāyaṇa*, and still more in those *Purāṇas*, the *Śrīmadbhāgavata* in particular, devoted to the praise of Vishṇu.

[THE SPECIAL CHARACTERISTICS OF VISHNU.]

The most distinguishing feature of Vishṇu as a Hindu deity, which though not quite absent from the mythological history of Īva, is his descent on earth as *Avatāras*. The theory of the incarnation of Vishṇu arose from the idea, that whenever a great disorder (physical or moral) disturbed the world, Vishṇu descended 'in a small portion of his essence' to set it right, to restore the law, and thus to preserve creation. Such descents of Vishṇu are called his *Avatāra* (*Ava* अव before, *Tṛ* तृ to cross, and affix वच्). They consist in Vishṇu's being supposed to have either assumed the form of some wonderful animal or super-human being, or to have been born of human parents, in a human form, always, of course, possessed of miraculous properties. Some of these *Avatāras* are of entirely cosmical character ; others, however, are based on historical events ; the leading personage of which was generally endowed with divine attributes, until he was regarded as the incarnation of the deity itself. With the exception of the last, all these *Avatāras* belong to the past ; the last, however, is yet to come. (About the incarnation of Vishṇu See *Avatāra*, p. 35-36, *ante* ; and also, c., III., of this book ; Williams' *English-Sanskrit Dictionary* ; and Chambers' *Encyclopædia*).

[ETYMOLOGY AND VARIOUS NAMES OF VIRINCHI.]

1. *Virinchi* [विरिञ्चि from वि implying various kinds (of beings), रच् to make or create, and the affix इच्]—is the name of Brahman, and one of the deities or the first deity of the Hindu triads. He is said to be the Creator of the world, the Great Father, the Lord and Supporter of all. He is, however, described as born in the lotus which sprang from the navel of Vishnu ; and as born from the golden egg (See Bk. I., c. 3.).

[THE THREE DIFFERENT CHARACTERS.]

2. He appears in the sacred books, in three different characters :—

(1.) Brahman, described as masculine was the mythological personage, first person of the mythological period, and personification of the creative power, considered as a mortal and material deity.

(2.) Brahman, who is expressed in neuter gender, is a name used to designate the Supreme Being in philosophical language.

(3.) He is also described as neuter as a personification, in later philosophical language, of material portion of the Supreme Being.

[IN MYTHOLOGICAL PERIOD.]

3. In the earliest mythological period, Brahman used as masculine, was the first person of the triads, *Brahman*, *Vishnu* and *Çiva*. Afterwards, when the unity of these personages was established by referring them to one Supreme Being, the place of the Creator and Enlivener of the universe was assigned to Brahman ; that of the Preserver to Vishnu ; and that of the Destroyer to Çiva. In the character of the creator of the universe, he is described in the *Bhagavat-Gītā*, the *Vishnu* and other *Purāṇas*.

[BRAHMAN'S DAYS AND NIGHTS.]

4. Brahman is said to live 100 of his own years. His years consist of 360 days and nights. The days are called *Kalpas*, and comprises 4,320,000,000 years of mortals. The universe exists during the *Kalpas* and ceases to exist during his nights, but is reproduced at the commencement of the next *Kalpa* (day) of Brahman.

[NATURE OF HIS CHARACTER IN RIK-VEDA, ATHARVA-VEDA AND MODERN WORKS.]

5. The deity, who is described in the later hymns of the *Rik-Veda*, and in the *Atharva-Veda*, says Dr. Muir, under the different titles of *Viçvakarman*, *Hiranyagarbha* and *Prajāpati*, appears to correspond with Brahman of more modern books. Though this god was originally unconnected with Vishnu and Rudra, while at a subsequent period, he came to be regarded in systematic mythology as the first person in the triads of which they formed the second and third members, yet the general idea entertained of his character, has been less modified in the course of his history than is the case in regard to the other two deities.

6. Brahman, was from the beginning, considered as the creator and he continued to be regarded, says the same writer, as fulfilling the same function even after he had sunk into a subordinate position, and had come to be represented

by the votaries of Vishṇu and Mahādeva respectively as the mere creature and agent of one or other of these two gods. In later times Brahman had few special worshippers ; the only spot where he is periodically adored being at Pushkara in Rājputanā. Two of the acts which the earlier legends ascribe to him, the assumption of the forms of a tortoise and of a boar, are in later marks transferred to Vishṇu (See Thomson's *Bhagavat Gītā* ; Muir's *Original Sanskrit Text*, Vol. IV., p. 237.).

[HIS MATTERS PERSONAL.]

7. Brahman is described in the *Purāṇas* as having four faces, and as being produced from the cup of a lotus, which sprang from the navel of Vishṇu.

[ETYMOLOGY AND DIFFERENT NAMES OF HARA.]

1. *Hara* [हर from हृ to take ; and the affix अच् or टच्]—is a name of Śiva, the third deity of the Hindu triad. Śiva has more than a thousand names, the details of which will be found in the sixty-ninth chapter of the *Śiva Purāṇa*. The principal names of which are given as follow :—the auspicious One ; the Lord of the Universe ; the Destroyer—a personification of time that destroys all things ; the Reproducer ; the Conqueror of life and death ; the Cause of life and being ; and the Dispenser of fears of mortals.

[HIS DIFFERENT CHARACTERS.]

2. He appeared in several characters in the Hindu mythology.

[AS SAME DEITY WITH VISHNU.]

3. According to some opinion, Śiva and Vishṇu are the same deity. The former only appears in the character of the Destroyer of creation.

[AS DEITY OF REPRODUCTION.]

4. Whereas, others personify him as the deity of Reproduction. Hence, he is sometimes identified with Brahman.

[AS HIS PHALLUS.]

5. As presiding deity of generation, his type is *Linga* or phallus.

[AS TIME.]

6. In his characters of Time, he presides over its extinction, and regenerates astronomical system.

[AS SPECIAL DEITY OF THE TANTRIKAS.]

7. He, as Śiva, is the particular god of the *Tāntrikas*. His votaries are generally called *Śaivas*. They are not as numerous as the followers of Vishṇu. The Śaivas, in their anxiety to exalt Śiva, assign attributes to Hara which properly belong to Vishṇu and Brahman. He is described in the *Mahānirvāṇa Tantra* as follows :—

‘He is eternal god, and full of bliss ; ocean of ambrosia like kindness ; white like camphor and *Kunda* flower (*Jasminum pubescens*), full of purity ; omnipresent, without any cover or dress ; the Lord of the poor ; the Lord of the devotees, decked with matted hairs ; wet with Ganges water smeared with

ashes ; full of peace ; decked with necklace (consisting of) snakes and skulls ; Lord of the three worlds ; three-eyed ; holder of a trident and benediction ; easily pleased ; full of knowledge ; and giver of salvation (likened to) fruit ; immutable ; fearless ; differenceless ; unknowable ; free from disease ; god of gods and benefactor of the universe.*

[HIS MATTERS PERSONAL.]

8. He is described sometimes with two hands, sometimes with four, eight, or ten, and with five faces.

9. As the god of generation and of justice, he is represented riding on a white bull. His colour as well as that of the bull he rides, is generally white, signifying unsullied purity of justice. His throat is dark-blue ; his hair is of a light-reddish colour, and thickly matted together, and gathered above his head like the hair of an ascetic. He has three eyes, one being in the centre of his forehead, pointing up and down. These are said to denote his view of the three divisions of time, past, present and future. He holds a trident in his hand denoting, some say, his relationship to water ; while according to other opinion, the trident signifies the combination of the three great attributes of the Creator, Destroyer and Regenerator. He wears tiger-skin round his loins.

10. As representation of time, he is described to have a crescent or half-moon in his forehead. This represents the measure of time by the phases of the moon, his necklace composed of a serpent indicates the measure of time by years. He has another necklace of human skulls which denotes the lapse and revolution of ages, and the extinction and succession of the generation of mankind. He is also covered with serpents which are the emblems of immortality (*For particulars, See Īva Upa-Purāṇa*).

(As) smoke (*a*) is more full (of the quality herein-after mentioned) than wood (*b*) (which is) derived from earth (*c*) and fire (*d*) is most full of (the quality of effecting the purpose of) the Vedic rites (*e*), than smoke, (so) the (quality) of Passion (*f*) is little better than Darkness (*g*), and Goodness (*h*) is the best of all in getting the sight (or in the manifestation) of the Supreme Being (*i*). 24.

(*a*) *Dhūmah* [smoke]—See *Āridhara*, 3 ; and *Jīva*, 4.

(*b*) *Dāru* [wood] „ „ 2 ; „ „ 3.

* सदा शिवं सदानन्दं करुणामृतसागरम् । कर्पूर-कुन्द-धवलं शुद्धसत्त्वसमं विभुम् ॥६॥
दिगम्बरं दीननाथं योगिन्द्रं योगिवल्लभम् । गङ्गाशीकर-संसिक्त-जटामखल-मण्डितम् ॥७॥
विभूति-भूषितं शान्तं व्यालमालं कपालिनम् । त्रिलोचनं त्रिलोकेशं त्रिशूलवरधारिणम् ॥८॥
आशुतोषं ज्ञानमयं कैवल्यफल-दायकम् । निर्विकल्पं निरातङ्गं निर्विशेषं निरञ्जनम् ॥९॥
सर्वेषां हितकर्तारं देवदेवं निराशयम् । (*Mahānirvāṇa Tantra*, pt. I., c.1, vv. 6—10.)

- (c) *Pāṛthivāt* [derived from earth]—See *Çrīdhara*, 2 ; and *Jīva* 2 and 11.
(d) *Agnih* [fire] “ ” 5 : “ ” 6 ” 10.
(e) *Troyāmayaḥ* [full.....*Vedic* rites] “ ” 4. ” ” 5 —
(f) *Rajas* [the.....Passion]—See *Jīva*, 7 and 8 ; and also p. 77.
(g) *Tamas* [Darkness]—See *Çrīdhara*, 6 ; and *Jīva*, 7 and 9 ; and
also p. 77.
(h) *Sattvam* [Goodness]—See *Jīva*, 7 ; and p. 77.
(i) *Pāṛthivāt-Dārunah* [(As)Being]—See *Jīva*, 11.

[ÇRĪDHARA'S GLOSS—V. 24.]

1. This verse shows by example that the peculiarity of a thing is the outcome of the peculiarity of condition attached to it.
2. *Pārthivāt Dṛuṇaḥ* [wood.....earth].—The wood derived from earth is devoid of effective principle and the manifestation there of.
3. *Dhūmah* [smoke]—but smoke has more effective principle in it than wood.
4. *Trayīmayah* [full.....the Vedic rites].—Therefore smoke is more beneficial or useful in performing the Vedic rites, because it has nearer relationship with such rites than wood.
5. *Agnih* [fire].—But fire is of greater usefulness in the performance of the Vedic rites, as it has the most direct and nearest relationship with such rites than smoke.
6. *Tamas* [the.....Darkness].—The quality of passion is more expressive of the Supreme Being than that of Darkness which has no such power. The use of the particle *Tu* (तु) shows, that the former quality does but only in a small degree indicate the sight of the Supreme Being, because such quality has not that serenity of character which is peculiar to Goodness, which fully expresses the nature of the Supreme Being. The superiority and inferiority of the deities—*Hara*, *Brahman* and *Harī*, who are endued with the qualities of Darkness, Passion, and Goodness, respectively, can be easily perceived.

[JĪVA GOSVAMIN'S GLOSS—V. 24.]

1. Many persons controvert the point of distinction between Brahman, Vishṇu and Īiva. Īiva Gosvāmin is of opinion that although when considered with reference to different conditions attached to the Supreme Being, a distinction may be noticed, yet there is but one Supreme Being. The real distinction lies, however, in another direction. There is no doubt that the Supreme Being is indirectly present in the forms of Brahman and Īiva ; but when Vishṇu is considered as a Being without any condition then the Supreme Lord is directly present in him. With a view to show this distinction the author has composed this verse.
2. *Pārthivāt* [derived from earth].—Derived from earth and not like smoke which is partly related to fire. Wood has no direct effective and manifesting principles in comparison with smoke.
3. *Dāru* [wood].—This refers to wood which is required in sacrificial ceremonies for the purpose of churring fire from it.

4. *Dhūmah* [smoke]—Wood has no property of fire but the smoke has some.

5. *Trayīmayaḥ* [full of.....*Vedic* rites]—therefore smoke is more productive of or necessary for performing sacrifices prescribed in the *Vedas*, having nearer connection with such ceremonies.

6. *Agnih* [fire]—Again, the fire is more useful in and productive of sacrificial ceremonies of the *Vedas* than the smoke, the fire having direct connection with such ceremonies.

7. In this verse, wood, smoke, fire and *Vedic* ceremonies have been compared with the qualities of Darkness, Passion, Goodness and the Supreme Being, respectively.

8. *Rajas* [the.....Passion]—Similarly, the quality of Passion which is compared to smoke and nearer in connection with the quality of Goodness, is little better in manifesting the Supreme Being than the quality of

9. *Tamas* [Darkness]—which is compared to wood and quite distinct from the quality of Goodness. In short, the incarnations and parts of the Supreme Being representing the qualities of Goodness, Passion and Darkness, are the manifestations of the Supreme Being in proportion as shown above. The quality of Passion is like a door which leads to Him.

10. *Agnih* [fire]—But the fire represents the quality of Goodness which gives direct insight into the Supreme Being.

11. *Pārthivāt-Dāruṇaḥ* [(As).....Being]—Smoke has the property of fire in part but wood has none ; hence the latter is very remote in usefulness as regards the performance of the sacrificial ceremonies prescribed in the *Vedas*. In the same way, the quality of Passion is nearer in relationship with that of Goodness than Darkness. The *Vedic* ceremonies can be directly performed by fire and not by smoke and wood. The Supreme Lord is full of the quality of Goodness, hence, Brahman and Çiva who represent Passion and Darkness, respectively, have no direct entity of the Supreme Lord in them, but such entity exists alone in Viṣṇu as the Supreme Being.

[THE SUPERIORITY OF VIṢṆU OVER BRAHMAN AND ÇIVA.]

12. Jīva Gosvāmin then quotes the *Brahma-Purāṇa* :

‘The Supreme spirit Viṣṇu has three forms—*Brahman*, *Viṣṇu* and *Çiva* ; of which, Brahman form exists in Brahman, and Çiva form exists in Çiva and the glorious *Janārdhana* exists quite separate in form’ *

13. In the tenth book of the *Çrīmadbhāgavata* which writing about Çiva, full of attributes, Viṣṇu is thus described :—

‘Verily, Hari is the Being who is without attribute and is beyond the reach of Nature. He is omniscient and all seeing, men become without attribute by worshipping Him’. †

* ब्रह्म-विष्णु-शरूपाणि त्रीणि विष्णोर्महात्मनः । ब्रह्मणि ब्रह्मरूपः स शिवरूपः शिवे स्थितः । प्रथमेव स्थितो देवो विष्णुरूपी जनार्दनः ॥

† हरिर्हि निर्गुणः साक्षात् पुरुषः प्रकृतेः परः । स सर्वदृगुपद्रष्टा तं भजन्निर्गुणो भवेत् ॥

14. The second book of this treatise contains a passage showing that there is no distinction between Vishṇu and the Supreme Lord :—

‘Having been appointed by Him I create, &c.’ *

15. The *Çruti* runs thus :—

‘The Supreme Being, *Nārāyaṇa* had willed and afterwards from *Nārāyaṇa* Brahman is created, from whom are created all beings and elements. *Nārāyaṇa* is the great *Brahma*, and *Nārāyaṇa* is the great truth ; true and sweet-worded, and the Being luminous, black, tawny and real. There was *Nārāyaṇa* alone. He, being desirous, meditated upon, and by such (meditation) all things—*Viṣṇu* (particular condition of God), *Hiranyagarbha*, fire, *Varuna*, *Rudra* and *Indra* are created. †

16. The *Trivedi-Parikshā* clearly enjoins the adoration of Vishṇu alone.

17. Thus the superiority of Vishṇu is clearly established, although in other treatises, it is stated that the man is fit to go to Hell if he finds a distinction between Vishṇu and *Çiva*. It must be remembered that such treatises are not real *Vaiṣṇava* Scriptures, and are meant for those who are not true followers of Vishṇu.

18. On the contrary, it is expressly ordained in the *Padma-Purāṇa*, part I., as follows :—

‘Verily, the man is blasphemous, who looketh *Nārāyaṇa* in the same light with *Brahman*, *Rudra* and other gods. ‡

[THE STORY OF VISHVAKSENA THE BRAHMANA.]

19. A narrative from the *Vishṇu Dharma* is also interesting. There was a Brāhmaṇa, named, Vishvakṣena who was extremely devoted to Vishṇu. It is said that while travelling all over the world, he met, by chance, a person who was the son of a Headman of a village. The dialogue which took place between them is as follows :—

20. The son of the Headman of the village said ‘O father, I have no power to perform the worship of God (therefore) do thou go into the temple and worship *Çiva*. There shalt thou find the Phallus or representation of the great god and the Lord of the gods.

21. Thus addressed, the Brāhmaṇa replied : ‘Verily, have we heard that the four-souled Hari only is adorable. We do not worship any other god ; therefore, do thou go away from this place.’ ||

* स्त्वजामि तन्निपुक्तोऽहम् ।

† पुरुषो ह वै नारायणोऽकामयत, अथ नारायणोऽजोऽजायत, यतः प्रजाः सर्वाणि भूतानि । नारायणः परं ब्रह्म तत्त्वं नारायणः परं । ऋतं सत्यं परं ब्रह्म पुरुषं कृष्णपिङ्गलं । एको नारायण-आसीन्न ब्रह्मा न च शङ्करः ॥ स मुनिर्भूत्वा समचिन्तयत्, ततएवैते व्यजायन्त—विश्वो हिरण्य-गर्भोऽग्निर्वरुणरुद्रेन्द्राः ।

‡ यस्तु नारायणं देवं ब्रह्मरुद्रादिदेवतैः । समत्वेनैव वीक्षेत स पापखी भवेद्भुवम् ॥

॥ देवकर्म्मण्यशक्तिर्मे तात पूजय शङ्करं । देवतायतनं गत्वा तत्र तात प्रतिष्ठितम् । लिङ्गमस्ति सुरेशस्य महादेवस्य निश्चलं । एवमुक्तः प्रत्युवाच वयमैकान्तिनः श्रुताः । चतुरास्मा हरिः पूज्यः प्रादुर्भाव-गतोऽथवा । पूजयामश्च नैवान्यं तस्मात्त्वं गच्छ माचिरम् ॥

22. On hearing this, the son of the Headman of the village was about to behead Vishvakṣena, when the latter agreed to go to the temple. But after entering the holy place the Brāhmaṇa adored his own god pronouncing the words, 'Salutation to *Nṛisīṃha* (man-lion deity).'

23. On this, the village Headman's son again attempted to kill Vishvakṣena, but *Nṛisīṃha* came out of the Phallus of Çiva and beheaded the village Headman's son and other members of the family.

[FURTHER AUTHORITY SHOWING OF VISHNU'S SUPERIORITY.]

24. The *Skanda Purāṇa* says :—

'Whatever is suitable to the Scripture of *Bhāgavata* is acceptable to the Scripture of Çiva.' *

25. The following is quoted from the *Mokṣa-Dharma* :—

'O king, the sages have said on the authority of *Sāṅkhya* and *Yoga*, the two eternal Scriptures, and all the *Vedas*, that *Nārāyaṇa* is the ancient universe.' †

26. The *Mahābhārata* also says :—

'He who abandoneth Viṣṇu and worshippeth any other (god) in delusion, desireth to take handful of dust, discarding the heaps of Gold.' ‡

27. Therefore Nārada also said :—

'He, who is ignorant, seeketh refuge in another (god) abandoning (Hari who is) never astonished, desireless, always the same, and serene. Such act of the man is equivalent to a desire to cross the ocean by holding the tail of a dog.' ||

28. The following is quoted from the *Harivaṃṣa* :—

Hari, endued with the quality of Goodness, is always your (object) of meditation, O Brāhmaṇas, do ye always read the sacred text regarding Viṣṇu and meditate upon Keçava. §

29. The *Nṛisīṃha-Tāpanīya* thus describes the superiority of the person who mutters over the holy text regarding Viṣṇu :—

'One hundred persons vested with holy thread are equal to one *Upanīta* (person vested with such thread) ; one hundred *Upanītas* are equal to one *Gṛhasiṥha* (house-holder) ; one hundred house-holders are equal to one *Vānaprastha* (hermit or Brāhmaṇa in the third state of life according to the Hindu *Çāstras*) ; one hundred *Vānaprasthas* are equal to one *Yatī* (sage who has subdued his passions) ; one hundred *Yatis* are equal to one *Rudra-Mantrayāpaka* (repeater of the holy text regarding Rudra) ; one hundred *Rudra-Mantra-Yāpakas* are equal to one teacher of the *Angīrasa* Branch of the

* शिवशास्त्रेषु तद्व्याहृतं भगवच्छास्त्रयोगि यत् ।

† साङ्गान् यो गच्छ सनातने हे वेदाश्च सर्वे निखिलेऽपि राजन् । सर्वैः समस्तैः ऋषिभिर्निर्बुक्तो नारायणो विश्वमिदं पुराणम् ॥

‡ यस्तु विष्णुं परित्यज्य मोहादन्वमुपासते । स ह्येवराशिमुत्सृज्य पांशुमुष्टिं जिघृक्षति ॥

॥ अविभ्रान्तं तं परिपूर्णकामं स्वेनैव लाभेन समं प्रशान्तं । विनीपसंपत्यपरं हि बालिशः श्र-लाङ्गुलेनातिवितर्त्तं सिन्धुम् ॥

§ हरिरेव सदा ध्येयो भवद्भिः सत्त्वसंस्थितैः । विष्णुमन्त्रं सदा विद्मः पठन् ध्यात केशवम् ॥

Atharva-Veda ; one hundred such teachers are equal to one *Mantra-Rāja*. This *Mantra-Rāja* is the incarnation of *Nṛsiṃha* (Man-lion diety). *

30. Therefore, it is stated in the *Varāha-Purāṇa* as follows :—

‘After worshipping Him (*Çiva*), whose emblem is bull, for one thousand generations, intelligent men, having obtained the condition of a *Vaiṣṇava*, become sinless. †

[APPARENT CONTRADICTION EXPLAINED AWAY.]

31. It is true, there is a verse in the *Çrīmadbhāgavata* conveying the contrary notion, which runs thus :—

‘O Brāhmaṇa, that person enjoyeth peace who seeth no difference in the Triad (Brahman, Viṣṇu and *Çiva*), whose soul is all being.’ ‡

32. This is explained away by saying that it has a peculiar signification implying that Brahman and *Çiva* collectively considered, cannot have separate individuality from Viṣṇu, they being in fact part of the former.

[AUTHORITIES IN SUPPORT OF THE EXPLANATION.]

33. The following quotation also supports the above explanation.

Brahman also said :—‘Being employed by Him (*Hari*), I create (the universe) ; being subordinate to Him, *Çiva* destroyeth (it) and the Supreme Being, full of three powers, as *Purusha*, preserves the universe.’ ||

34. *Samkarshana* (Balarāma) said :—

‘Brahman, Mahādeva and myself are *Kalās* (parts) of whose *Kalās* (parts).’ §

35. *Padma Purāṇa* has the following :—

‘That man is the injurer of the name of Hari who looketh in different light the attributes and names, &c., of *Çiva* and Viṣṇu.’ §

36. *Çiva* thus addressed *Mārkaṇḍeya* :—

‘They do not explain difference in the smallest degree, between myself, *Achryta* (Viṣṇu) and *Aja* (Brahman). Verily, we consider thee dearer than those persons who look upon (others) equally in every place.’ ¶

* अनुपनीतशतमेकमेकेनीपनीतेन तत्समम् । उपनीतशतमेकमेकेन गृहस्थेन तत्समम् । गृहस्थशतमेकमेकेन वानप्रस्थेन तत्समम् । वानप्रस्थशतमेकमेकेन यतिना तत्समम् । यतीनां शतं पूर्णमेकेन रुद्रजापकेन तत्समम् । रुद्रजापकशतमेकमेकेनाथर्वाङ्गिरसशिखाध्यापकेन तत्समम् । अथर्वाङ्गिरस-शिखाध्यापकशतमेकमेकेन मन्त्रराजाध्यापकेन तत्समम् ॥

† जन्मान्तरसहस्रेषु समाराध्य वषध्वजम् । वैष्णवं लभेद्भीमान् सर्वपाप-क्षये सति ॥

‡ तयाणामेकभावानां यो न पश्यति वै भिदाम् । सर्वभूतात्मनां ब्रह्मन् स शान्तिमधि-गच्छति ॥

§ सृजामि तन्निष्कृतीऽहं हरी हरति तद्वशः । विश्वं पुरुषरूपेण परिपाति त्रिशक्तिधृक् ॥

§ ब्रह्मा भवोऽहमपि यस्य कलाः कलायाः ।

§ शिवश्च श्रीविष्णोश्च इह गुण-नामादि सकलं धिया भिन्नं पश्यत् स खलु हरिनामाहितकरः ।

¶ न ते मय्यच्युतेऽजोऽपि भिदामखपि चक्षते । नात्मनश्च परस्यापि तद्वशान् वयमीमहि ॥

37. In the fourth book of the *Çrīmadbhāgavata*, there is a verse ; which runs as follows :—

‘O votaries, thou art also beloved to me, like the Supreme Being ye have no other dearer one than myself.’ *

38. Çiva said :—

‘That Brāhmanical sage, who hath gained devotion for the indescribable Supreme Being, nowhere, panteth for gaining an object which he hath not received, even he doth not desire for Final beatitude.’ †

39. The superiority of Viṣṇu is also shown in the *Çruti* by such texts as given below :—

‘He is the primeval god and preceptor of the votaries.’ ‡

‘As Çambhu is amongst the followers of Viṣṇu.’ ||

40. Again :—

‘*Prahlāda*, the part of the Supreme Being, after fully worshipping the Supreme Being, saluted the Brahman, Çiva and the *Prajāpatīs* and gods by (bending down) his head.’ §

41. Yudhisthira said :—

‘O Govinda, we will worship thy holy *Vibhūti* by the performance of horse-sacrifice, the prince (best) of the sacrifices. O Lord, perform, or do thou help us in performing, our that act.’ §

[SEPARATE ADORATION OF DEITIES OTHER THAN THE SUPREME
LORD IS FORBIDDEN.]

42. But under no circumstances, any god other than the Supreme Lord, should be separately adored. If any one will do so it will be difficult for him to avoid the effects of the imprecation of Bhrigu, as the following, from the fourth book of the *Çrīmadbhāgavata*, will show :—

43. ‘Those heretical persons are blasphemous who observe the vow of Çiva and (as well as those) who follow such person’. ¶

44. The *Bhagavat Gītā* has also forbidden the separate adoration of different deities :—

‘O son of *Kuntī*, votaries who perform, with reverence, sacrifice (in honor) of other gods, verily, do they perform, in an informal way, sacrifice in honor of myself ; because I am the Lord and the enjoyer of sacrifices ; but (thereby) they do not truly know me, hence they fall.’

* अथ भागवता यूयं प्रियाःस्य भगवान् अथा । न मदभागवतानाञ्च प्रेयान्नाऽस्ति कश्चित् ॥

† नैवेच्छ्याशिषः कापि ब्रह्मर्षिर्नैक्षमप्युत । भक्तिं परां भगवति लब्धवान् पुरुषेऽन्यथे ॥

‡ स आदिदेवो भजतां परी गुरुः ।

§ वैष्णवानां यथा शक्तुः ।

§ ततः प्रणम्य शिरसा ववन्दे परमेशिनं । भवं प्रजापतीन् देवान् प्रह्लादी भगवत्-कलाः ॥

§ ऋतुराजेन गोविन्द राजसूयेन पावनीः । यत्ने विभूतीर्भवतस्तत् सम्पादय नः प्रभो ॥

¶ भव-व्रतधरा ये च ये च तान् समनुव्रताः । पाषण्डिनस्ते भवन्तु सञ्ज्ञास्त-परिपथिनः ॥

Those who observe the vows of gods, *Pitris* (deified fathers) and *Bhūtas* get respectively gods, *Pitris* and *Bhūtas*, and my adorers get me. *

[NO DEITIES SHOULD BE DISDAINED.]

45. Although separate and independent adoration of several deities is forbidden, yet no one should hate the deity of others.

46. For it is said in the *Padma Purāṇa* :—

'Hari, the Lord of the Lord of all gods, is adorable, but inferior Brahman, Rudra and others, shall not be slighted at any time.' †

47. The Supreme Lord Himself has said :—

'Verily, he shall go to Hell who adoreth me uninterruptedly but who reproacheth *Īcāna* (*Çiva*).' ‡

48. The *Gautamīya Tantra* has the following on this subject :—

'He who adoreth *Gopāla* but revileth other gods, may acquire great righteousness but loseth even the previously acquired righteousness.' ||

Further information on this subject can be obtained from the *Paramāitman-Sandarbha* or *Bhakti-Sandarbha*.

Therefore (*a*), in the days of yore (*b*), the Sages adored the glorious *Adhokshaja* (*c*) (who is) of pure Goodness (*d*). Hence, those who follow (*e*) them (now) in this world become also fit for (attaining) good (*f*). 25.

(*a*) *Atha* [Therefore]—See *Çrīdhara*, 2.

(*b*) *Agre* [in the days of yore] „ 3.

(*c*) *Adhokshajaṃ* [अधोक्षजं]—See note v. 6, p. 52.

(*d*) *Viçuddhaṃ Sattvaṃ* [of pure goodness]—See *Çrīdhara*, 4.

(*e*) *Anu* [follow]—See *Çrīdhara*, 5.

(*f*) *Kṣhemāya* [for attaining good]—See *Çrīdhara*, 6.

[ÇRĪDHARA'S GLOSS.—V. 25.]

1. This verse shows the practice amongst the sages in ancient times as regards the devotion for Vāsudeva.

2. *Atha* [Therefore]—For this reason.

3. *Agre* [in the days of yore]—in ancient times.

* वेऽप्यन्वदेवता-भक्ता यजन्ते यज्ञयान्तिताः । तेऽपि मामेव कौन्तेय । यजन्यविधिपूर्वकम् ॥
अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च । नतु मामभिजानन्ति तत्त्वेनातश्चावन्ति ते ॥
यान्ति देवव्रता देवान् पितॄन् यान्ति पितॄन्नामाः । भूतानि यान्ति भूतेज्या यान्ति मदयाजिनोऽपि माम् ॥

† हरिरेव सदाराध्यः सर्वदेवेश्वरेश्वरः । इतरै ब्रह्मरुद्राद्या नावज्ञेयाः कदाचन ॥

‡ यो मां समर्धयेन्नित्यमेकान्तं भावमास्थितः । विनिन्दन् देवमौशनं स यातिनरकं ध्रुवम् ॥

॥ गोपालं पूजयेदयस्तु निन्दयेदन्वदेवताम् । अस्तु तावत् परो धर्मः पूर्वधर्मा विनश्यति ॥

4. *Viçuddha-Sattvaṃ* [of 'pure goodness']—The word *Sattvaṃ* has been explained in the *Bhagavat Sandarbha*, commencing from verse 117, of that treatise, (q. v.)

5. *Anu* [follow]—therefore who imitate the sages.

6. *Kṣhemāya* [for attaining good]—are deserving for attaining good.

[JĪVA GOSVAMIN'S GLOSS.—V. 25.]

1. The practices of pious men are cited here, by way of showing that devotion should be evinced towards the Supreme Lord, discarding the adoration of other gods.

Verily, for this reason (persons) desirous of Salvation, being without malice (*a*) and discarding the dreadful Lords of the *Bhūtas* (*b*) adore the quiet *Nārāyaṇa* (*c*) and His parts (*d*). 26.

(*a*) *Anasūyavah* [being without malice]—See *Çrīdhara*, 3.

(*b*) *Bhūtapatīn* [Lords of the *Bhūtas*]—These denote the Lords of the *Pitṛis* (See *Çrīdhara*, 2 ; and notes of the next verse).

(*c*) *Nārāyaṇa* [नारायण]—Manu thus explains the word:—The waters are called *Nārā* (नारा) because they were the production of *Nara*, the spirit of God ; and, since they were his first *Ayana* (अयन) or place of motion, he thence is named *Nārāyaṇa*, or moving on the waters. * (See also p. 49).

[ÇRĪDHARA'S GLOSS.—V. 26.]

1. Are there no men who adore other gods ? Yes, but persons desirous of liberation from mundane existence do not follow such gods. It is only such men, who are anxious for the fulfilment of secular desires, adore such gods. This as well as the next verse treats on this matter.

2. *Bhūtapatīn* [Lords of the *Bhūtas*]—mean the Lords of the *Pitṛis* and the *Prajās* (created beings).

3. *Anasūyavah* [being without malice]—not being slanderer of other gods.

But, being desirous of Fortune, Glory and Offspring, the persons whose nature is (full of) the qualities of Passion and Darkness and (therefore) of the same character (*a*) (as that of the Lords of the *Pitṛis*, &c), adore, verily, the Lords of the *Pitṛis* (*b*), *Bhūtas* (*c*) and created beings (*d*). 27.

(*a*) *Samacīlā* [the same character]—See *Jīva*, 2.

(*b*) 1. *Pitṛis* [पितृ] progenitors. Manu has the following reference as regards the creation of the *Pitṛis* :—

* आपो नारा इति प्रीक्ता आपो वै नरसूनवः । ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः ॥
(*Manu*, v. 10.)

'They (*Prajāpatis*) abundant in glory, produced seven other Manus, together with deities and the mansions of deities, and of *Maharshis*, or great Sages of unlimited power ;

'Benevolent genii and fierce giants, blood-thirsty savages, heavenly quiristers, nymphs and demons, huge serpents and snakes of smaller size, birds of mighty wings, and separate companies of *Pitris* or progenitors of mankind ;... '*

2. They are also said to have born from the side of Brahman and are also called the sons of Angirasas (See Garret, p. 456). In the divisions of the celestial sphere, the path of the *Pitris* is said in the *Vishṇu Purāṇa* to be in the north of *Agastya* and south of the line of Goat, 'exterior to the *Vaiṣṇānara* path. The *Pitris* derived satisfaction from ancestral effspring in the day of the new moon. A *Crāddha* at certain seasons will content them for a thousand years. The songs of the *Pitris* are said to confer purity of heart, integrity of wealth, prosperous seasons, perfect rights and devout faith, all that men can desire.

3. *Pitṛipatis* [Lords of the *Pitris*]—include the fourteen *Yamas*,—namely, *Yama*, *Dharmarāja*, *Mṛityu*, *Antaka*, *Vaiśvavata*, *Kāla*, *Sarva Bhūtakshya*, *Audumbura*, *Nīla*, *Dadana*, *Parameshthi*, *Vrikodara*, *Chitra* and *Chitrugupta*.

(c) 1. *Bhūtas* [भूत].—They are evil spirits, said to proceed from Brahman ; children of *Krodha* ; malignant spirits, goblins or ghosts, haunting cemeteries lurking in trees, animating dead bodies and deluding and devouring human beings. They are generally coupled with the *Pretas* (प्रेत), and in this character, belong to the epic period. In the *Purāṇas*, they are personified as demigods of a particular class, produced by Brahman when incensed. In the *Padma Purāṇa* they are stated to be sons of Kaṣyapa and *Krodha* (Anger).

2. *Bhūtapatis* [Lords of *Bhūtas*]—*Bhairavas* and other *Rudras* are meant,—namely, *Ajākapati*, *Ahi*, *Bradhna*, *Tvashtā*, *Rudra*, *Hara*, *Avātha*, *Çambhu*, *Trambaka* *Içāna* and *Bhuvaneca* †

(d) 1. *Prajēādīn* [Lords of the created Beings].—They are called the *Prajāpatis* (प्रजापति) progenitors of mankind. Manu mentions ten of these :—

'It was I, who desirous of giving birth to a race of men, performed very difficult religious duties, and first produced ten Lords of the created beings, eminent in holiness,—

Marīchi, *Atri*, *Angirasa*, *Pulastya*, *Pulaha*, *Kratu*, *Prachetasa* or *Daksha*, *Vaṣiṣṭha*, *Bhrigu* and *Nārada*. ‡

2. Some are of opinion, that there were seven mind-born sons of Brahman ; namely,—*Bhrigu*, *Pulastya*, *Angirasa*, *Marīchi*, *Daksha*, *Atri* and *Vaṣiṣṭha* .

* एते मनुस्तु सप्तान्यनमृजन् भूरितेजसः । देवान् देवनिकायांश्च महर्षींश्चामितौजसः ॥
यत्न-रत्नः-पिशाचांश्च गन्धर्वापसरसीसुरान् । नागान् सर्पान् सुपर्णांश्च प्रितृणाञ्च पृथग्गणान् ॥
(*Manu*, vv. 36 and 37).

† अत्रैकपादहिर्ब्रह्मवष्टा रुद्रश्च वीर्यवान् । हरश्चैवाथ शम्भुश्च ब्रह्मकृत्पराजितः ।
ईशानी भुवनेश्च रुद्रास्त्वेकादश स्मृताः । (*Trikāṇḍa-Ohintāmani*).

‡ अहं प्रजाः सिष्टञ्जस्तु तपस्तप्ता सुदुश्चरम् । पतीन् प्रजानाममृजं महर्षीनादितौ दश ॥३४॥
मरीचिमवाऽङ्गिरसी पुलस्त्यं पुलहं क्रतुम् । प्रचेतसं वशिष्ठञ्च भृगुं नारदेमेव च ॥३०॥
(*Manu*, vv. 34 and 35).

Pulaha and *Kratu* are also mentioned in some books. These names may be found in the *Vishṇu Purāṇa*. The *Padma Purāṇa* substituted the name of *Kardama* for *Vaṣiṣṭha*. Name of *Nārada* is added to the list in *Matsya Purāṇa* as well as in *Manu*. *Adharma*, *Ruchi* and *Gāutama* are also included by some. The total, therefore, comes to seventeen. In some *Purāṇas*, it is stated, that the *Prajāpatis* are derived from the various parts of Brahman's body.

Vāsudeva (*a*) is the object of the *Vedas* (*b*) (and the *Çāstras* derived from them) (*c*) ; *Vāsudeva* is the object of Sacrifices (*d*) ; *Vāsudeva* is the object of *Yoga* (*e*) ; *Vāsudeva* is the object of Acts (*f*) ; ²⁸.

Vāsudeva is the object of Knowledge (*g*) ; *Vāsudeva* is the object of religious Austerity (*h*) ; *Vāsudeva* is the object of Religion (*i*) ; and *Vāsudeva* is the object of all Method of Deliverance (*j*). ²⁹.

(*a*) *Vāsudeva* [वासुदेव]—See *Çrīdhara*, 1 ; *Jīva*, 1 ; and also pp. 9 and 53.

(*b*) *Vedāḥ* [वेदाः]—See *Jīva*, 3.

(*c*) *Vāsudeva Parā Vedāḥ* [*Vāsudeva*.....them]—See *Çrīdhara*, 2 and 8.

(*d*) *Makhāḥ* [Sacrifices].—These imply the *Yajnas* of the Hindu Scriptures. The sacrifice is regarded, says Dr. Haug, as the means for obtaining power over this and the other world, over visible as well as invisible beings, animate as well as inanimate creatures. He who knows its proper application, and has it duly performed, is, in fact, looked upon as the real master of the world, for any desire he may entertain, even if it be the most ambitious, can be gratified ; any object he has in view can be obtained by means of it. The *Yajna*, taken as a whole, is conceived to be a kind of machinery, in which every piece must tally with the other ; or a sort of large chain in which no link is allowed to be wanting ; or a staircase by which one may ascend to heaven ; or as a personage, endowed with all the characteristics of the human body. It exists from eternity and proceeded from the Supreme Being (*Prajāpati* or Brahman neuter), along with the *Traividyā*, i. e., the three-fold science. The creation of the world is even regarded as the fruit of a sacrifice performed by the Supreme Being. The *Yajna* exists as an invisible thing at all times. It is like the latent power of electricity in an electrifying machine, requiring only the operation of a suitable apparatus in order to be elicited. It is supposed to extend when unrolled from the *Āhavanīya* or sacrificial fire (into which oblations are thrown) to heaven, forming thus a bridge or ladder, by means of which, the sacrifice can communicate with the world of gods and spirits and even ascend when alone to their abodes (See also *Çrīdhara*, 3.).

(*e*) *Yoga* [योग]—See notes after *Jīva's* gloss p. 96 Post ; *Çrīdhara*, 4 ; and *Jīva*, 2.

(f) *Kriyāh* [Acts].—Religious ceremonies other than those performed in sacrifices, as the latter has been separately mentioned in the text. It includes the Acts which have particular reference to the practising of *Yoga* such as the adoption of sedate position of the body to help deep meditation or supressing and suspending of breath, &c.

(g) *Jñānam* [Knowledge]—See *Çrīdhara*, 5.

(h) *Tupah* [religious Austerity].—The austerities, penances or mortifications observed according to the doctrines of religion, is called *Tupah*. The *Tupah* is of three kinds :—(1) *Çārīra* (bodily) ; (2) *Vāchika* (verbal) ; and (3) *Mānasika* (mental).

(1.) The *Bodily austerities* comprise the act of adoring the gods, Brāhmaṇas, preceptors, and pious men ; purification by ablusion ; simplicity ; the state of a religious student ; and act of avoiding to slay animal, &c. *

(2.) The *Verbal austerities* are as follow :—Application of good and true words which do not cause any apprehension ; and act of studying the *Vedas*, &c. †

(3.) The *Mental austerities* include the quietness or purity of mind ; mildness ; being benefactor of the public ; avoiding bad thoughts ; subjection of mind ; and supression of lust, anger and other mental feelings. ‡

(i) *Dharma* [Religion]—See *Çrīdhara*, 6.

(j) *Gatih* [all method of deliverance]—See *Çrīdhara*, 7.

[ÇRĪDHARA'S GLOSS—VV. 28 and 29.]

1. These two verses enjoin that *Vāsudeva* being bestower of salvation is the only being adorable. Besides, He is the object of all the Scriptures, and for this reason also He must be adored.

2. *Vāsudeva-Parā Vedāh* [*Vāsudeva* is the object of the *Vedas*].—It means the object of which, (*Vedas*, &c.,) is *Vāsudeva*.

3. *Makhāh* [Sacrifices].—Is not the superiority of the *Vedas* seen in the sacrifices performed by men ? The author answers this question by saying that the sacrifices are nothing but the adoration of *Vishṇu*, hence, He is their object.

4. *Yogāh* [योगाः].—All the systems of *yoga* are the means of approaching *Vishṇu*, therefore, the object of practising *yoga*, is *Vāsudeva*.

5. *Jñānam* [Knowledge].—The Scripture by which knowledge can be acquired.

6. *Dharma* [Religion].—The Scripture of religion which enjoins the giving of alms, observing of vows, &c.

7. *Gatih* [Method of Deliverance].—That which can be had as result of an act is called the *Gati* (progress or motion). The attainment of heaven &c, is meant here.

* देव-हिज-गुरु-प्राज्ञ-पूजनं शौचमार्जवम् । ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥१४॥

† अनुदेश-करं वाक्यं सखं प्रियहितञ्च यत् । स्वाध्यायाभ्यसनञ्चैव वाङ्मयं तप उच्यते ॥१५॥

‡ मनःप्रसादः सौम्यत्वं मौनमात्म-विनिग्रहः । भाव-संशुद्धिरित्येतत्तपो मानसमुच्यते ॥१६॥
(*Çrīmadbhagavat Gītā*, c. 17.)

8. *Vāsudeva-Parā-Vedāh* [*Vāsudeva...them*].—This phrase not only refers to the *Vedas*, but all derivative Scriptures relating to them ; *Vāsudeva* is the object of all of them.

[JĪVA GOSVAMIN'S GLOSS—VV. 28 AND 29.]

1. It has been explained in these two verses that *Vāsudeva* is the only adorable god and that He is the object of all the Scriptures.

2. *Yogāh* [योगः]—*Yoga* systems assist the devotion of votaries, therefore, *Vāsudeva* should be understood to be their object.

3. *Vedāh* [वेदाः].—Whatever is said about the *Vedas*, refers to the acts and ceremonies ; some of which have direct connection with devotional worship. The *Ṣruti* has the following :—

‘All these subjects are revealed to that great soul which hath great devotion towards the gods as well as preceptors.’

[ETYMOLOGY AND DIFFERENT SIGNIFICATIONS OF YOGA.]

1. *Yoga* [योग from युज् to join literally or figuratively, as with God ; and the affix चञ्].—This word has various significations :—

[GENERAL.]

- (1.) Attaching one external object with another of the same kind.
- (2.) Mixing one thing with another.
- (3.) Act of finding and collecting the causes of an effect.
- (4.) The act of holding arms according to regulations by warriors.
- (5.) The doctrines and arguments which lead to the ascertainment of truth regarding material objects.
- (6.) Dealings accompanied by deceit and supression of real truth.
- (7.) Act of strengthening and quietening the material body of a man.
- (8.) Act of observing good method of selecting and using choiced words.
- (9.) The skill of expressing words in various sense.
- (10.) Performance of an act by strategem.
- (11.) Act of guarding a thing already acquired.
- (12.) Act of knowing by contemplation the means of getting a thing not easily obtainable.
- (13.) Act of converting a thing into a new shape.
- (14.) Union of souls.
- (15.) The conception of series of thoughts regarding a thing.
- (16.) Subjection of all mental faculties.
- (17.) Act of turning the mind pursuing one object only.

[IN AMARA KOSHA.]

2. The *Amara Kosha* gives five meanings—addision, union, meditation, holding and means.

[IN ARITHMETIC.]

3. In Arithmetic, *Yoga* means addition ; and when coupled with the word *Vibhāga* (विभाग), it signifies addition and subtraction.

[IN ASTRONOMY.]

4. In Astronomy, it implies the conjunction of planets and stars.

[IN GRAMMAR.]

5. The grammarians call it *Sandhi* (सन्धि) and *Samāsa* (समास) as regards the joining of letters and words.

[IN NYAYA.]

6. The Hindu logicians define it as *Avayava Çakti* (अवयव शक्ति) or the power of the parts taken together.

[IN MIMAMSA.]

7. In the *Mimāṃsā*, it is meant to apply to the force conveyed by the united members of a sentence.

[VACHASPATI'S LEXICON.]

8. In Tārānātha Vāchaspati's Lexicon, there are over fifty different meanings of *Yoga* which may be consulted for further information.

[IN CONTEMPLATIVE PHILOSOPHY.]

9. The word has the following significations in the contemplative philosophy :—

(1.) *Patanjali* calls it the supression of mental faculties. *

(2.) The *Vedāntists* mean it the union of the human soul with the Supreme spirit. †

(3.) In the *Yoga* system, it signifies the union of the vital spirit with the soul. ‡

(4.) The Bauddha meaning of the word is the abstraction of mind from all objects. ||

(5.) Some Buddhists call it the seeking of one's object of desire, whilst others of the same sect interpret it as a search after every desirable object. §

(6.) The *Vaiçeshika* meaning is the fixing of the attention to only one subject by abstracting it from all others. \$

(7.) The *Rāmānuja* definition is the seeking of one's particular deity. ¶

(8.) The word *Yoga* includes *Yogāṅgas* (every process or stage of meditation). @

* चित्तवृत्ति-निरोधः ।

† जीवात्मा-परमात्मनोरैक्यम् ।

‡ संयोगं योगमित्याहुर्जैवमात्मनोरिति ।

|| सर्वं विषयेष्व्यञ्चित्त-निवृत्ति-निरोधः ।

§ अप्राप्त-स्वार्थस्य-प्राप्तये पर्यानुयोगः ।

\$ आत्मनोव्यावृत्त मनसः संयोगीयोग उच्यते ।

¶ स्वस्व देवतानुसन्धानमिति-रामानुजाः ।

@ योगाङ्गयोग उच्यते ।

10. Of the seventeen kinds of *Yoga* mentioned in the first paragraph of this note, the first thirteen are not so difficult to understand and attain as the last four.

11. The following were the originators and teachers of the first thirteen kinds of *Yoga* :—

Uṣanāh, the teacher of the *Asuras* ; Vṛihaspati, the preceptor of the *Suras* ; Indra, the king of gods ; the great sages, Punarvasu and Agniveṇa.

12. The great preceptors and originators of the last four were as follow :—

Maheṣvara ; Cīvānī ; Kapila, the great sage ; his disciple, the sage Pancha Gikha ; Janaka, the royal sage ; Vasishtha, the divine sage ; Dattātreyā and Jaugishevyā, the great saints ; and Yājñavalkya the Lord of the saints and Patanjali.

13. The first thirteen are the basis of treatises on science, art, morality and politics ; on the latter four depend all the Scriptures on religion and spiritual codes.

[FOUR WAYS OF ATTAINING YOGA.]

14. The *Yoga* is also called *Chatuṣpatha* (four ways). The seekers after truth, in ancient India, have discovered four ways of attaining *Yoga*, namely,— (1.) *Mantra-yoga* ; (2.) *Laya-yoga* ; (3.) *Rāja-yoga* ; (4.) *Hatha-yoga*. *

(1) *Mantra-yoga* [मन्त्रयोग].—It is a system by which the mind is mis-marised by process of repeating mentally *Pranava* (Om,&c.) and other holy texts. This state of mind is also generated by constant adoration of gods. Vṛigu Kāṇya, Prachetā, Dadhichi, Aurva and Jamadagni were the original teachers of this system. Its process and results thereof have been exhaustively described in the *Ġānti* and *Anuṇāsana Parvas* of the *Mahābhārata*.

(2.) *Laya-yoga* [लययोग].—Vedavyāsa and some other sages were the primeval followers and expounders of this system. They mis-marised their mind into the *Nava-chakra* or (nine intestinal knots) in their body and acquired glory and Final Beatitude by this means. This process is termed *Laya-yoga*. There are three kinds of forces or powers in human body—the *Urdha* (upper), *Adha* (lower) and *Madhya* (middle). The fundamental principle of the *Laya yoga* is the conception of the middle force by the exercise of the other two forces. This force can be conceived by the subjugation of the upper force and the contraction of the lower force into the middle force ; such state of mind increases the course of righteousness or the happiness derived therefrom. The *Yogis* attain glory and Final Beatitude by practising this system. The practical acquaintance of the process of *Laya-yoga* is hardly possible without the instruction from a well-versed preceptor on this subject.

(3.) *Rāja-yoga* [राजयोग]—concentration of mental and vital airs—is the leading feature of this system, hence, it is solely dependent on the practising of *Prāṇāyāma* (supression and suspension of breathing). Dattātreyā and other sages originally practised this system.

* मन्त्रयोगी लययैव राजयोगी वृत्ततया । योगश्चतुर्विधः प्रोक्तो-यिभिस्त्वदर्शभिः ॥

(4.) *Hatha-yoga* [हठ-योग].—This system is of two kinds. The sages Goraksha and Mārkaṇḍeya were the original discoverers ; but their respective processes differed from each other. Mārkaṇḍeya's system is better than the former. Mārkaṇḍeya like Patanjali mentions eight stages (योगाङ्ग) which will be described hereafter ; but Goraksha enumerates only six, namely,—the sedate position of the body, the supression and suspension of breath, the control of senses, meditation, the steadiness of mind and the trance.

15. These four kinds of *Yoga* have been variously named by reason of their slight difference in the process observed in practising them, namely,—the *Sāṃkhya*, *Karma*, *Jñāna*, *Sannyāsa*, *Dhyāna*, *Vijnāna*, *Brahma*, *Rāja-Guhya*, *Vibhūti*, *Bhakti*, *Prakṛiti-Purusha-viveka*, *Guṇa-Traya*, *Purushottama*, *Āchār-viveka* and *Moksha-yogas*. Their particulars will be found in the *Çrīmad-bhagavat-Gītā*.

[THE EIGHT STAGES OF YOGA.]

16. There are eight stages of *Yoga* which are collectively called the *Ashtāṅga-yogāṅgas* (अष्टाङ्ग योगाङ्ग) * These may be classed as *Vahirangas* (बहिरङ्ग) externals and *Antarangas* (अन्तरङ्ग) internals.

17. The five following are included amongst the external ones :—

(1.) *Yama* (यम), the first of the eight stages of *Yoga*, being self-government, of which five kinds are specified :—

Freedom from any wish to injure others ; truth in reference to words and thoughts ; freedom from appropriation of other's property in thought, word or deed ; the subjection of one's members in order to overcome desire ; renunciation of all indulgence of pleasure. †

(2.) *Niyama* (नियम), the second stage of *Yoga*, is self-restraint, of which five kinds are specified :—

Purity of mind and body ; cheerfulness under all circumstances ; the religious austerity ; the repetition of incantations ; and the association of all religious ceremonies with the Supreme Being. These are also designated five duties or obligations,—namely, purity, contentment, devotion, study of the *Vedas*, and adoration of the Supreme Being. ‡

(3.) *Āsana* (आसन) is the third stage of *Yoga*. There are various postures in which the *Yogi* is directed to sit when he engages himself in meditation. || *Āsana* is that in which he crosses his legs underneath him, and lays hold of his feet on each side with his hands.

(4.) *Prāṇāyāma* (प्राणायाम) is the supression of breathing. It is performed by three modifications of breathing. The first act is expiration, which is

* यम-नियमासन-प्राणायाम-प्रत्याहार-धारणा-ध्यान-समाधयोऽष्टावङ्गानि ॥

(*Pātanjala-Darśana-Sādhana-pāda*, v. 29.)

† अहिंसा-सत्याऽस्तेय-ब्रह्मचर्याऽपरियहा यमाः ॥ (*Ibid*, v. 30.)

‡ शौच-सन्तोष-तपः-स्वाध्याये-श्वरप्रणिधानानि नियमाः ॥ (*Ibid*, v. 31.)

॥ स्थिर सुखमासनम् ॥ (*Ibid*, v. 46.)

performed through the right nostril, whilst the left is closed with the fingers of the right hand : this is called *Rechakam* (रेचकं) ; the thumb is there placed upon the right nostril, and the fingers raised from the left, through which the breath is inhaled : this is called *Purakam* (पूरकं) ; in the third act both nostrils are closed, and breathing suspended : this is called *Kumbhakam* (कुम्भकं) ; and a succession of these operations is the practice of *Prāṇāyāma*. *

(5.) *Pratyāhārah* (प्रत्याहारः) is the restraining of the organs of senses from susceptibility to outward impressions, and directing them entirely to mental perceptions. † This is one of the means for effecting the entire subjugation of the senses ; and if they are not completely controlled, the sage cannot accomplish his devotion.

18. The internal stages of Yoga are the following :—

(1.) *Dhyāna* (ध्यान) is the ‘restraint of the body’ says Patanjali, ‘retention of the mind, and meditation, which thence is exclusively confined to one object.’ ‡

(2.) *Dhāraṇā* (धारणा) signifies steady thought ; retention or holding of the image or idea formed in the mind by contemplation. ||

(3.) *Samādhi* (समाधि) is the result of meditation ; or that state of mind when there is an absence of all idea of individuality, when the meditator, the meditation, and the thing or object meditated upon, are all considered to be but one. According to the text of Patanjali : ‘.....idea of identification with the object of such meditation, so as if devoid of individual nature, is *Samādhi*.’ §

[TIME REQUIRED FOR ATTAINING THE OBJECT OF YOGA.]

19. Much depends on the physical and mental condition of the person who wishes to become a *Yogi*. The body and mind of all persons are not equal ; hence, there is unquestionably great difference in capacity as regards the acquiring the fruits of *Yoga* by mankind. Therefore, every man cannot become a perfect *Yogi*. But when a person practises *Yoga*, he is sure to get some kind of reward sooner or later according to his capacity to acquire it. Patanjali classed men endued with different degrees of such capacity by three distinct names :—(1) *Mṛidu* (slow) ; (2) *Madhya* (mediocre) ; (3) *Adhimātra* (fastest or best) the latter again is sub-divided into two classes * mentioned hereafter :—

(1.) The persons who are *Mṛidu* (मृदु) or slow in acquiring the ultimate result of *Yoga* meditation have been thus described :—

‘Those men should be known as slow who are afflicted with disease, feeble,

* तस्मिन् सति आसप्रश्नासयोगीतिविच्छेदः प्राणायामः ॥ (*Pāṇjula-Darṣana-Sādhana-pāda*, v. 49.)

वाह्याभ्यन्तरं स्तम्भवृत्तिर्देशकालसंख्याभिः परिहृष्टो दीर्घः सूक्ष्मः ॥ (*Ibid*, v. 50.)

† ख ख विषयसंप्रयोगाभावे चित्तस्वरूपानुकार इतीन्द्रियाणां प्रत्याहारः ॥ (*Ibid*, v. 54.)

‡ तत्र प्रत्ययैकतानता ध्यानम् ॥ (*Pāṇjula-Darṣana, Vibhūtipāda*, v. 2.)

॥ देशवन्मशितस्य धारणा ॥ *Ibid*, v. 1.)

§ तदेवार्थमातनिर्भासं स्वरूपशून्यमिव समाधिः ॥ (*Ibid*, v. 3.)

old, impatient of pain (or who have no strength of mind), or shut up in a house (unable to live in holy places away from home), slow in their earnestness or perseverance, and embecile. These men do not (or hardly) attain one stage (of *Yoga*) in twelve years. *

(2.) The description of the men who are considered *Madhya* (mediocre) capacity in acquiring such result may be found in the following :—

‘They should be known to be of mediocre capacity, who are not very old (middle aged), (who) practise *Yoga* regularly, (who) have strength, (who are) of mediocre intellect, (who have) reached the middle path of *Yoga*, (who have) tolerable earnestness or perseverance, prowess, and secular desires. These men may attend some stage of *Yoga* in eight years.’ †

(3.) The third class of persons, who can easily attain the object of *Yoga*, may be subdivided into two classes, as regards the time required for the attainment of good result.

(i) The following may attain one stage of *Yoga* in six years :—

‘Those who are brave, full of earnestness, willing to forgive, magnanimous, firm, without disease in body or mind ; with calm intellect and who have knowledge of Scriptures and who study and respect them and the results derived from them, and who have faith, and who are endued with reverence. These persons reach a stage of *Yoga*, faster than the other classes already mentioned, in six years.’ ‡

(ii) But the following persons, acquire the fruit of their meditation within half the time required for the last mentioned class :—

‘Those who have great strength, great body, extreme courage, great qualities, great earnestness, very mild, kind in the extreme degree ; who have learned all the *Yoga* treatises and who are endued with good signs, well formed (fit for sitting in meditation) ; who have no disease, and is of immutable nature, who have beauty and youth, who is the best of men ; pure, and fearless, who can surmount difficulties and is not overpowered by them. It should be understood that such personages were *Yogis* in their previous birth and had practised *Yoga*. They had descended on earth as the *Adhimātra-tara-Adhikārī* (अधिमातृतर अधिकारी) or the best of the persons who are able to attain the different stages of *Yoga*

* व्याधिता दुर्बला ब्रह्मनिःसत्वा गृहवासिनः । मन्दोत्साहा मन्दवीर्या ज्ञातव्या सृदुवीनराः ॥
एषां द्वादशभिर्वर्षैरेकावस्था न सिध्यति । (*Amṛita-Siddhi*)

† नातिप्रौढाः समाभ्यासाः सर्वीर्याः समबुद्धयः । मध्यस्था योगमार्गेषु तथा मध्यम योगतः ॥
मध्योत्साहा मध्यरागा ज्ञातव्या मध्यविक्रमाः । अष्टभिर्वर्षकै रेषामेकावस्था प्रसिध्यति ॥
(*Ibid.*)

‡ वीर्यवान्तः क्षमावन्तो महाउत्साहा महाशयाः । स्वस्थानसंस्थिताः स्वस्थाभवेयुः स्थिरबुद्धयः ।
साक्षराश्च सहाभ्यासाः सदा सत्कार-संयुताः । ज्ञातव्याः पुण्यकर्माणीह धिमातृह
योगिनः ॥

एकावस्थाधिसमावाणां षड्विंशवर्षैः प्रसिध्यति ॥ (*Ibid.*)

with the shortest time possible). Such persons acquire one stage of *Yoga* within three years, and such men alone can save himself and others.' *

[HISTORICAL ASPECT OF YOGA.]

20. There are but little traces of the present *Yoga* system in the *Vedas*, although some texts are found, showing that ancient sages used to indulge themselves in abstract contemplation. In *Rik-veda*, 'the poets discovered in their heart, through meditation, the bond of the existing in the non-existing.' †

21. In the *Gāyatrī* of the same *Veda* the word 'Dhīmah' (धीमहि) is to be found. This is an indication of the development of the *Jñāna Yoga* (ज्ञानयोग) which means nothing but intellectual meditation. The want of a prayer for final beatitude in the *Gāyatrī* undoubtedly shows that the meditation therein mentioned is not spiritual, but it has reference to *Jñāna* (knowledge).

22. It was during the *Āraṇyaka* period that the *Yoga* came in vogue. This can be gathered from the *Atharva Upanishad*. The treatises named *Yābāla*, *Kathā-Çruti*, *Bhallaṇi*, *Samvarta-Çruti*, *Sannyāsa*, *Haṃsa*, and *Paramahaṃsa Upanishad*, the *Çrīmaddatta Māndūkya* and *Tarkopanishads*, *Brahmopanishad* and a few other contain early traces of *Yoga* system, where mere intellectual signification of it was transformed into divine meditation and the abandonment of all earthly connections.

23. The first principles of deistic *Yoga* have been treated in the *Kaithopanishad* or *Kathāvali* of the *Atharva-Veda*. The *Garbhopanishad* mentions about the *Sāṃkhya* and *Pātanjala Yoga* as the means of knowing *Nārāyaṇa*. The *Nirālambopanishad*, *Yoga-Tattva* and *Yoga-Çikshā* treat about the *Yoga*. The *Nārāyaṇopanishad* has special reference to *Sāṃkhya-yoga* doctrine.

[PROFESSOR WEBER'S RESEACH.]

24. Connected with the *Sāṃkhya* school, says Professor Weber, as a further development of it, is the *Yoga* system of Patanjali whose name describes him as in all probability a descendant of the *Kāpya-Pataṃchala* of the *Vṛihad-Araṇyaka*. Along with him (or prior to him) *Yājñavalkya* the leading authority of the *Çatapatha-Brahmaṇa*, is also regarded as a main originator of the *Yoga* doctrine, but this only in later writings (particularly in the twelfth book of the *Mahābhārata*). Whether Patanjali is to be identified with the author of the *Mahābhāṣya* remains for the present a question. The word *Yoga* in the sense of

* महावला महाकाया महावीर्या महागुणाः । महीतुसाहा महाशान्ता महाकारुणिका नराः ॥

सर्वशस्त्रकृताभ्यासाः सर्वलक्षणसंयुताः । सर्वाङ्ग सदृशकाराः सर्वव्याधिविवर्जिताः ॥

रूप-यौवन सम्पन्ना निर्विकारा नरोत्तमाः । निर्मलाश्च निरातङ्गा निर्विघ्नाश्च निराकुलाः ॥

जन्मान्तरकृताभ्यासा गीतवन्तो महाशयाः । तारयन्ति च सत्त्वानि तरन्ति स्वयमेव च ॥

मधिमावृतया सत्त्वा ज्ञातव्याः सर्वलक्षणाः । विभिः सम्बत्सरैरेषा मेकावस्था प्रतिपद्यति ॥

(*Amṛita-Siddhi*.)

† सती वशुमसति निरविदन् हृदिप्रतिष्ठ कवयोमनीषा । (*Rik-veda*, 129. 4 ; and Max Muller's *Ancient Sanskrit Literature*, p. 19.)

'union with the Supreme Being' 'absorption therein by virtue of meditation' first occurs in the later *Upanishads*, specially in the tenth book of the *Taittirīya Āraṇyaka* and in the *Kāthakopanishad*, where this very doctrine is itself enunciated. As there presented, it seems to rest substantially upon a dualism, that is, upon the 'arrangement' theory of the universe ; in this sense, however, that in the *Kāthakopanishad* at least *Purusha*, primeval soul, is conceived as existing prior to *Avyakta*, primordial matter, from the union of which two principles the *Mahān-Ātmā*, or spirit of life, is evolved. For the rest, its special connection with the *Sāṃkhya* system is still, in its details, somewhat obscure, however well-attested, it is externally by the constant juxtaposition of '*Sāṃkhya-yoga*', generally as a compound. Both systems appear, in particular, to have countenanced a confounding of their *Purusha-Īcvara* with the chief divinities of the popular religion, Rudra and Kṛishṇa as may be gathered from the *Āvetasvataropanishad*, the *Bhagavat-Gītā*, and many passages in the twelfth book of the *Mahābhārata*. One very peculiar side of the *Yoga* doctrine—and one which was more and more exclusively developed as time went on—is the *Yoga* practice ; that is, the outward means, such as penances, mortifications, and the like, whereby this absorption into the Supreme Godhead is sought to be attained. In the epic poems, but specially in the *Atharvopanishad*, we encounter it in full force : Pāṇini too, teaches the formation of the term *Yogin*. The most flourishing epoch of the *Sāṃkhya-yoga* belongs, continues the learned writer, most probably to the first centuries of the Christian era, the influence it exercised upon the development of Gnosticism in Asia Minor being unmistakable ; while further, both through this channel and afterwards directly also, it had an important influence upon the growth of *Sufi* philosophy. Albiuni translated Patanjali's work into Arabic at the beginning of the eleventh century, and also, it would appear, the *Sāṃkhya-Sūtra*, though the information we have as to the contents of these works does not harmonise with the Samskrit originals (See Weber's *History of Indian Literature* pp. 237-239.).

[THE SANSKRIT TREATISES ON YOGA SYSTEM.]

There are various authorities, in Samskrit language on the different *Yoga* systems. The following list, though not exhaustive, may be profitably consulted for getting complete information regarding the subject. It may be said, once for all, that if a person wishes to learn the practical portion of the *Yoga* system, it can only, as stated before, be acquired by direct instruction from competent preceptors who are very rare in these days :—

(1) *Yoga-Bhāskara* ; (2) *Sāṃkhya-Yoga-Sāra* ; (3) *Yoga-Chintāmaṇi* ; (4) *Pārameçvara-Tantra* ; (5) *Çiva-Yoga* ; (6) *Hatha-Dīpikā* ; (7) *Īcvara-Prokta* ; (8) *Yoga-Vijā* ; (9) *Dattātreya-Saṃhitā* ; (10) *Hatha-Yoga* ; (11) *Ghṛaṇḍa-Saṃhitā* ; (12) *Pātanjala-Sūtra* ; (13) *Yogi-Yājñavalkya* ; (14) *Vāçishtha-Yoga* ; (15) *Goraksha-Saṃhitā* ; (16) *Pavana-Yoga-Saṃgraha* ; (17) *Yoga-sāra* ; (18) *Amṛita-Siddhi* ; (19) *Jaigishavya-Saṃhitā* ; (20) *Vyasokta-Yoga-Yukti* ; (21) *Vāyu-Saṃhitā* ; (22) *Lukshmi-Yoga-Parāyaṇa* ; (23) *Yājñavalkya-Gītā* ; (24) *Ātma-Gītā* ; (25) *Yoga-Rasāyaṇa*. Besides, these, all the *Purāṇas* and *Upa-purāṇas* have discussed about the *Yoga* system.

Verily, that omnipresent Supreme Lord, although without attribute (*a*), hath first created this world by His Self-illusion, expressive of cause and effect (*b*) and full of (three) attributes. 30.

(*a*) *Agunah* [without attribute]—See *Çrīdhara*, 3.

(*b*) *Sadasadrupayā* [expressive of cause and effect]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 30.]

1. It may be said that the object of all the Scriptures can be gleaned from all things of the universe, which are expressive of the Supreme Being's pastime in creating, preserving and destroying them. How then Vāsudeva can be considered as the object of all the *Çāstras*? This and the three subsequent verses are replies to the question put by the sages in verse 17, c. I, p. 37.—'Do thou say unto us, &c.'

2. *Sadasadrupayā* [expressive of cause and effect]—This should be construed with *Agunaçcha* (अगुणश्च), although without attribute.)

3. *Agunah* [without attribute]—Although the Supreme Being is attributeless by nature yet he created the world by His self-power.

[JĪVA GOŚVAMIN'S GLOSS—V. 30.]

1. Let Vāsudeva be so great as He has been described in the previous verses, but Viṣṇu who is the incarnation of the attribute of the Supreme Being can not be, in any way, affected by such description. The author explains by these five verses (30, 31, 32, 33 and 34), specially the present one, that Vāsudeva and Viṣṇu are one and the same deity.

(That Lord) having unfolded (*a*) (Himself) by (His) wisdom (*b*), and entering into the attributes (*c*), shining forth (*d*) by that (Self-illusion.) (*e*), appeareth as One possessing attributes. 31.

(*a*) *Vijṛimbhītaḥ* [having unfolded]—See *Çrīdhara*, 4.

(*b*) *Vijnāna* [wisdom]— " " 5.

(*c*) *Guṇeshu* [attributes]— " " 3.

(*d*) *Vilasiteshu* [shining forth]— " " 2.

(*e*) *Tayā* [by that]—It refers to *Ātma-Māyā* (Self-illusion) referred to in the preceeding verses.

[ÇRĪDHARA'S GLOSS—V. 31.]

1. This verse describes that the Supreme Lord is the cause of this universe, and it has reference to His act of pervading in the objects of creation and regulating their course and conditions in them.

2. *Vilasiteshu* [shining forth]—derived from.

3. *Guṇeshu* [attributes]—This signifies ether, &c., the objects of this world. Entering into these objects the Supreme Being appears as one full of attributes, that is to say, influenced by egoism, He seems to have said that 'all these objects are under me' ; because

4. *Vyṛimbhūtaḥ* [having unfolded]—The Supreme Lord having manifested Himself by reason of

5. *Vijāna* [wisdom]—His *Chit-Ṣakti* or mental power.

[JIVA GOSVAMIN'S GLOSS—V. 31.]

This verse refers to the 'egg-born deity.'

Verily, as one (same) fire, being put in wood, the place of its origin (a), shineth (differently), so the Being (who is) the Soul of the Universe (b) shineth (differently) in all the creatures (c). 32.

(a) *Svayonishu* [its place of origin]—See *Ṣṛīdhara*, 2.

(b) *Viçvātmā-Pumān* [Being.....the soul of the universe]—See *Ṣṛīdhara*, 4.

(c) *Bhūteshu* [in all the creatures]—See *Ṣṛīdhara*, 5. The Supreme Lord who is one and the same, but, by reason of His pervading in various beings, appears in different character according to the character of these beings.

[ṢṚĪDHARA'S GLOSS—V. 32.]

1. This verse refers to the various forms of God's *Līlā* (pastimes).

2. *Svayonishu* [the place of its origin]—That which is expressive of fire.

3. *Abahitah* [being put]—placed in.

4. *Viçvātmā-Pumān* [the Being.....the soul of the universe]—The Supreme Lord.

5. *Bhūteshu* [in all the creatures]—All animated beings of this universe.

This (a) (Hari) by entering into the Beings which have been created by Himself (b) out of the characteristics of gross (c) and subtile (d) elements, organs of senses (e), and mind, enjoyeth (f) their attributes (g). 33.

(a) *Asau* [This]—See *Jīva*, 1.

(b) *Bhūteshu* [Beings]—There are four kinds of *Bhūtas* (भूत) or beings :—

(1) *Jarāyuja* (जरायुज) ; (2) *Andaja* (अण्डज) ; (3) *Svedaja* (स्वेदज) and (4) *Udbhija* (उद्भिज).

(1.) *Jarāyuja* [womb-born]—Those, that are born from womb, are called 'womb born,' such as, man, inferior animal, &c.

(2.) *Andaja* [egg-born]—Those, which are born from egg, are called 'egg-born,' such as, birds, &c.

(3.) *Svedaja* [heat and moisture-born].—Those, which are engendered by heat and moisture, are called 'heat and moisture-born', such as, insects and worms.

(4.) *Udbhija* [vegetation-born].—Those, which grow by piercing the ground upwards, are called 'vegetation-born', such as, trees, creepers, &c. (*See Çrīdhara*, 5.).

(c) *Bhūtas* [gross elements].—The five gross elements are earth, air, fire, water and ether. The *Panchadaçī* has the following :—

'The elements—ether, air, force—(fire), water and earth—are generated by the command of God, from Nature full of the attributes of Darkness, for the gratification of the sentient being. * *See Çrīdhara*, 2.

(d) *Sūkṣma* [subtile elements].—The five subtile elements are sound, colour, touch, savour and smell. The *Kṛishṇa Karika* says :

'Subtile elements have no peculiarity (that is to say, they are free from any attribute). From these are created the five *Bhūtas* (gross elements). These are called peculiar qualities because they are expressive of mildness, dreadfulness and ignorance. † *See Çrīdhara*, 3.

(e) *Indriya* [organs of senses].—There are (1) five internal and (2) five external organs of senses.

(1.) The five internals :—The ear, eye, skin, nose and tongue.

(2.) The five externals :—The voice, hands, feet, the organs of generation and secretion (*See Çrīdhara*, 4.).

[ÇRĪDHARA'S GLOSS—V. 33.]

1. This verse states about the *Līlās* (pastimes) of the Supreme Being, which have reference to His (apparent) enjoyment of this earth.

2. *Bhūtas* [gross elements].—Five gross elements.

3. *Sūkṣma* [subtile elements].—(Five subtile elements.).

4. *Indriya* [organs of senses].—(Ten organs of senses).

5. *Bhūteshu* [Beings].—The Beings who are generated from *Jarāyu*, &c.

6. *Tadguṇān* [their attributes].—God enjoys, of His free will, all such things as are possible to enjoy when He pervades in animate being or inanimate objects. It may be explained in another way :—By entering into such different beings God causes another to enjoy ; or

7. *Bhunkte* [enjoyeth]—means preserves.

[JĪVA GOSVAMIN'S GLOSS—V. 33.]

1. *Asau* [This].—The Being who has made the various *Līlās* (pastimes).

* तमः प्रधानं प्रकृते स्तद्भोगायेष्टराज्ञया । वियत्-पवनं तेजोऽस्त्रुभुवो भूतानि जज्ञिरे ॥
(*Panchadaçī*, *Tattva-viveka*, v. 18.).

† तन्मात्राण्य विशिषा स्त्रीभ्यो भूतानि एव पञ्चभ्यः । एते स्मृता विशिषाः शान्ता घोरान्ध मृदाश्च ॥ (*Kṛishṇa Karika*, v. 38.)

Verily, the Lord (Vishṇu), who is the Preserver of the Universe, being fond of Pastimes and Incarnations in God, animal and man, &c., preserveth the Universe by His Goodness. 34.

[ṢRĪDHARA'S GLOSS—V. 34.]

1. The question put in verse, 18. c I., p. 38.—'O intelligent (one), &c', is answered by this verse.

2. *Loka-Bhāvanah* [the Preserver of the Universe].—Act of preserving the universe is one of the general features of all the Incarnations. It was a particular necessity in the incarnation of Kṛishṇa. This latter fact will be found in Kuntī's prayer to Kṛishṇa in a subsequent chapter of this book.

[JĪVA GOŚVAMIN'S GLOSS—V. 34.]

1. *Bhāvayati* [preserveth].—The nominative of this verb is Viṣṇu (understood)

FINIS OF THE SECOND CHAPTER, NAMED THE
DESCRIPTION OF THE SUPREME LORD'S
GLORY, IN THIS STORY OF NAIMICA IN
THE FIRST BOOK, IN THE ṢRĪMAD-
BHĀGAVATA, THE GREAT
PURĀṆA, AND THE VYĀSA'S
TREATISE OF THE SELF-
DENYING DEVOTEES.

CHAPTER III.

(THE MYSTERY OF BIRTHS.)

Śūta (*a*) said : With a desire to create the Universe (*b*), *Bhagavāna* at first, assumed the form of *Purusha* (*c*) consisting of sixteen parts (*d*) derived from (the principles of which) Greatness (*e*) is the first. ¹

(*a*) *Śūta* [सूत]—See p. 31.

(*b*) *Lokasirikshayā* [With a desire.....Universe]—See *Jīva*, 3.

(*c*) *Pauruṣam-Rūpam-Jagrihe* [assumed the form of *Purusha*.]—Spirit, the first form of *Vishṇu* ; *Mahat* is also called *Purusha* from its abiding within the body. See *Çrīdhara*, 5 ; *Jīva* 2 and 6.

(*d*) *Shoḍaṣakalam* [consisting of sixteen parts]—See *Çrīdhara*, 4 ; *Jīva*, 7 ; and the next note, 2.

(*e*) *Mahadādbhik* [(principles of which), Greatness is the first]—See *Çrīdhara*, 3 ; and *Jīva*, 4.

1. *Mahat* [महत्]—Intellect ; the first product of *Pradhāna* sensible to divine, though not to merely human organs, is, both according to the *Sāṃkhya* and *Paurāṇic* doctrines, the principle called *Mahat*, says Professor Wilson, literally the great, explained as the production of the manifestation of the qualities. *Mahat*, the great principle, is so termed from being the first of the created principles, and from its extension being greater than that of the rest. *Mahat* is also called *Īvara*, from its exercising supremacy over all things. The *Purāṇas* generally attribute to *Mahat*, or intelligence, the act of creating. *Mahat* is, therefore, the divine mind in creative operation ; an ordering and disposing mind, which was the cause of all things.

2. *Mahadādbhik* [महदादिभिः]—includes the principles of Greatness, ego, the five subtile elements—sound, colour, touch, savour and smell ; and those, which have derived from them—such as, the five internal organs of the senses,—voice, hands, feet, the organs of generation and secretion, and the mind ; the five elements,—earth, air, fire, water and ether. The latter sixteen are the sixteen parts alluded in the text.

[ÇRĪDHARA'S GLOSS.—V. 1.]

1. The third chapter describes about the incarnations of *Purusha*, &c., and their characters, which description serves as an answer to the question put in the first chapter of this book regarding such incarnations.

2. The question, put in the first chapter (v. 18, p. 38)—‘(O) Intelligent (one) do thou, also describe (unto us) beneficial narrative of the Incarnations, &c.,’ is partly answered by this and the subsequent four verses in narrating about the *Purusha* incarnation of the Supreme Lord.

3. *Mahadādibhiḥ* [(principles of which) , Greatness is the first].—This includes greatness, ego and five subtle elements,—sound, colour, touch, savour and smell.

4. *Shoḍaṣakalam* [consisting of sixteen parts].—The eleven organs of senses and the five elements are meant here ; and *Kalā* signifies part. He in whom these objects exist as parts is called *Shoḍaṣakalam*.

5. *Pauruṣam-Rūpaṃ* [the form of *Purusha*].—Although the Supreme Lord has no form like this, yet for the purpose of adoration He is considered as *Virāt* (He who knows the internal affairs of the sentient being).

[JĪVA GOSVAMIN'S GLOSS—V. 1.]

1. In verse eleven of the last chapter (p. 58.) the Supreme Being has been ascertained and it has been pointed out in verse 30, p. 104, that from the creator or the great (*Purusha*) down to Vishṇu are all His incarnations. It is needless to say that the said great Being is the Kṛishṇa Himself. As a preliminary to describe the glory of that Being, the author narrates about His several incarnations. This verse commences ‘With a desire to create the Universe, &c.,’ there also the Supreme Being is pointed out.

2. *Pauruṣam-Rūpaṃ* [the form of *Purusha*].—The Supreme Lord who has been previously described as full of six attributes of glory, &c., is now described as the form of *Purusha*. He undoubtedly assumed that form at the commencement of the creation after the Deluge which followed the destruction of the world.

3. *Lokasirikṣhayā* [With a desire.....Universe].—What for had He assumed that form ? With a view to create the beings of this universe, who were merged with Him at the time of the destruction of the universe.

4. *Mahadādibhiḥ* [(principles of which) Greatness is the first].—How was He merged in ?—Having derived Himself from the principles of *Mahat*, &c., He merged in, that is to say, these principles were merged in Him.

5. *Sambhūtam* [derived from]—Jīva Gosvāmin explains it as mixed up or merged, that is to say, the principles of greatness, &c., were in the *Virāt-Purusha* (ordinary meaning of the word, however, is adopted in the text).

6. *Pauruṣam-Rūpaṃ* [the form of *Purusha*].—*Purusha* implies three forms of Vishṇu as : (1) the creator of the principle of *Mahat* (greatness) ; (2) the Being in egg ; and (3) the Being in all the *Bhūtas*. The sentient being attains the final beatitude by knowing all the particulars of these forms. The Supreme Being has been first mentioned in the *Nāradya Tantra* as *Purusha* and in the *Brahma Samhitā* he is known as the sleeping deity on the great ocean. The present verse treats about that deity.

7. *Shoḍaṣakalam* [consisting of sixteen parts]—endued with full powers fit for the whole creation. The Being who assumed that form is Bhagavāna and whatever he assumed is the Supreme Spirit.

Brahman (*a*), the Lord of the generators of the Universe, came into existence from the lotus of the lake-like-navel (*b*) of the Lord (on his) lying down (*c*) on the Ocean of Deluge (*d*) and when He had spread (*e*) (Himself) in the Contemplation-Sleep (*f*). 2.

(*a*) *Brahman* [ब्रह्मन्]—See *Virinchi*, p. 82.

(*b*) *Nābhikradāmbujāt* [from...navel]—See *Çrīdhara*, 6.

(*c*) *Çayānasya* [(on his) lying down] „ „ 3.

(*d*) *Ambhasi* [the Ocean of Deluge] „ „ 2.

(*e*) *Vitanvātaḥ* [spread] „ „ 5.

(*f*) *Yoga-Nidrām* [the Contemplation-Sleep]—A state of half contemplation, half sleep, or a state between sleep and wakefulness, which admits of the full exercise of the mental powers (supposed to be peculiar to devotees), light sleep ; (especially the sleep of Viṣṇu at the end of a *Yuga*. According to others, the great sleep of Brahman, during the period between the annihilation and reproduction of the universe (See *Çrīdhara*, 4.).

[ÇRĪDHARA'S GLOSS—V. 2.]

1. Who is that Supreme Lord ?—To avoid misapprehension, this verse describes Him by the words—‘from the lotus, &c.’

2. *Ambhasi* [the Ocean of Deluge]—the one great ocean.

3. *Çayānasya* [(on his) lying down]—having taken rest.

4. *Yoga-Nidrām* [the Contemplation-Sleep]—Sleep of *Samādhi* (absorption) in meditation.

5. *Vitanvataḥ* [spread]—Here it refers to Viṣṇu's Contemplation-Sleep.

6. *Nābhikradāmbujāt* [from.....navel]—Here Viṣṇu's navel was likened to a lake. *Ambuja* means lotus. Brahman was in that lotus, that is to say, he sprang from it. It refers to the fact that the Supreme Being assumed the form of *Purusha* in the *Padma-Kulpa*.

[JĪVA GOSVAMĪN'S GLOSS—V. 2.]

The special creation of that form of the *Purusha* is described in this verse and half of the next one.

The real nature of that (*a*) glorious Lord, by (reason of) whose embodiment of form, the Universe has been increased (created), is, indeed (*b*), very pure and full of (*c*) the greatest Goodness. 3.

(*a*) *Tat* [that]—See *Jīva*, 5.

(*b*) *Viçuddham* [very pure]—See *Jīva*, 7.

(*c*) *Urjitam* [full of] „ „ 8.

[JĪVA GOSVAMIN'S GLOSS—V. 3.]

1. The Supreme Lord's form is such as described in this verse. The *Virāt-Rūpa* is a mere assumed one with a view to create the universe. Similarly, He has been described that the Nether-world is the root of His feet. Such description has been adopted for teaching the novices in the path of devotion, with a view that they may concentrate their minds in the true faith of the Supreme Lord, who has such an extraordinary form. In reality, He has no form at all. The *Ṣruti* runs thus : From the mind, moon is created * ; from feet, the land and from ears, the quarters of the world. Similarly, other (beings of) the world have been created by Him. † According to this *Ṣruti* the propagation of the world was effected from the latter beings which are the causes of such creation.

2. See the story of Nārāyaṇa in the *Moksha-Dharma* where the Lord of the *Ṣveta-Dvīpa* said 'Our fourth form created the eternal *Ṣeṣha* who is called *Samkarshaṇa*; he generated *Pradyumna* and ; from *Pradyumna*, *Aniruddha*, the creator of Ego, is created; from *Aniruddha*, *Brahman*, and from *Brahman* all animate and inanimate objects are created.' ‡

3. *Vedavyāsa* also said on this subject : 'Verily, He who is called the *Paramātmān* (Supreme Spirit) by persons having knowledge of *Sāṅkhya* (philosophy) and *Yoga* (system) hath assumed the name of the great *Purusha* (Being or Soul) by his own act. From Him is derived *Avyakta* (अव्यक्त) the Original root, who is called, by the learned, *Pradhāna*. From *Avyakta*, *Vyakta* (व्यक्त evolved) is generated with a view to create the universe. This *Aniruddha* is *Paramātmān*, who becoming *Vyakta* created the grandsire (*Brahman*). || After describing the glory of *Samkarshaṇa*, *Aniruddha*'s glory is also described by *Vedavyāsa*. The *Loka* (लोक) in the quotation signifies each world ; *Mahān-Ātmā* (महान् आत्मा) means the Supreme Spirit ; *Vyaktatvaṃ* implies act of manifestation ; that is to say, act of manifestation from *Pradyumna*. *Sūta* has not described *Pradyumna* separately Cf. Bk. II., c. 6 ; and the notes there on ; and also the notes on another passage—'आद्यावतार पुरुषः परस्व' the word *Para-Purusha* has been explained thus : *Para*, means—all pervading or eternal ; *Purusha*—creator or initiator of Nature. The first manifestation of *Vishṇu* described as 'thousand-headed' 'सहस्रशीर्षा' refers to his diversions about assuming material image of that god. Cf.

* चन्द्रमामनसोजातः ।

† पद्मांभूनिर्दिष्टः श्रीवात्तथा लोकानकल्पयत् ।

‡ अक्षमूर्तिश्चतुर्षी या साष्टजङ्घमव्ययः । सहस्रकर्षणः प्रीतः प्रद्युम्नः सौष्ट्वजीजनत् ।

प्रोदुष्वादनिरुद्धोऽहंसर्गो मम पुनःपुनः । अनिरुद्धात्तथा ब्रह्माततादि कमलोद्भवः ।

बल्लणः सर्वभूतानि स्थावरणि चराणि च इति ॥

॥ परमात्मैति यंप्राहुः सांख्ययोगविदीजनाः । महापुरुष सज्ञां स लभते खेन कर्मणा ॥

तस्मात् प्रभूतमव्यक्तं प्रधानं तद्विदुर्बुधाः । अव्यक्तादव्यक्तं सुतुष्टं लोकसृष्टार्थमीश्वरात् ।

अनिरुद्धोऽहिलोकेषु महानात्मैति कथ्यते । योऽसौ व्यक्तत्वमापन्नो निर्ममे च पितामहम् ॥

also Bk. III., c. 23. The form of the Supreme Being is not described as *Virāt*. It will thus be seen that the Supreme Being, who is Vāsudeva, is quite distinct from *Puruṣa*.

4. Then the unity of these two persons is described in a general way.

5. *Tat* [that].—The Lord's form of *Puruṣa*.

6. *Vai* [indeed].—It implies the known or manifest character of the Supreme Lord. His form referred to in this verse is very pure, yet it is manifested by the qualities of goodness, hence, it is also the cause of non-difference as regards His power and that which is endowed with such power. It has been said regarding the second form of the Supreme Being: 'O great, whatever is thy form, is not different from it.'*

7. *Viçuddham* [very pure].—free from distinction ; eternal or full of sensation.

8. *Uṛjitam* [full of].—Very strong or fully powerful. The Lord is full of self-power and great happiness, hence, the verse describes His nature to be very powerful. The *Çruti* says, 'Verily who would have exerted and attempted for life, if this firmament (Lord) had not been (full of) happiness ? † When the manifestation of Bhagavāna is so full of happiness, it can be well imagined than described, how much more is the Supreme Being full of it,

The sages with their many (a) eyes behold this (b) form with thousand (c) heads (d) ears, eyes and noses ; wonders with thousand feet, thigh, hands, and face (e) and adorned with thousand crests (f), raiments, and earrings. 4.

(a) *Adabhra* [with their many].—See *Çrīdhara*, 2 ; and *Jīva*, 3.

(b) *Adah* [this].—See *Jīva*, 2.

(c) *Sahasra* [thousand].—This qualifies head, ears, eyes and noses. For meaning, See *Çrīdhara*, 3.

(d) *Sahasra-Mūrdha* [thousand heads].—See *Çrīdhara*, 4.

(e) *Sahasrapādurubhujānanādbhutam* [wonders.....face].—The word *Sahasra* (thousand) qualifies feet, thigh, hands and face.

(f) *Sahasramūlyamvarakūṇḍalollasat* [adorned with thousand crests].—The word *Sahasra* (thousand) qualifies crests, raiments, and earrings. See *Çrīdhara*, 5.

[ÇRĪDHARA'S GLOSS—V. 4.]

(1) This verse describes what the devotees have actually seen regarding the forms of the Supreme Being when incarnated.

2. *Adabhra* [with their many].—with their eyes of vast knowledge.

3. *Sahasra* [thousand]—unmeasured, countless or many (feet, &c.).

4. *Sahasra Mūrdha* [thousand heads].—He who has thousand (many) heads, &c.

* नातः परं परम यज्ञवतः स्वरूपम् ।

† की छेवाभ्यात् कः प्राण्यादयदेव आकाश आनन्दी न सादिति श्रुतेः ।

5. *Sahasramaulyamvarakundalollasat* [adorned with thousand crests]—
decked with many crests, &c.

[JĪVA GOVAMIN'S GLOSS—V. 4.]

1. The form of *Purusha* has been mentioned here describing his two resting places and his actions.

2. *Adah* [this].—It implies the form of *Purusha*.

3. *Adabhra-Chakshushā* [with their many eyes].—It signifies devotion; because the *Gitā* says :—

‘O Pārtha, that Great Being is obtainable by unflinching devotion. *

The *Cruti* says :—

‘Devotion carryeth him away and Devotion pointeth him out; †

As regards the thousand feet, &c., of the first *Purusha*, see the *Paramātma-Sandarbhā*, where the subject has been fully explained; and as regards the second *Purusha*, see Bk. III., c. 4; and Bk. IX., c. 14.

This (a) (primeval form of *Nārāyaṇa*) is the eternal (b) seed (c) and resting place (d) of the various incarnations, and from whose part of parts (e), the gods, animals, birds, &c., and (being) of which man is the first, are created. 5.

(a) *Ētat* [this].—See *Çrīdhara* 2; and *Jīva*, 2.

(b) *Ayayam* [eternal].—See *Çrīdhara*, 5; and *Jīva*, 4.

(c) *Bijam* [Seed].—See *Çrīdhara*, 4; and *Jīva*, 5.

(d) *Nidhānam* [resting place].—See *Çrīdhara*, 3; and *Jīva*, 3.

(e) *Aṁcāṁṣena* [from part of parts].—See *Çrīdhara*, 6.

[ÇRĪDHARA'S GLOSS—V. 5.]

(1.) This verse refers to *Nārāyaṇa* but unlike incarnations, he has neither manifestation nor retirement.

(2.) *Ētat* [this].—It means *Nārāyaṇa*, the first form of the Supreme Being.

(3.) *Nidhānam* [resting place].—The receptacle in which a thing is placed; that is to say, the place of re-entry after finishing a work.

(4.) *Bijam* [seed].—The place of origin.

(5.) *Ayayam* [eternal].—Although *Nārāyaṇa* is likened to a seed, yet he is not liable to destruction or disease.

(6.) *Aṁcāṁṣena* [from part of parts].—The Supreme Being is not the seed of the incarnations alone, but of all animated beings. Brahman is his part; and the part of Brahman is *Marīchi*; hence, it is said, gods, animals, birds, men, &c., are created by His parts.

* पुरुषः स परः पार्थ भक्त्यालभ्यस्त्वनन्यया ।

† भक्तिरेवैनं नयति भक्तिरेवैनं दर्शयति ।

[JĪVA GOSVAMIN'S GLOSS—V. 5.]

(1.) With a view to show the Supreme Being fully and clearly, this verse describes that the second manifestation of the *Puruṣa* is the origin of the various incarnations.

(2.) *Ītat* [this].—The Being who is in the egg of Brahman.

(3.) *Nidhānam* [resting place]—the refuge at all times like a sea.

(4.) *Avyayaṁ* [eternal].—Therefore there is no destruction.

(5.) *Bijaṁ* [seed]—Place of origin or embryo.

That God, at first (*a*), (being) manifestation regarding *Kumāra* (*b*) and becoming a *Brāhmaṇa* (*c*) practised the *Brahmacharyya* (*d*) which is undivided (uninterrupted) and difficult to be performed. 6.

(*a*) *Prathamam* [at first]—See *Çrīdhara*, 3.

(*b*) *Kaumāraṁ* [(Being) manifestation.....*Kumāra*].—This comprises, *Sanaka*, *Sanandana*, *Sanātana* and *Sanatkumāra*. They were mind-born sons of Brahman, who declining to create progeny, remained *Kumāra* (ever-boys). They led a pure and innocent life forever. Their creation is called the *Kaumāra*. The *Līnga Purāṇa* has the following regarding *Sanatkumāra* :

‘Being ever, as he was born, he is called a youth ; and hence, his name is well known as *Sanatkumāra*’ : In the *Çiva Purāṇa*, the *Kumāras* have been described as *yogis*. See also *Çrīdhara*, 2 ; and *Jīva*, 2.

(*c*) *Brāhmaṇa* [ब्राह्मण]—See *Vaṇṇa*, pp. 68-69.

[THE ETYMOLOGY AND SIGNIFICATION.]

(*d*) 1. *Brahmacharyya* [ब्रह्मचर्य] from *Brahma* (ब्रह्म) the *Vedas* ; and *charyya* [चर्य] observance].—The order or condition of a religious student. (Cf. *Ācrama* p. 72.).

[THE BRAHMACHARIN.]

2. The *Brahmachārīn* [ब्रह्मचारिन् or religious student].—The word implies young *Brāhmaṇa* from the time of his investiture with the holy cord, to the period of his becoming a householder. It is also applied to a person, who continues with his spiritual teacher, through life, studying the *Vedas*, and observing the duties of a student. It is also given as a title to persons learned in the *Vedas* ; to a class of ascetics ; according to the *Tantras* the word applies to persons whose chief virtue is the observance of continence, and it is assumed by many religious vagabonds.

[HIS SACRED CORD.]

3. A religious student must be vested with the sacred thread ; ‘The venerable preceptor, having girt his pupil with the thread, must first instruct him in purification, in good customs, in the management of the concentrated fire, and in the holy rites of morning and evening’ (*Manu*, 69.).

[HIS ABLUTION.]

4. The performance of ablution is a condition precedent before he commences to receive instruction from his teacher. 'When the student is going to read the *Vedas*, he must perform an ablution, as the law ordains, with his face to the north ; and having paid scriptural homage, he must receive instruction, wearing a clean vest, his members being duly composed (*Manu*, v. 70.).*

[HOMAGE TO HIS PRECEPTOR.]

5. He should always be respectful to his instructor and pay homage.

'At the beginning and end of the lecture, he must always clasp both the feet of his preceptor ; and he must read with both his hands closed'. (*Ibid*, v. 71.).

'With crossed hands let him clasp the feet of his tutor, touching the left foot with his left hand, and the right with his right hand.' (*Ibid*, 72.).

[REPETITION OF GAYATRI.]

6. The repetition of the sacred text *Gāyatrī* is enjoined : 'A twice-born man, who shall a thousand times repeat those three (*Om*, the *Vyāhritis*, and the *Gāyatrī*), apart from the multitude, shall be released in a month even from a great offence, as a snake from his slough (*Ibid*, 79-).

'Whoever shall repeat, day by day for three years, without negligence, that sacred text, shall hereafter approach the divine essence, move as freely as air, and assume an ethereal form' (*Ibid*, 82.).

[THE RESTRAINT OF PASSION.]

7. The subjection of passions is quite indispensable.

'A man by the attachment of his organs to sensual pleasure, incurs certain guilt ; but having wholly subdued them, he thence attains heavenly bliss' (*Ibid*, 93.).

[THE GENERAL DUTIES.]

8. The general duties of a Brāhmaṇa student are to be gathered from the following :

'Let the twice-born youth who has been girt with the sacrificial cord, collect wood for the holy fire, beg food of his relations, sleep on a low bed, and perform such offices as may please his preceptor, until his return to the house of his natural father' (*Ibid*, 108.).

[THE PRECEPTOR'S PERMISSION IS NECESSARY FOR ACQUIRING.

KNOWLEDGE OF THE VEDAS.]

9. The act of acquiring a knowledge of the *Vedas*, without the preceptor's permission is ordained to be a guilt :

'He, who shall acquire knowledge of the *Vedas*, without the assent of his preceptor, incurs the guilt of stealing the Scripture, and shall sink to the region of torment (*Ibid*, v. 116.).

[SALUTATION TO THE PRECEPTOR.]

10. Salutation to the teacher is a condition attached to the student life :

‘From whatever teacher a student has received instruction, either popular, ceremonial, or sacred, let him first salute his instructor, when they meet (*Manu*, 117.).

[THE PRECEPTOR IS MORE VENERABLE THAN STUDENT’S FATHER.]

11. The preceptor who teaches the whole *Vedas* is more venerable to his student than the latter’s father.

‘Of him, who gives natural birth, and him, who gives knowledge of the whole *Vedas*, the giver of sacred knowledge is the more venerable father ; since the second or divine birth ensures life to the twice-born, both in this world and hereafter’ (*Ibid*, 146.).

[THE SCRIPTURAL STUDY IS NECESSARY.]

12. The study of the *Vedas* and other Scriptures is absolutely necessary for a student in theology.

‘With various modes of devotion, and with austerities ordained by the law, must the whole *Vedas* be read, and above all the sacred *Upanishads*, by him, who has received a new birth (*Ibid*, v. 165.).

‘Let the best of the twice-born classes, intending to practise devotion, continually repeat the reading of Scripture ; since a repetition of reading the Scripture is here styled the highest devotion of a Brāhmaṇa’ (*Ibid*, 166.).

‘Yes, verily ; that student in theology performs the highest act of devotion with his whole body to the extremities of his nails, even though he be so far sensual as to wear a chaplet of sweet flower, who to the utmost of his ability daily reads the *Vedas*’ (*Ibid*, 167.).

‘From him, who has been duly invested, are required both the performance of devout acts, and the study of the *Vedas* in order prescribed by created ceremonies’ (*Ibid*, 172.).

[SPECIAL RULES TO BE FOLLOWED BY THE BRAHMACHARINS.]

13. Certain special rules have been ordained in the second chapter of the laws of Manu for the religious student.

14. ‘The following rules must a Brahmachārin or a student in theology observe, while he dwells with his preceptor ; keeping all his members under control, for the sake of increasing his habitual devotion’.

[OBLATION TO DEITIES, &c.]

(1.) ‘Day by day, having bathed and being purified, let him offer fresh water to the gods, the sages, the manes : let him show respect to the images of the deities, and bring wood for the oblation to fire.

[THE ABSTENTION FROM LUXURY.]

(2.) Let him abstain from honey, from flesh meat, from perfumes, from chaplets of flowers, from sweet vegetable juices, from women, from all sweet substances, turned acid, and from injury to animated beings.’

(3.) From unguents for his limbs, and from black powder for his eyes, from wearing sandals and carrying an umbrella, from sensual desire, from wrath, and from covetousness, from dancing, and from vocal and instrumental music ;

[AVOIDANCE OF GAMING AND LUST.]

(4.) From gaming, from disputes, from detraction and from falsehood, from embracing or wantonly looking at women and from disservice to other men.

[SLEEPING ALONE AND PRESERVING MANLINESS.]

(5.) Let him sleep constantly alone, let him never waste his own manhood ; for he, who voluntarily wastes his manhood, violates the rules of his order.

(6.) A twice-born youth, who has involuntarily wasted his manly strength during sleep, must repeat with reverence, having bathed and paid homage to the sun, this text of Scripture : 'Again let my strength return to me.'

[PERFORMANCE OF SERVICE USEFUL TO THE PRECEPTOR.]

(7.) Let him carry water-pots, flowers, cow-dung, fresh earth, and *Kuça* grass, as much as to be useful to his preceptor ; and let him perform every day the duty of a religious mendicant.

[THE BRAHMACHARI MUST BEG FOR HIS FOOD.]

(8.) Each day must a Brāhmaṇa student receive his food by begging, with due care, from the houses of persons renowned for discharging their duties, and not deficient in performing the sacrifices which the *Vedas* ordain.

(9.) Let him not beg from the cousins of his preceptor ; nor from his own cousins ; nor from other kinsmen by the father's side, or by the mother's, but, if other houses be not accessible, let him begin with the last of those in order, avoiding the first ;

(10.) Or, if none of those houses just mentioned can be found, let him go begging through the whole district round the village, keeping his organs in subjection, and remaining silent ; but let him turn away from such, as have committed any deadly sin.

[OBLATION TO FIRE.]

(11.) Having brought logs of wood from a distance, let him place them in open air ; and with them let him make an oblation to fire, without remissness, both evening and morning.

[PENANCE FOR OMISSION TO BEG FOR FOOD, AND TO PERFORM OBLATION.]

(12.) He, who for seven successive days omits the ceremony of begging food, and offers not wood to the sacred fire, must perform the penance, unless he be afflicted with illness.

[THE SUBSISTENCE OF A STUDENT.]

(13.) Let the student persist constantly in such begging, but let him not eat the food of one person only : the subsistence of a student by begging is held equal to fasting in religious merit.

(14.) Yet, when he is asked on a solemn act in honor of the gods, or the manes, he may eat at his pleasure the food of a single person ; observing, however, the laws of abstinence and austerity of an anchorite ; thus the rule of his order is kept inviolate.

(15.) This duty of a mendicant is ordained for a Brāhmaṇa only ; but no such act is appointed for a warrior or for a merchant.

[HE MUST EXERT HIMSELF IN READING AND IN DOING
SERVICE TO HIS TEACHER.]

(16.) Let the scholar, when commanded by his preceptor, and even when he has received no command, always exert himself in reading, and in all acts useful to his teacher.

[HE MUST STAND WITH JOINED PALMS OF HIS HAND BEFORE HIS PRECEPTOR .]

(17.) Keeping in due subjection his body, his speech, his organs of sense, and his heart, let him stand, with the palms of his hands joined, looking at the face of his preceptor.

[HE SHOULD SIT OPPOSITE HIS PRECEPTOR WHEN ORDERED.]

(18.) Let him always keep his right arm uncovered, be always decently apparelled, and properly composed ; and when his instructor says 'be seated,' let him sit opposite to his venerable guide.

[LESS EATING, HUMBLE DRESS, GOING TO BED LATE AND EARLY RISING.]

(19.) In the presence of his preceptor let him always eat less, and wear a coarser mantle with worse appendages ; let him rise before, and go to rest after, his tutor.

[RESPECT TOWARDS THE PRECEPTOR.]

(20.) Let him not answer his teacher's order, or converse with him, reclining on a bed ; nor sitting, nor eating, nor standing, nor with an averted face :

(21.) But let him both answer and converse, if his preceptor sits, standing up ; if he stands, advancing towards him ; if he advances, meeting him ; if he runs, hastening after him.

(22.) If his face be averted, going round to front him, from left to right ; if he be at a little distance, approaching him ; if reclined, bending to him ; and if he stand ever so far off, running towards him.

(23.) When his teacher is nigh, let his couch or his bench be always placed low ; when his preceptor's eye can observe him, let him not sit carelessly at ease.

(24.) Let him never pronounce the mere name of his tutor, even in his absence ; nor ever mimic his gait, his speech, or his manner.

(25.) In whatever place, either true but censorious or false and defamatory, discourse is held concerning his teacher, let him there cover his ears, or remove to another place. 'By censuring his preceptor, though justly, he will be born an ass ; by falsely defaming him, a dog ; by using his goods without leave, a small worm ; by envying his merit, a larger insect or reptile.'

[NO PROXY IS ALLOWED IN SERVING THE PRECEPTOR.]

(26.) He must not serve his tutor by the intervention of another, while him-

self stands aloof ; nor must he attend him in a passion, or when a woman is near ; from a carriage or raised seat, he must descend to salute his heavenly director.

(27.) Let him not sit with his preceptor to the leeward or to the windward of him ; nor let him say anything, which the venerable man cannot hear.

(28.) He may sit with his teacher in a carriage drawn by bulls, horses, or camels ; on a terrace, on a pavement of stones, or on a mat of woven grass ; on a rock, on a wooden bench, or in a boat.

[RESPECT TO TUTOR'S TUTOR.]

(29.) When his tutor's tutor is near, let him demean himself as if his own were present ; nor let him, unless ordered by his spiritual father, prostrate himself in his presence before his natural father, or paternal uncle.

[BEHAVIOUR TOWARDS OTHER VENERABLE PERSONS.]

(30.) This is likewise ordained as his constant behaviour towards his other instructor in science ; towards his elder paternal kinsman, towards all, who may restrain him from sin, and all, who give him salutary advice.

[RESPECT TO VIRTUOUS MEN AND PRECEPTOR'S SON AND PATERNAL KINSMEN.]

(31.) Towards men also, who are truly virtuous, let him always behave as towards his preceptor ; and, in likemanner towards the sons of his teacher, who are entitled to respect as older men, and are not students ; and towards the paternal kinsmen of his venerable tutor.

(32.) The son of his preceptor, whether younger or of equal age, a student, if he be capable of teaching the *Vedas*, deserves the same honour with the preceptor himself, when he is present at any sacrificial act :

(33.) But he must not perform for the son of his teacher, the duty of rubbing his limbs, or of bathing him, or of eating what he leaves or of washing his feet.

[RESPECT TOWARDS PRECEPTOR'S WIFE.]

(34.) The wives of preceptor, if they be of the same class, must receive equal honour with their venerable husband ; but if they be of a different class, they must be honored only by rising and salutation.

(35.) For no wife of his teacher must he perform the offices of pouring scented oil on them, of attending them while they bathe, of rubbing their legs and arms, or of decking their hair ;

(36.) Nor must a young wife of his preceptor be greeted even by the ceremony of touching her feet, if he has completed his twentieth year, or can distinguish virtue from vice.

[AVOIDANCE OF THE COMPANY OF WOMAN.]

(37.) It is the nature of women in this world to cause the seduction of men ; for which reason the wives are never unguarded in the company of females ;

(38.) A female, indeed, is able to draw from the right path in this life not a fool only, but even a sage ; and can lead him in subjection to desire or to wrath.

[AVOIDANCE OF COMPANY EVEN OF NEAREST FEMALE RELATIONS.]

(39.) Let not a man, therefore, sit in a sequestered place with his nearest

female relations : the assemblage of corporeal organs is powerful enough to snatch wisdom from the women.

[ACTS OF REVERENCE TOWARDS PRECEPTOR'S WIFE.]

(40.) A young student may, as the law directs, make prostration at his pleasure on the ground before a young wife of his tutor, saying : 'I am such an one ;'

(41.) And, on his return from a journey, he must ever touch the feet of his preceptor's aged wife, and salute her each day by prostration calling to mind the practice of virtuous men.

[THE RESULT OF SERVING THE PRECEPTOR.]

(42.) As he, who digs the soil deep with a spade, comes to a spring of water, so the student, who humbly serves his teacher, attains the knowledge which lies deep in his teacher's mind.

[SLEEP DURING THE DAY AND LATE RISING FORBIDDEN.]

(43.) Whether his head be shaven, or his hairs long, or one lock be bound above in a knot, let not the sun ever set or rise, while he lies asleep in the village.

[PENANCE FOR DOING THE ABOVENAMED ACTS.]

(44.) If the sun should rise or set, while he sleeps through sensual indulgence, and knows it not, he must fast a whole day repeating the *Gāyatrī*.

(45.) He, who has been surprised asleep by the setting or by the rising sun, and performs not that penance, incurs great guilt.

(46.) Let him adore God both at sun-rise and sun-set, as the law ordains, having made his ablution and keeping his organs controlled ; and with fixed attention, let him repeat the text, which he ought to repeat in a place free from impurity.

[HE MUST EMULATE GOOD ACTIONS OF OTHERS.]

(47.) If a woman, or a *Çūdra* performs any act leading to the chief temporal good, let the student be careful to emulate it ; and he may do whatever gratifies his heart, unless it be forbidden by law :

[TEMPORAL GOOD DEFINED.]

(48.) The chief temporal good is by some declared to consist in virtue and wealth and lawful pleasure ; by some in virtues alone ; by others, in wealth alone ; but the chief good here below is an assemblage of all three ; this is a sure decision.

[SUPERIORITY OF VEDIC TEACHER OVER FATHER, MOTHER

AND ELDER BROTHER.]

(49.) A teacher of the *Vedas* is the image of God ; a natural father, the image of Brahman ; a mother, image of the earth ; an elder whole brother, the image of the soul.

[THEY ALL SHOULD BE RESPECTED.]

(50.) Therefore, a spiritual and a natural father, a mother and an elder brother, are not to be treated with disrespect especially by a Brāhmaṇa, although the student be grievously provoked.

(51.) That pain and care which a father and a mother undergo in producing and rearing children, cannot be compensated in a period of a hundred years.

(52.) Let every man constantly do what may please his parents, and on all occasions what may please his preceptor ; when they are satisfied, his whole course of devotion is accomplished.

[DUE REVERENCE TO THE PRECEPTOR, THE FATHER AND
THE MOTHER IS THE HIGHEST DEVOTION.]

(53.) Due reverence to those three is considered as the highest devotion ; and without their approbation he must perform no other duty.

(54.) Since they alone, are held equal to the three worlds ; they alone, to the three principal orders ; they alone, to the three *Vedas* ; they alone, to the three fires :

(55.) The natural father is considered as the *Gārhapatya*, or nuptial fire ; the mother, as the *Dakṣhinā*, or ceremonial ; the spiritual guide, as the *Āthavānīya*, or sacrificial : this triad of fires is most venerable.

[THE RESULT OF SUCH REVERENCE.]

(56.) He, who neglects not those three, when he becomes a house-keeper, will ultimately obtain dominion over the three worlds and his body being irradiated like God, he will enjoy Supreme bliss in heaven.

(57.) By honoring his mother he gains this terrestrial world ; by honoring his father, intermediate or ethereal ; and by assiduous attention to his preceptor, even the celestial world of Brahmā.

[THE EFFECT OF FAILURE TO EVINCE SUCH REVERENCE.]

(58.) All duties are completely performed by that man, by whom those three are completely honored ; but to him by whom they are dishonored, all other acts of duty are fruitless.

[DURING THE LIFE-TIME OF THE THREE, THERE IS NO OTHER
DUTY THAN REVERENCE TO THEM.]

(59.) As long as those three live, so long he must perform no other duty for his own sake ; but delighting in what may conciliate their affections and gratify their wishes, he must from day to day assiduously wait on them :

[HE MUST DISCLOSE ALL HIS ACTIONS TO THEM.]

(60.) Whatever duty he may perform in thought, word, or deed, with a view to the next world, without derogation from his respect to them, he must declare to them his entire performance of it.

[ALL ACTS ARE SUBORDINATE TO SUCH ACT OF REVERENCE.]

(61.) By honoring those three, without more, a man effectually does what-
ever ought to be done : this is the highest duty, appearing before us like *Dharma*
itself, and every other act is an *Upadharmā* or subordinate duty.

[INSTRUCTION IN KNOWLEDGE MAY BE GAINED FROM ANY SUITABLE PERSON.]

(62.) A believer in Scripture may receive pure knowledge, even from a
Çūdra ; a lesson of the highest virtue, even from a *Chandāla* ; and a woman
bright as a gem, even from the basest family :

(63.) Even from poison may nectar be taken ; even from a child, gentle-
ness of speech ; even from an impure substance, gold.

(64.) From every quarter, therefore, must be selected women, bright as
gems, knowledge, virtue, purity, gentle speech and various liberal arts.

[A STUDENT MAY LEARN, IN CASE OF NECESSITY, THE
VEDAS FROM A NON-BRAHMANA.]

(65.) In case of necessity, a student is required to learn the *Vedas* from
one who is not a *Brāhmaṇa*, and as long as that instruction continues, to honor
his instructor with obsequious assiduity.

[BUT HE SHOULD NOT LIVE IN SUCH PRECEPTOR'S HOUSE ALL THROUGH HIS LIFE.]

(66.) But a pupil, who seeks the incomparable path to heaven, should not
live to the end of his days in the dwelling of a preceptor, who is no *Brāhmaṇa*,
or who has not read all the *Vedas* with their *Angas*.

[HE CAN LIVE THROUGHOUT HIS LIFE IN THE HOUSE OF A TEACHER
BELONGING TO THE SACERDOTAL CLASS.]

(67.) If he anxiously desire to pass his whole life in the house of a sacer-
dotal teacher, he must serve him with assiduous care, till he be released from
his mortal frame :

(68.) That *Brāhmaṇa*, who has dutifully attended his preceptor till the
dissolution of his body, passes directly to the eternal mansion of God.

[THE STUDENT SHOULD NOT OFFER REMUNERATION TO HIS TEACHER
UNTIL RETURN TO HIS OWN HOME.]

(69.) Let not a student, who knows his duty, present any gift to his
preceptor before his return home, but when, by his tutor's permission, he is
going to perform the ceremony on his return, let him give the venerable man
some valuable thing to the best of his power.

[THE NATURE OF THE PRESENT TO BE MADE TO THE PRECEPTOR.]

(70.) A field, or gold, a jewel, a cow, or a horse, an umbrella, a pair of
sandals, a stool, corn, cloths, or even any very excellent vegetable ; thus will he
gain the affectionate remembrance of his instructor.

[THE DUTIES OF A PERPETUAL STUDENT.]

(71.) The student for life must, if his teacher die, attend on his virtuous
son, or his widow, or on one of his paternal kinsmen, with the same respect
which he showed to the living :

(72.) Should none of those be alive, he must occupy the station of his preceptor, the seat, and the place of religious exercises; must continually pay due attention to the fires, which he had consecrated; and must prepare his own soul to heaven.

The twice-born man, who shall thus without intermission have passed the time of his studentship, shall ascend after death to the most exalted of regions, and no more again spring to birth in this lower world (*See Manu*, c. II., vv. 175 to 249).

[ĀRĪDHARA'S GLOSS—V. 6.]

1. This verse, describes about *Sanat Kumāra* and others who were incarnations of the Supreme Lord, and their character.

2. *Kaumāraṃ* [regarding *Kumāra*].—This is the name of a creation such as *Ariṣha*, *Prājāpatya* and *Mānava*, &c. It includes those who assumed the form of *Purusha*, manifested as *Kaumāra* incarnation, and adopted the caste of a Brāhmaṇa and the state of a religious student.

3. *Prathamam* [at first.].—The words *Prathama* (प्रथम first) and *Dvītya* (द्वितीय second, &c.) have been used in this and the subsequent verses simply for the purpose of reference and not to indicate any superiority or inferiority amongst the *Avatāras* or the order in which they manifested on earth.

[JĪVA GOŚVAMIN'S GLOSS—V. 6.]

1. The author describes about the different incarnations of the Supreme Lord in this and the subsequent nineteen verses. The Lord who lay on the ocean of Deluge and had many feet, &c., is none but the *Purusha*.

2. *Kaumāraṃ* [regarding *Kumāra*].—It includes four *sanas* (सन), such as *Sanaka*, *Sanandana*, *Sanātana* and *Sanat Kumāra*.

(N. B.—Book II. c. 7. v. 5, describes the deeds of *Kaumāra Avatāra*.)

On the second occasion (*a*) that very Lord of Sacrifices (*b*), assumed, with a view to create (*c*) this (universe), the body of a Boar (*d*) for the deliverance of the earth which had gone down to the Lowest Region (*e*). 7.

(*a*) *Dvītyam* [on the second occasion]—*See Ārīdhara*, 3, v. 6. ante. p. 123.

(*b*) *Yajneṣaḥ* [Lord of Sacrifices]—*Nārāyaṇa*. It is a name of Vishṇu.

(*c*) *Bhavāya* [with a view to create].—*See Ārīdhara*, 2.

(*d*) *Çaukaram Vapuḥ* [the body of a Boar]—1. This refers to the *Varāha-Avatāra* when the Supreme Lord assumed the form of a boar with a view to raise up the earth which was immersed in water.

[THE PURPOSE OF THE INCARNATION.]

2. It is said, on the expiration of the past *Kalpa* (cycle), Brahmā, awaking from his slumber, saw the universe bereft of every thing. He engaged himself

in creation. On the universe becoming the great ocean after Deluge, Nārāyaṇa rested on water believing that the earth must have submerged into the said ocean and determined to deliver her from it. It is for this purpose, He assumed the form of a gigantic boar.

[THE COMMENCEMENT OF THE DEEDS PERFORMED.]

3. He entered into the watery abyss for preserving the whole creation from being destroyed at the solicitation of Saunaka and other inspired sages.

[THE PRAYER OF THE EARTH.]

4. The earth seeing the Supreme Lord in the Lower Region said 'I bend down unto thee, who is all-being, I bow unto thee, holder of the conch and the mace. Do thou deliver me to-day from here, I was saved by thee on previous occasions. *

[THE DELIVERANCE OF THE EARTH.]

5. Thus asked, Viṣṇu in the form of a boar began to roar and heaved up the earth from the deep ocean. The sages experienced the highest bliss on the Lower Regions being broken up by this incarnation. With delighted heart they prayed the 'Holder of the Earth,' who at once lifted her up, and set her on the vast ocean. Earth did not sink but floated on the sea like a huge bark. After levelling the Earth, the Supreme Lord placed mountains on her in proper order, including those which were on earth but destroyed in former cycle. The land was divided into seven islands, and like earth He created, as on former occasions, other worlds,—such as *Bhūva* (firmament) *Svarga* (heaven) *Pātāla* (infernal regions), &c., *Mahāloka* (great world). Afterwards this very Being in the shape of Brahmā engaged in creating the rest of the universe. †

[DESCRIPTION OF THE VARAHA AVATARA BY THE SAGES.]

6. In the *Viṣṇu Purāṇa* the boar has been described by the sages as the sacrifice personified ; His feet being the *Vedas* ; His tusks the sacrificial posts to which the victim is tied ; His teeth the sacrificial offerings ; His mouth the altar ; His tongue, the fire ; His hairs, the sacrificial grass ; His eyes the days and nights ; His head, the place of Brahmā ; His mane, the hymns of the *Vedas* ; His nostrils, all the oblations ; His snout, the ladle of oblation ; His voice, the

* नमसी सर्वभूताय तुभ्यं शङ्खगदाधर । मामुद्धरास्मादयं त्वं त्वसीऽहं पूर्वसुखिता ॥१२॥

पादेषु वेदास्तव यूपदंष्ट्र ! दन्तेषु यज्ञाश्रितयश्च वक्त्रे ।

† एवं संस्तूयमानोऽयं परमात्मा महीधरः । उज्जहार चित्तिं क्षिप्रं न्यस्तवांश्च महार्षि ॥१३॥

तस्योपरि समुद्रस्य मंहती नौरिव स्थिता । विततत्वाच्च देहस्य न मही याति संस्रवम् ॥१३॥

ततः चित्तिं समां कृत्वा पृथिव्यां सोऽचिनीद्विरीन् ।

यथाविभागं भगवाननादिः परमेश्वरः ॥१४॥

प्राक्-सर्ग-दग्धानखिलान् पर्वतान् पृथिवीतले । असीधेन प्रभावेण ससर्जामीषवाञ्छितः ॥१५॥

भू-विभागं ततः कृत्वा समद्वीपं यथातथम् । भुवाद्यांश्चतुरी लोकान् पूर्ववत् समकल्पयत् ॥१६॥

ब्रह्मरूपधरी देवस्ततोऽसौ रजसावतः । चकार सृष्टिं भगवांश्चतुर्वैक्वधरी हरिः ॥१७॥

chanting of the *Sāma-Veda* ; His body, the hall of sacrifice ; His joints, the different ceremonies ; and His ears, as having the properties of voluntary and obligatory rites. *

[VARAHA'S OTHER DEEDS.]

7. From the *Śrīmadbhāgavata* also it will be found that Jaya and Vijaya two door-keepers of Vishṇu, once offended sages Sanaka and others, who claimed admission to the paradise of Vishṇu, and in consequence, the door-keepers were doomed to lose their position in heaven, and to re-born on earth. They became thus the sons of Kaçyapa and Diti, under the names of Hiranyakaçipu and Hiranyāksha. The former subdued the three worlds, and the latter went straight to heaven to conquer the gods also. The gods implored the assistance of Vishṇu, who at that period was the mysterious boar and slew Hiranyāksha. A similar contest between Vishṇu and numerous demons, the progeny of Diti, always ending in the defeat of the latter, is also described.

[MODERN OPINION REGARDING THIS AVATARA.]

8. The elevation of the earth from beneath the ocean, says Professor Wilson, in this form, was, therefore, probably, at first, an allegorical representation of the extrication of the world from a deluge of iniquity, by the rites of religion. Geologists, may, perhaps, suspect, in the original and unmystified tradition, an allusion to a geological fact, or the existence of lacustrine mammalia in the early periods of the earth (Cf. Bk II. c. 7, v. 1. ; and Bk III. cc. 18 and 19.).

(e) *Rasātala* [Lowest Region].—It is a compound word consisting of *Rasā* (रसा), earth ; and *Tala* (तल), below or underneath. It comprises the seven regions under the earth, and the residence of the *Nāgas*, *Asuras*, *Dāityas* and other races of monstrosous and demonical beings, under the various governments of *Çesha*, *Vali* and other chiefs. This is not to be confounded with *Naraka* or *Tartarus* the proper hell or abode of the guilty mortals after death. It also signifies the lowest of the seven divisions of *Pātāla*.

[ÇRĪDHARA'S GLOSS—V. 7.]

1. This verse treats about the 'Boar-incarnation.'
2. *Bhavāya* [with a view to create]—for the purpose of creating.
3. *Mahīm Uddharishyan* [for the deliverance of the earth].—This is expressive of the action of the Boar-incarnation. It will be noticed that in describing about the other manifestations in the subsequent verses both the incarnations and their actions have been mentioned.

* हुताग्निहोतृसि तनूद्वाहिणि दर्भाः प्रभो ! यज्ञपुमांस्तमेव ॥३२॥

विलोचने रात्राहनी महात्मन् ! सर्वाग्रयं ब्रह्मपदं शिरस्ते ।

सूक्तान्यशेषाणि श्टाकलापो प्राणं समस्तानि हवींषि देव ! ॥३३॥

शुक्लतुण्ड ! सामस्वरधीर नाद ! प्राग्वंशकायाखिलसत्तसम्बे !

पूनेष्टधर्मयवणोसि देव ! सनातनात्मन् ! भगवन् ! प्रसीद ॥३४॥

(*Vishṇu Purāṇa* Pt. I., c. 4, vv. 12, 32, 33, 34, 45, 46, 47, 48, 49 and 50)

The third (*a*) is the sage creation (in which) that (Lord) having assumed the Divine Sage-ship (*b*), it is known, fully described the Scripture of the devotees of Viṣṇu (*c*), by (reading, &c.,) which, actions (*d*) become actionless (*e*). 8.

(*a*) *Trītiyaṃ* [the third]—See *Çrīdhara*, 3, v. 6. p. 123.

(*b*) *Devarshituṃ* [the Divine Sage-ship.]—See *Çrīdhara*, 2 ; *Jīva*, 1 ; and note on *Nārada* after *Jīva*'s gloss.

(*c*) *Sātvataṃ-Tantraṃ* [the Scripture of the devotees of Viṣṇu]—*Nārada Pancha-Rātra* is meant here. It is a ritual not a philosophical Vaishṇava text-book. It contains such good instructions that by following its doctrines, a man becomes, free from the bondage of action, and thereby relieved from further transmigration. It was first published in the *Biblica Indica* in 1861-65, under the editorship of K. M. Banerjea. A *Sūtra* of the *Pancha-Rātra* school, that, namely, of *Sāṇḍilya*, edited by Ballantyne in the said publication in 1861, is apparently mentioned by Saṃkara, *Vedānta-Sūtra*, Bk. II., 2. 45. It rests seemingly, upon the *Bhagavat-Gītā*, and lays special stress upon faith in the Supreme Being (Weber's *History of Indian Literature*, p. 238-239. foot note.).

(*d*) *Karmaṇāṃ* [Actions]—Every action has its binding force by reason of which man is subject to re-birth and transmigration of soul. When he is released from the bondage of action, he attains Final Beatitude and is absolved from the necessity of re-birth (See *Jīva*, 2.).

(*e*) *Naishkarmyaṃ* [actionless]—See *Çrīdhara*, 3 ; and *Jīva*, 3.

[ÇRĪDHARA'S GLOSS—V. 8.]

1. *Nārada*-incarnation is the subject of this verse.

2. *Devarshituṃ* [the Divine Sage-ship].—In the sage creation, the Supreme Lord assumed the form of the Divine Sage (*Nārada*).

3. *Naishkarmyaṃ* [actionless].—That from which the cause of the binding force of an action becomes void, is called *Naishkarmya* (void of action), hence, *Naishkarmyaṃ* implies the state of being free from the binding force of an action.

[JĪVA GOSVĀMIN'S GLOSS—V. 8.]

1. *Devarshituṃ* [the Devine Sage-ship].—In the sage creation, the Lord assumed the form of *Nārada*.

2. *Karmaṇāṃ* [Actions].—It refers to the religion of *Bhāgavata* which appears like action.

3. *Naishkarmyaṃ* [actionless].—The state of being free from all actions, by reason of the *Vaishṇava* Scripture being releaser of men from the bondage of worldly actions.

1. *Nārada* [नारद, from *Nāra* (नार) men, *dā* (दा) to give (instruction) and ड affix ; or *Nāra* (नार) water and *da* (द), who gives or offers sacrifices to the manes,].—He is one of the most renowned sages amongst the gods.

[IN THE VEDAS.]

2. In the *Vedas*, he is regarded as a descendant of *Kaṇva* and author of certain hymns of the *Rik-Veda* (VIII. 13, IX. 104, 105.).

[IN LATER MYTHOLOGY.]

3. In later mythology he is often associated with *Parvata*. He appears on the earth, like *Mercury*, as a messenger from the gods to men or *vice versa*, and is reckoned among the ten *Prajā-patis* as son of *Brahmā* (*Manu* 1. 35. and *Vishṇu Purāṇa*), from whose forehead he is said to have been produced. In the *Brahma Purāṇa*, he is called the smooth-speaking *Nārada*.

[IN THE MODERN MYTHOLOGY.]

4. In the modern mythology, he is a friend of *Kṛishṇa* and is regarded as inventor of the *Vinā* or lute.

[IN EPIC POETRY]

5. In epic poetry, the *Mahābhārata* in particular, he is occasionally called a *Devagandharva* (divine musician) or *gandharva-rājan* (king of the celestial musicians,) or simply *gandharva*.

[EVENTS OF HIS CAREER.]

6. The events of his career are many. It appears that the sons of *Daksha* the patriarch, were dissuaded by him from multiplying their race. They scattered themselves through the various regions of the universe to ascertain its extent and other particulars. Finding that all his sons had vanished, *Daksha* was naturally incensed and denounced an imprecation on *Nārada*.

7. He informed *Kaṁsa* that *Kṛishṇa* would incarnate Himself as the eighth son of *Devaki* and kill *Kaṁsa*.

[HIS PRESENT OF THE FLOWER OF DISCORD TO KRISHNA.]

8. On his visit to *Kṛishṇa*, he presented him with the flower named *Pārijāta* from *Indra's* heaven. This became the cause of great discord between *Rukmiṇī* and *Satyabhāmā*, the consorts of *Kṛishṇa* who gave the flower to the former ; and in order to appease the latter, *Kṛishṇa* went to the world of the gods and brought away the tree itself that bore the flower. Like *Hermes*, *Nārada* is described as the messenger and instigator of discord among the gods and men.

[AS INVENTOR OF LYRE AND AUTHOR.]

9. He was the inventor of *Vinā* (lyre) as stated before, and is the author of the *Nārada-Pancharātra* and *Nāradiya Purāṇa*. His name is associated with many *Purāṇas* and other works, such as : *Nārada-Purāṇa-Sūchanā* which is the name of the 65th chapter of the *Varāha Purāṇa* ; *Nārada-prakarāṇa* (*Nārada Chapter*) implies chapter 129 of the *Kṛishṇa-Kāṇḍa* or fourth section of the *Brahmavaivarta-Purāṇa* ; *Nārada-Vākya* (speech of *Nārada*) signifies chapter 67th, of the *Uttarakāṇḍa* (seventh book of the *Rāmāyaṇa*) ; *Nārada Samhitā* is the name of a musical work ; *Nārada-Sanat Kumāra-Vāda* (discourse of *Nārada* and *Sanat Kumāra*) comprises the chapter 103rd, of the *Uttarakāṇḍa* of the *Padma Purāṇa* ; *Nārada-Samāgama* (arriva] of *Nārada*) is the chapter 21st, of the

Uttarakāṇḍa of the *Rāmāyaṇa* ; *Nāradaopdeśa* (the advice of Nārada) denotes the first chapter of the *Kṛīḍā-khaṇḍa* of the *Gāṇeśa Purāṇa*.

[MATTERS PERSONAL.]

10. Nārada is usually described as sitting in a fire, with folded hands over his head, the legs being stretched towards his head. His arms and legs used to be tied together with a girdle.

In the fourth (*a*), having begotten himself (*b*) in the wife of *Dharma* (*c*), and becoming (two) sages (*d*) *Nara* and *Nārāyaṇa* (*e*), (he) performed unattainable penance that causeth the pacification of mind. 9.

(*a*) *Turyye* [in the fourth].—In the fourth incarnation. See *Çrīdhara* 3, v. 6, *ante*, p. 123.

(*b*) *Sarge* [having begotten himself].—In the incarnation.

(*c*) *Dharma-Kalā* [wife of *Dharma*].—(1) It signifies *Mūrti*, a daughter of Dakṣa, the patriarch and wife of *Dharma*. (2) *Dharma* [धर्म]—was one of the progenitors (*Prajāpatis*) and a mind-born son of Brahmā, with form and faculties derived from his corporeal nature. It is said he married thirteen daughters of Dakṣa, the patriarch. It is surmised from the names of these daughters (faith, devotion, &c.,) by Professor Wilson that they are allegorical personages, being supposed to be personifications of intelligence, virtues and religious rites. Hence, they were said to have been figuratively wedded to the probable authors of the Hindu code of religion and morals, or, to the equally allegorical representation of that code, *Dharma*, Moral and Religious truth (See also *Çrīdhara*, 2.).

(*d*) *Rishī-Bhūtvā* [becoming (two) sages].—This is expressive of one incarnation only.

[ETYMOLOGY AND ORIGINAL SIGNIFICATION.]

(*e*) *Nara-Nārāyaṇau* [*Nara* and *Nārāyaṇa*—*Nara* (नर) from *Nṛi* (नृ) to lead or guide, and affix *Ach* (अच्)]; for the derivation of *Nārāyaṇa* and other particulars, see p. 49.]

1. *Nara*—It means a man ; the original or eternal man, the divine imperishable spirit pervading the universe. In this verse the word is always associated with *Nārāyaṇa* which as a patronymic from *Nara* equivalent to the 'son of the original man' ; in *Manu*, *Nara* is apparently identified with *Nārāyaṇa* (See pp. 49-50), where the waters are called *Nārā* as produced from *Nara* or the eternal spirit which according to *Kullūka* means *Paramātman* or *Brahmā*. This spirit is also called *Nārāyaṇa* as 'having his first place of motion on the waters.'

[IN SYSTEMATIC MYTHOLOGY.]

2. In the more systematic mythology, as in the present verse, *Nara* and *Nārāyaṇa* are quite distinct from those described in the first paragraph of this note. *Nara* is regarded as a sage or patriarch, the best of men, or chief-man, while the latter is a god.

[IN EPIC POETRY.]

3. In epic poetry they are the sons of *Dharma* by *Mṛti* or *Ahimsā* and are emanations of Vishṇu. In this sense Nara, in most places, identified with Arjuna, and Nārāyaṇa with Kṛishṇa. In other places, Nara and Nārāyaṇa are called the *Devaṁ* (two gods) ; *Pārva-Devaṁ* (two original gods) ; *Rishī* (two sages) ; *Purāṇau-Rishi-Sattamaṁ* (two most ancient and best of sages) ; *Tapasau* (two ascetics) ; or *Mahāmuni* (two great Munis). (Cf. Bk. II. c. 7., vv. 6 and 7.)

[ĆRĪDHARA'S GLOSS—V. 9.]

1. This verse treats about the Lord's incarnation as *Nara* and *Nārāyaṇa*.

2. *Dharma-Kalā* [wife of Dharma].—Part of *Dharma*, that is to say, wife of Dharma. The *Ćṛuti* says ' this is the soul-like half (part) which is wife. *

The fifth *Kapila* (*a*), the Lord of the inspired seers (*b*), fully explained to *Āsuri* (*c*) the *Sāṁkhya* (*d*) (philosophy) which had been lost by efflux of time, and which contains ascertainment of the whole body of truths. 10.

(*a*) *Kapila* [कपिल from *Kabh* (कभ्) to desire, and affix *Itch* (इल्च्), or *Kapi* (कपि) a monkey and *la* (ल्) to take]—is a celebrated saint, the founder of the *Sāṁkhya* system of philosophy, and according to the *Ćṛimadbhāgavata* is an incarnation of Vishṇu. He is said to be the son of Karddama by Devahūti. He is associated with *Agni* (the fire). As a great sage his power was unlimited, by the strength of which he destroyed the king Sagara's sons. The legend runs as follows :—Sagara commenced Horse-sacrifice ; some one had stolen the horse, in search of which king's sons entered the Nether-region where *Kapila* was sitting absorbed in profound meditation. The princes mistaking him for the stealer of the lost horse, ran towards him with unlifted weapons. *Kapila* slowly raised his head and at a sudden glance they were reduced to ashes by the sacred flame that darted from his eyes. He seems to belong only to the Paurāṇic period.

(*b*) *Siddheṣah* [the Lord of the inspired seers].—1. The greatest of the *Siddhas*. A *Siddha* (सिद्ध) is a semi-divine being supposed to be of great purity and holiness, and said to be specially characterised by *Siddhis* (सिद्धि), of the eight supernatural faculties or perfections, namely,—

(1) *Animan* (अनिमन्) the supernatural power of becoming as small as an atom ;

(2) *Mahiman* (महिमन्) the magical power of increasing size of the body at will ;

(3) *Laghiman* (लघिमन्) supernatural faculty of assuming extreme lightness at will ;

(4) *Gariman* (गरिमन्) power of making oneself heavy at will ;

(5) *Prāpti* (प्राप्ति) the power of obtaining everything ;

* अर्द्धो वा एष आत्मनो यत् पत्नीति ।

(6) *Prākāmya* (प्राकांम्य) irresistible will or fiat ;

(7) *Īśvara* (ईश्वर) supremacy ;

(8) *Vaçitva* (वशिष्ठ) subjugation or subduing by magical power.

2. To these may be added many others, e. g., *Siddhi-Khecārī* (सिद्धिलिचारी) the magical power of flying through the air ; *Rasollāsa* (रसोल्लास) the spontaneous or prompt evolution of the juices of the body, independently of nutriment from without ; and *Viçoka* (विशोक) exemption alike from infirmity or grief. These attributes are mentioned in the *Vāyu* and partly specified in the *Mārkaṇḍeya Purāṇas*.

[HABITATION OF SIDDHAS.]

3. According to some the *Siddhas* inhabit, together with the *Munis*, &c., in the *Bhuvarloka* or middle region between earth and the sun.

[NUMBER OF SIDDHAS.]

4. According to the *Viṣṇu-Purāṇa* eighty-eight thousands of them occupy the region of the sky north of the sun and south of the seven *Rishis*. They are regarded as immortals, but only in the sense of living to the end of a *Kalpa*.

[THE DISTINCTION BETWEEN SIDDHAS AND SĀDDHAS.]

5. In the later mythology, they appear to be sometimes confused with the *Sāddhas* (साद्ध), but are altogether a distinct class of being from the *Siddhas* (सिद्ध). They belong to the *Gaṇadevatā*, sometimes mentioned in the *Vedas* (*Rik-Veda* X., 90, 16.). In the *Çatapatha-Brahmaṇa* their world is said to be situated above the sphere of the gods. According to *Yāska* (*Nirukta*, XII., 41.), they are the gods whose locality is the sky, i. e., the *Bhuvarloka* or middle region between the earth and sun. In *Manu*, I., 22, the *Sāddhas* are described as created after the gods with natures exquisitely refined, and in III., 195, they are said to be children of the *Soma-sads*, who are described as sons of *Virāj* ; in the *Purāṇas*, they are regarded as sons of *Sāddha*, and their number is variously given as twelve or seventeen ; but in the later mythology the *Sāddhas* seem rather to be superseded by the *Siddhas*. The names of *Sāddhas* are sometimes given as follow :—*Manas*, *Mantri*, *Prāṇa*, *Nara*, *Prana*, *Vinirbhaya*, *Naya*, *Damsa*, *Nārāyana*, *Vriṣha* and *Probhu*. So the distinction between *Siddhas* and *Sāddhas* can be easily specified.

6. The inspired sages like *Vyāsa* and others are included in the class of *Siddhas*. For the different meanings of the word *Siddha*, See Monier William's *Sanskrit-English Dictionary*.

(c) *Āsurī* [आसुरि].—Name of a teacher (See *Çrīdhara*, 2.).

[THE ETYMOLOGY AND DIFFERENT SIGNIFICATIONS.]

(d) 1. *Sāṃkhya* [सांख्य from *Samkhya*, (संख्या) number and affix ण].—It means numeral, relating to number ; rational or discriminative. Here it means the *Samkhya* system of philosophy which is ascribed originally to sage *Kapila*.

[THE SAMKHYA IS DIVIDED INTO THREE CLASSES.]

2. The *Sāṃkhya* in its widest signification as a philosophy comprises the following :—

(1.) The pure *Sāṃkhya*, which does not mention a deity or Supreme Being, but consider the material essence as the plastic principle of all things, is therefore called *Nirīḡvara* or atheistical. Its text books are the '*Sāṃkhya-Pravachana*' and the '*Tattva-Samāsa*' both of which are attributed to Kapila himself, and the *Sāṃkhya-Kārikā* to his disciple Īḡvara Kṛishṇa. Āsuri and Panchaṅkha are also mentioned as the earliest followers of this system.

(2) The *Yoga* system, called *Seḡvara* or theistical, founded by Patanjali, has already been treated in pp. 96-103.—The *Bhagavat Gītā* has followed this system.

(3) The *Paurāṇic* school is a mixture of the other two (See Thomson's *Bhagavat Gītā*).

3. In the text the first class is meant. The leading principles of which are thus summarised:—

[THE TWENTY-FIVE PRINCIPLES.]

4. It is called *Samkhyā*, because it 'reckons up' or 'enumerates' twenty-five *Tattvas* or true principles. The ultimate object of this system is to effect the final liberation of the twenty-fifth *Tattva*, namely,—the *Purusha* or soul, from the fetters of the phenomenal creation by conveying the current knowledge of the twenty-four other *Tattvas*, and rightly discriminating the soul from them.

[THE EIGHT PRODUCERS AND SIXTEEN PRODUCTIONS.]

5. These twenty-four principles are divided into eight *Prakritis* (प्रकृति) producers, and sixteen *Vikāras* (विकार) productions.

[THE PRAKRITI OR ORIGINAL PRODUCER.]

6. Of the twenty-four principles one is the *Māla-Prakṛiti* (original producer) from which the remaining twenty-three *Tattvas* have evolved.

[THE DIFFERENT NAMES OF THE ORIGINAL PRODUCER.]

7. This original producer has numerous names *Pradhāna* (प्रधान) chief one, *Anyakta* (अव्यक्त) unevolved, *Brahman* (ब्रह्मन्) supreme, *Māyā* (माया) power of illusion, *Bahudhānaka* (बहुधानक) much containing. But these are signified by one general and familiar name *Prakṛiti* (प्रकृति) the first producer or originant, which is a kind of primordial germ whence all other principles are produced in the order mentioned below :—

[THE EIGHT PRODUCERS.]

(1.) *Buddhi* (बुद्धि) intellect, which is also called *Mahat* (महत्) the great, being the source of *Ahankāra* and *Māna*. This is the second of the twenty-four principles, the first being the *Prakṛiti* (originant) as aforesaid.

(2.) *Ahankāra* (अहङ्कार) ego, or the 'I making' principle which signifies the sense of individuality.

(3.) The five *Tunmātras* (तन्मात्र) or subtile elementary particles,—(1)

sound, (2) colour, (3) touch, (4) savour, and (5) smell ; out of which five particles, grosser elements are evolved. These are the eight principles which constitute the eight producers, although with the exceptions of the first one (*Prakṛiti*), all may be classed as productions.

[THE FIVE GROSSER ELEMENTS.]

8. From the five subtile elementary particles follow the five grosser elements called *Sthūlabhūtas* or *Mahā-bhūtas*, namely,—

(i) *Ākāśa* (आकाश) space or ether which has the property of *Çabda* (शब्द), sound. The latter is the *Vishaya* (विषय) or object of apprehension for the corresponding *Indriya* (इन्द्रिय) organ, the ear.

(ii) *Vāyu* (वायु) air having the property of *Sparśa* (स्पर्श) tangibility or touch which is the object for skin.

(iii) *Tejas* (तेजस्) or *Jyotis* (ज्योति) fire or light, which has the property of *Rūpa* (रूप) form or colour, the latter being the object for the eye.

(iv) *Ap* (अप्) water, the property of which is *Rasa* (रस savour) or taste which is the object of tongue.

(v) *Pṛithivī* (पृथिवी) or *bhūmī* (भूमि), earth, which has the property of *Gandha* (गन्ध) odour or smell which is the object for the nose. Each of these elements after the first has the property or properties of the one proceeding besides its own, and these *Guṇas* or properties being sometimes identified with the *Tanmātras* or subtile elements.

[THE ELEVEN ORGANS.]

9. Next follow the eleven organs produced from the third *Tattva* (principle) *Ahankāra* (ego). Of these the following five are called *Buddhīndriyāṇi* (बुद्धीन्द्रियाणि) or organs of senses, viz—(i) ear, (ii) skin, (iii) eye, (iv) tongue, (v) nose ; and the five named below are called *Karmendriyāṇi* (कर्मेन्द्रियाणि) or organs of action :—(i) Larynx, (ii) hands, (iii) feet, (iv) arms, and (v) organ of generation.

10. The *Mana* (मन) or mind which stands between both sets of organs of perception and action, or of cognition and volition.

11. The eleven organs and the five *Tan-mātras* or subtile elements above named are classes as sixteen *Shoḍaśakāḥ*.

[THE PURUŠA OR SOUL.]

12. The twenty-fifth *Tattva* (principle) is the *Puruṣa* (पुरुष) or soul. It is quite distinct from the other twenty-four already described above. It is neither a producer nor production. It remains entirely passive and simply a looker on of the acts of *Prakṛiti*. The *Puruṣa* has nothing whatever to do with the acts of creation, which merely contemplates. It unites itself with unintelligent *Prakṛiti* for the purpose of seeing and enjoying the acts of *Prakṛiti* (originant) who herself is devoid of the power of observing anything. As the birth of a child is an impossibility without the union of the male and the female, so there

can be no creation without the union of *Purusha* (soul) with the *Prakṛiti* (origi-
nant or the first producer).

[THE INNUMERABLE INDIVIDUAL SOULS.]

13. It must be observed that the above view of the creation signifies the eternal existence of innumerable separate individual souls. Each soul causes the creation of its own phenomenal world by its union with *Prakṛiti*. It is necessary also to mention here that such world has an existence of its own independent of all connection with the particular *Purusha* (soul) to which it is joined.

[THE SUBTILE OR GROSSER BODIES OF SOUL.]

14. The *Purusha* has two bodies :—

(1) The *Linga-çarīra* (लिंगशरीर) may also be termed *Sūkṣma-çarīra* (सूक्ष्मशरीर) which is a subtle body. It is formed of *Buddhi*, *Ahaṁkāra*, and the five *Tan-mātras*, and eleven organs.

(2) Grosser body is made of the five elements.

15. The first body accompanies the soul through all its transmigrations ; but the latter is annihilated after certain period in this world.

[PRAKRITI IS COMPOSED OF SATTVA, RAJA, AND TAMA.]

16. The *Prakṛiti* and its productions are also composed of three ingredients in a state of equipoise. Those ingredients are called *Sattva* (Goodness), *Rajas* (Passion), *Tamas* (Darkness) known as qualities but in reality they are substances (See p. 77.). They are likened to triple stranded rope or fetter which binds and confines the soul.

[THE SAMKHYA, VEDANTA AND JOGA SYSTEMS DISTINGUISHED.]

17. The character of *Sāṁkhya* system is synthetical, hence, it agrees with the *Vedānta* system in that respect, but it differs from *Nyāya* which is analytical. The principal point of difference between *Sāṁkhya* and *Vedānta* is that the former profounds a duality of principles to account for the visible universe, which the *Vedānta* repudiates. As it ignores all notice of a supreme soul, the *Sāṁkhya* system is considered atheistical. The existence of supreme soul has been established by the *Yoga* branch of the *Sāṁkhya* proper.

[TRACES OF SAMKHYA SYSTEM IN MANU.]

18. The traces of this system may be found in the first chapter of *Manu*. But its most developed doctrines are contained in the *Sāṁkhya Sūtra Tattva-samāsa* of *Kapila*, *Sāṁkhya-Kārikā* and the numerous commentaries on these works.

[ITS SIMILARITY WITH OTHER SYSTEMS.]

19. The Buddhist system and the doctrines propagated by Bishop Berkeley in Europe have many points of similarity with the *Sāṁkhya* system.

[THE HISTORICAL ASPECT OF THE SĀMĶHYA THEORY.]

20. The most ancient philosophical system appears, says Professor Weber, to be the *Sāṃkhya* theory, which sets up a primordial matter as the basis of the universe, out of which the latter is by successive stages evolved. The *Sāṃkhya* itself occurs first in the later *Upanishads* of the *Taittirīya* and *Atharvan* as also in the fourteenth book of the *Nirukta* and in the *Bhagavat-Gītā* ; while in the earlier *Upanishads* and *Brāhmaṇas* the doctrines afterwards belonging to the *Sāṃkhya* system still appear in incongruous combination with the doctrines of opposite tendency, and are cited along with those under the equivalent designations of *Mīmāṃsā* (man-speculation), *Ādeṣa* (doctrine), *Upadhāna* (setting), &c. Professor Weber was induced to regard the *Sāṃkhya* as the oldest of the existing systems by the names of those who are mentioned as its leading representatives : Kapila, Pancha-Ṣikha, and Āsuri. The last of these names occurs very frequently in the *Ṣatapatha Brāhmaṇa* as that of an important authority for sacrificial ritual and the like, and also in the lists of teachers contained in that work (namely, as disciple of Yājñavalkya, and as only one or a few generations prior to Yāska). Kapila, again, can hardly be unconnected with Kāpya Patanchala whom we find mentioned in the *Yājñavalkya-Kāṇḍa* of the *Vṛihat-Araṇyaka* as a jealous representative of the Brāhmaṇical learning. Kapila, too—what is not recorded of any other of these reputed authors of *Sūtras*—was himself afterwards elevated to divine rank ; and in this quality we meet him, for example, in the *Ṣvetāṣvataropaniṣad*. In the invocation of the *Pūris* which form part of the ordinary ceremonial, Kapila, Āsuri, Pancha-Ṣikha uniformly occupy a very honorable place in later times ; whereas notice is rarely taken of the remaining authors of philosophical *Sūtras*, &c. This proves that the former are more ancient than the latter. But it is above all, the close connection of Kapila's tenets with Buddhism—the legends of which, moreover, uniformly speak both of him and of *Pancha-Ṣikha* as long anterior to Buddha—which proves conclusively that the system bearing his name is to be regarded as the oldest. The question as to the possible date of Kapila is thus closely linked with that of the origin of Buddhism generally. Two other leading doctors of the *Sāṃkhya* school as such appear towards the sixth century of the Christian era are, Īṣvara-Kṛishṇa and Gaurapāda : the former (according to Colebrooke,) is expressly stated to be the author of the existing *Sāṃkhya-Sūtra*, while the latter embodied its doctrine in several *Upanishads*.

[ṢRĪDHARA'S GLOSS—V. 10.]

1. Kapila-Avatāra is mentioned by this verse.
2. Āsuri [आसुरि].—It is the name of a Brāhmaṇa to whom Kapila first explained the *Sāṃkhya* philosophy.
3. *Tattva-Grāma-Vinirṇayam* [which...truths].—The treatise in which the principles of various truths has been expounded.
4. *Sāṃkhya* (सांख्य)—*Sāṃkhya* Scripture.

Having been solicited by *Anasūyā* (*a*), and accepting the sonship (*b*) of *Atri* (*c*), the sixth (*Dattātreyā*) (*d*) delighted (Himself in teaching) Metaphysics (*e*) to *Alarka* (*f*) and others of whom *Prahlāda* (*g*) is the first. 11.

(*a*) *Anasūyā* [अनसूया]—means charity. It is the name of one of the daughters of Daksha, and wife of Atri. He was celebrated for her piety and virtue. Atri introduced her to Sitā, to whom she gave an ointment to render her beautiful for ever.

(*b*) *Apatyatvaṃ* [sonship]—See *Crīdhara*, 2.

(*c*) *Atri* [अत्रि].—He is a *Prajāpati* and one of the mind-born progeny of Brahmā, with a form and faculties derived from his corporeal nature. He is also described as one of the nine celebrated Brāhmaṇas in the *Purāṇas*. He married *Anasūyā*, one of the twenty-four daughters of Daksha, the patriarch. It is said he was plunged into a gloomy and burning abyss, by the malice and arts of evil spirits. The Aṅvinis gave him relief by mitigating the heat with cold, supplying him with nutriment, and afterwards extricated him from his perilous situation.

(*d*) *Shastham* [the sixth (*Dattātreyā*)].—The sixth incarnation—*Dattātreyā* (दत्तात्रेय) is meant here. He was the son of Atri and *Anasūyā* as aforesaid, who favoured Arjuna Kārtavīrya (See *Mahābhārata Ānti Parva*, 1751.). He was a great sage and performed a very severe penance by which the three gods—Brahmā, Viṣṇu and Śiva were propitiated and thereby he became portions of themselves severally in his sons Soma, Datta and Durvāsā (See *Crīdhara*, 1 ; and *Crīdhara* 3, p. 123.

(*e*) *Ānvikṣikīm* [Metaphysics]—See *Crīdhara*, 3.

(*f*) *Alarka* [अलर्क].—Name of a prince.

(*g*) *Prahlāda* [प्रह्लाद *Pra* (प्र) and *Hlāda* (ह्लाद) gladness or sound]—is the son of Hiranyakaśipu. At the prime of life he became a profound worshipper of Viṣṇu, as will appear from the subsequent chapter of the *Crīmadbhāgavata*. He was killed by Viṣṇu's discus in a war between the gods and demons. Born of the same parent with the same name, he became the pious son of an impious father, who was destroyed by Viṣṇu in *Nṛsiṃha* (man-lion) incarnation. *Prahlāda* was raised to the rank of Indra for life and finally united with Viṣṇu. He was a firm believer in Viṣṇu, on account of this his father subjected him to great cruelty but all in vain (See *Viṣṇu Purāṇa* c. 10 ; *Crīmadbhāgavata* BK., 7 ; and *Crīdhara*, 4.).

[*CRĪDHARA'S GLOSS—V. 11.*]

1. This verse refers to *Dattātreyā* incarnation.
2. *Apatyatvaṃ* [sonship].—Viṣṇu became son of Atri at the solicitation of the latter. This fact will be referred to in one of the subsequent chapters.
3. *Ānvikṣikīm* [Metaphysics].—It means the knowledge of soul or the Supreme spirit ; or spiritual knowledge.
4. *Prahlādādibhyah* [others of which *Prahlāda* is the first].—The word *Ādi* (आदि first) implies to include the names of *Yadu*, *Huihaya*, &c.

Afterwards, in the seventh (incarnation), *Yajna* (*a*) sprang forth from *Ruchi* (*b*) by *Ākūti* (*c*) He, with gods of which *Yāma* (*d*) was the first, preserved the period of *Svāyambhuva* (*e*). ¹².

(*a*) *Yajnah* [यज्ञः].—He is an Avatāra of Viṣṇu and the son of the patriarch *Ruchi*. He was said to have been married to his sister *Dakshinā*. At the spoiling of *Daksha*'s sacrifice, *Yāma* was decapitated, and afterwards became the constellation *Mṛigaṣīra*, being elevated to the planetary region by *Brahmā*. *Yajna* is the name of *Indra* in the period of *Svāyambhuva*.

(*b*) *Ruchi* [रुचि].—One of the *Prajāpatis* or mind-born sons of *Brahmā*. He married to *Ākūti*, who bore him twins, *Yajna* and *Dakshinā*, who afterwards became husband and wife, and had twelve sons, the deities called *Yāmas*, in the *Manvantara* of *Svāyambhuva*.

(*c*) *Ākūti* [आकूति].—is the second daughter of *Svāyambhuva* *Manu* and his wife *Çatarūpa*, the first pair. She was graced with loveliness and exalted merit. She was married to *Ruchi*, and had twins *Yajna* and *Dakshinā* who afterwards became husband and wife and had twelve sons, the deities called *Yāmas*. The word is found in the *Rik-Veda* with the signification of 'will' or 'design'. It is personified in a passage of the *Taittiriya Brāhmaṇa*, where it is said, 'Ira was the wife of the creator, *Ākūti* kneaded the oblations', (See *Monier Williams Original Sanskrit Text* vol. 1., p. 73.).

(*d*) *Yāma* (याम).—The twelve deities, sons of *Yajna*, and *Dakshinā* above referred to.

(*e*) *Svāyambhuvāntaram* [period of *Svāyambhuva*].—It refers to *Svāyambhuva* *Manvantara*. *Svāyambhuba* (स्वायम्भुव) means relating to *Svayambhu* or the self-existent ; or derived from the self-existent or *Brahmā*. Here it signifies the son of *Svayambhu*, the epithet of the first *Manu*. *Antaram* (अन्तर) implies period or term. It refers to *Manvantara* (मन्वन्तर) a period equal to twenty-one times the number of years contained in four *Yugas*, with some additional years ; this is the duration of *Manu*, the (attendant) divinities and the rest ; which is equal to 852,000 divine years, or to 306, 720000 years of mortals, independent of the additional period. Fourteen times of this period constitute a day of *Brahmā* or a *Kalpa*.

[ÇRĪDHARA'S GLOSS—V. 12.]

1. This verse mentions about the *Yajna*-incarnation in which *Yajna* with his sons *Yāmas* and others preserved the period relating to *Svāyambhuva*. In this period he himself became *Indra* (the Lord of the gods).

In the eighth, the *Urukrama* (*a*) was born from *Nabhi* (*b*) by *Merudevī* (*c*) with a view to show to the wise the path which is revered by all orders of men. ¹³.

(a) *Urukramah* [उरुक्रमः].—It is an epithet of Vishṇu, which signifies 'of high rank.' Here it refers to Rishabha who was a prince and son of Nābhi and Meru.

(b) *Nābhi* [नाभि].—Is a grandson of Priyavrata, son of Anīdhra and father of Rishabha.

(c) *Merudevi* [मेरुदेवी].—Is a daughter of Meru, wife of Nābhi and mother of Rishabha, who was an incarnation of Vishṇu.

[ĆRĪDHARA'S GLOSS—V. 13.]

1. This verse mentions about the Rishabha incarnation.

2. *Vartma* [path].—This refers to the path of *Sunnyāsa* which is followed by *Paramahamsas*.

3. *Nābhi* [नाभि]—is the son of Agnidhata. The Lord, with a view to point out to wise men the path aforesaid, manifested himself as Rishabha.

4. *Sarvāṅgamanamaskṛitaṃ* [which.....men].—The path referred to in the text is very good, so much so that men belonging to all *Ācrama* (q. v. p. 70) look upon it with respect. The *Ācrama* here means the last order of human life, that is to say, the *Sannyāsa*.

O Brāhmaṇa, being solicited by the sages, the ninth form of Prithu (a) was assumed. This (Prithu) milked out herbs (and other objects) (b) from earth. Therefore, this (incarnation) is the most pleasant (c). ¹⁴.

(a) *Prithu* [पृथु].—The most celebrated character of this name was the son of Vena. He was created by friction from the right arm of his dead father. He was resplendent in form like the blazing deity of fire. All beings of this world rejoiced at the birth of Prithu. His father Vena was also delivered from the region of torment called *Put* by reason of Prithu's birth. He was invested by the gods with dominion all over the world. It was he who relieved the people of this earth whom his father had oppressed. The inhabitants of this world were suffering from famine and complained for want of vegetation and scarcity of edible fruits and plants. Prithu removed their want by threatening earth with his divine bow, *Ajagava*, and his promise, to supply mankind with all necessities of life, was extorted to the greatest good of human race.

(b) *Oshadhīh* [herbs (and other objects)]—See Ćrīdhara, 3.

(c) *Uçattamah* [the most pleasant]—See Ćrīdhara, 4.

[ĆRĪDHARA'S GLOSS—V. 14.]

1. This verse states about the Prithu-incarnation.

2. *Pārthivavapuh* [the form of Prithu].—Kingly form. In some of the books the word *Pārthava* (पार्थव) is found. There it means body or form relating to Prithu.

3. *Oshadhīh* [herbs (and other objects)].—It includes every kind of object. The Lord had milked out all objects from the earth.

4. *Uçattamah* [the most pleasant].—Oh Brāhmaṇas, because the Lord has milked out the objects from earth, therefore, this incarnation is very pleasant.

[JĪVA GOSVAMIN'S GLOSS—VV. 11, 12, 13, 14.]

It will appear from the contents of the Fourth and other books that Atri asked in clear language that he should have a son like Viṣṇu. But Anasūyā, the wife of Atri, wished to have the Supreme Lord Himself as her son.

The *Brahmaṇḍa Purāṇa* supports this view. In the story of *Paṭibratā* of the said book the following will be found :

After saluting Brahmā, Īṣa (Çiva) and Keçava, Anasūyā said, O gods, if Ye are pleased (with me), and if I have also become fit for your benediction, then do Ye (who are) gracious, accept my sonship. *

This refers to the incarnation of Viṣṇu

That Lord assumed the form of a Fish (*a*) during the Deluge (*b*) relating to *Chākshuṣha* (Manu) (*c*) and preserved (*d*) *Vaivasvata* Manu (*e*) by placing him on the ship-like earth (*f*). 15.

(*a*) 1. *Mātsyam-Rūpam* [the form of a Fish].—This refers to the Fish-incarnation. Although, according to the order in which the other manifestations are mentioned, it is stated here as the Tenth, yet in reality, it is the First incarnation of Viṣṇu.

[THE REASON FOR THE INCARNATION.]

2. It will be found in subsequent book of the *Çrīmadbhāgavata* that Haya-grīva a mighty demon stole the *Vedas* from the side of Brahmā, who had fallen asleep after the end of the last mundane age. Viṣṇu, who saw the act of the demon, wanted to slay him, and for this purpose he assumed the form of a very small fish. Satyavrata, a royal sage by his penance attained the rank of a Manu. The small fish mentioned above glided into the hands of the sage when he was making his ablution in a river. Satyavrata was about to set the fish at liberty, when it requested him not to do so as it might be exposed to danger of being devoured by larger fish in the river. The sage complied with such request and placed it in his water-jar. In one night it became extraordinarily large and on being requested by it, the fish was transferred to a pond, but the pond soon became too small for it. Satyavrata, the Manu, had to change its abode from smaller to a larger one, and ultimately the fish was removed to the ocean.

[THE FISH DISCLOSED AS VIṢṆU.]

3. Manu Satyavrata found it out at last that the fish was none but Nārāyaṇa or Viṣṇu Himself. On his adoring the deity, the latter revealed to him about the impending deluge which would destroy the world. Viṣṇu in the piscatory shape advised him to take shelter on board a ship that would appear before him.

* अन्त्याह ब्रवीन्नृणा देवान् ब्रह्मेकेशकान् । यूयं यदि प्रसन्ना मे वराहो यदि वायुहम् ।
पद्मादाभिमुखाः सर्वे मम पुत्रत्वमेच्छ ॥

[THE DELUGE—MANU AND SEEDS OF CREATION SAVED.]

4. When the time had arrived, Manu embarked on board the ship together with seven sages and took with him all the plants and seeds of all created things. The deluge covered all over the surface of the earth. Vishnu as a golden fish 10,000 miles long, with a single horn, to which Manu attached the vessel. Vishnu's serpent served as a cord for such purpose. Manu received instruction on the philosophical doctrines and the science of the Supreme spirit at the time when the vessel was floating on the ocean. The demon Hayagrīva was killed after the subsidence of the Deluge.

[THE VEDAS RECOVERED.]

5. The stolen *Vedas* are restored to Brahmā. They were also taught to Manu Satyavrata, when in the present mundane age, he was born under the name of Çraddhadeva, as the son of Vivasvata.

[THE DETAILS IN THE MATSYA PURANA.]

6. A fuller account will be found in the *Matsya Purāṇa*, in which the details as regards the creation, the patriarch, progenitors, royal dynasties, the duties of the different orders and other several descriptions common to all the *Purāṇas* are given in profusion as well as the instruction imparted to Manu by the Fish-deity when the vessel was floating.

[SOME DIVERGENCE IN THE MAHABHARATA.]

7. In the *Mahābhārata*, however, there is some important divergence in the narrative, described above. It has no reference to Hayagrīva as in the *Bhāgavata* and other *Purāṇas* or the instruction given by the Fish-deity. Besides, according to *Mahābhārata*, the fish is not a personification of Vishnu but of Brahmā. Unlike the *Purāṇas*, it also contains a statement that the deluge happens in the present mundane age, under the reign of the Manu, who is the son of Vivasvata.

[IN ÇATAPATHA BRAHMANA.]

8. In the *Çatapatha Brāhmaṇa* of the white Yajur-veda, a legend about fish will be found ; but there the fish does not represent any special deity, and the legend itself has only reference to the performance of certain sacrificial ceremonies. See *Çrīdhara*, 1.

(b) *Udāhi-Samplava* [during the Deluge]—See *Çrīdhara*, 3.

(c) *Chākshusha* [relating to Chākshusha (Manu)].—He was the Manu of the sixth Manvantara. He as well as other Manus are sons of Manu Svāyambhuva. According to other authorities, he was the son of Chākshusa. He is also said to be a son of Ripu and Vṛihati. It appears from the *Mārkaṇḍeya Purāṇa* that he was a Kshatriya by birth. He was exchanged at his birth for the son of Visranta Raja, and brought up as his prince. In his manhood the mystery was revealed. By his firm devotion to Brahmā, he became a Manu. In his former birth he sprang forth from the eye of Brahmā ; for this reason, he is called *Chākshusha* (from the eye, or eye-born) See *Çrīdhara*, 2 ; Garret p. 125.).

(d) *Apāt* [preserved]—See *Çrīdhara*, 5.

- (e) *Vaivasvatam Manuṃ* [वैवस्वतं मनुं].—The seventh Manu or Manu of the present period, as son of Vivasvata and brother of Yāma (See Çrīdhara, 6.).
- (f) *Mukhīmayyām-Nāvi* [on the ship-like earth]—See Çrīdhara, 4.

[ÇRĪDHARA'S GLOSS—V. 15.]

1. This verse refers to the Fish-incarnation.
2. *Chākshusha* [relating to *Chākshusha* (Manu)]—In the *Manvantara* or term of *Chākshusha* Manu.
3. *Udadhī-Samplave* [during the Deluge].—It refers to the 'sea-inundation' after the end of the term of *Chākshusha* Manu. Generally speaking there is no destruction after the end of each *Manvantara*, yet for some reason or other it is said 'during destruction, with reference to Mārkaṇḍeya' *
4. *Mukhīmayyām Nāvi* [on the ship-like earth].—Here the earth is likened to a boat or ship ; hence, it signifies on earth.
5. *Apāt* [preserved]—saved.
6. *Vaivasvata* [वैवस्वत].—It is a future (then) name of Manu.

In the eleventh (incarnation) the Omnipotent (Lord) in the form of a Tortoise (*a*) held on his back the *Mandara* mountain (*b*) at the time when the gods and demons were churning the ocean. 16.

(*a*) *Kamatha Rūpeṇa* [in the form of a Tortoise].—This refers to the second manifestation of Viṣṇu as a *Kūrma* (tortoise ; from *Kū* (कू) implying reverse, *Urmī* (ऊर्मि) speed and affix *Ach* (अच्). It has been described in the *Purāṇas* that at a very remote period the gods felt that their powers were weakened. They became desirous of obtaining *Amṛita* (Ambrosia), which could strengthen their immortality. Being commanded by Viṣṇu, they, together with the demons, churned the milk-sea. The *Mandara* mountain was employed as a staff and Viṣṇu's serpent *Vāsuki* as the cord for attaining the object. The gods stood at the tail and the demons at the head of the serpent. Viṣṇu as tortoise-manifestation supported the mountain on his back. The ambrosia, with a variety of other things, was recovered from the sea of milk. A contest between the gods and demons was followed after the churning of the milk-sea in which the former became victorious (See Çrīdhara, 2.).

(*b*) *Mandarāchalam* [Mandara mountain].—The mountain which was used by the gods as a churning stick, at the churning of the sea of milk.

[ÇRĪDHARA'S GLOSS.—V. 16.]

1. This verse states about the Tortoise-incarnation.
2. *Kamatha* [Tortoise].—The Lord assumed the form of a tortoise in the eleventh incarnation.

* अक्राण्डे मार्कण्डेयाय ।

Verily, the twelfth (incarnation) is regarding *Dhanvantari* (*a*), and the thirteenth (refers to the form of) (*b*) *Mohinī* by which the damsel *Mohinī* (*c*) having deluded others (demons), gave the gods to drink (Ambrosia). 17.

(*a*) *Dhanvantaram* [धन्वन्तरं].—He was a sage sprung forth from the churning of the ocean, robed in white and holding in his hand the cup of *Amṛita* which was seized by the demons. He was a physician of the gods. In his subsequent birth, he is described as the son of *Dirghatamā*. He had profound knowledge and taught *Āyur-Veda* (medical science) to the world. He received this *Veda* from *Brahmā* and revealed it to his pupil *Suṣruta*. On account of his profound austerities, he was excepted from human infirmity (See *Ārīdhara*, 2.).

(*b*) *Trayodaçaṃ* [the thirteenth]—See *Ārīdhara*, 3.

(*c*) *Mohinī* [मोहिनी].—Vishṇu in a female form. The product of *Īśva's* union with *Mohinī* was *Ayenar*, the only male among the *Grāmya-Devatās* (See *Ārīdhara*, 4 ; and *Jīva*, 2.).

[*ĀRĪDHARA'S GLOSS*—V. 17.]

1. This verse refers to *Dhanvantari*-incarnation.
2. *Dhanvantaram* [regarding *Dhanvantari*].—This refers to the form of *Dhanvantari* (twelfth incarnation).
3. *Trayodaçaṃ* [the thirteenth].—This manifestation expresses the nature and deeds of the twelfth incarnation.
4. *Mohinī* [मोहिनी].—In this form the Supreme Lord assumed the form of a charming damsel and deluded the demons, and by his *Dhanvantari*-form, he brought ambrosia from the milk-sea, and gave it to the gods to drink through *Mohinī*.

[*JĪVA GOSVAMIN'S GLOSS*—V. 17.]

1. During the twelfth manifestation, Vishṇu assumed the form of *Dhanvantari* and on the thirteenth, He became *Mohinī*, and supplied the gods with Ambrosia.

2, *Mohinī* [मोहिनी].—How did Vishṇu supply the gods with *Amṛita*?—By assuming the form of *Mohinī*. In what manner?—Deluding the demons and stealing it.

As the maker of a straw-mat (or straw-screen cuteth) the grass (*a*) (so) in the fourteenth (incarnation, the Supreme Being) assuming the form of Man-lion (*b*), tore off, by His nails (the heart of) (*c*) the mighty Prince of the Demons (*d*) (after placing him) on His thigh. 18.

(a) *Erakām* [the grass].—A sort of grass emollient and diluent properties. In the *Mushala Parvan* of the *Mahābhārata*, the grass when plucked by Kṛishṇa and his family turned to clubs (See *Çrīdhara*, 2.).

(b) *Nārasimham* [form of Man-lion].—Relating to Man-lion *Avatāra*, Viṣṇu descended on earth to punish Hiranyakaṣipu for his insolence and cruelty. This is the fourth incarnation of Viṣṇu. Jaya and Vijaya were the door-keepers of Viṣṇu's paradise. They insulted some sages who claimed admission to the paradise of Viṣṇu and the result was that both the door-keepers lost their position in heaven and had to come again on earth as mortals. They became the sons of Kaṣyapa and Diti, under the names of Hiranyakaṣipu and Hiranyāksha ; the latter was killed by the *Varāha Avatāra* (See p, 125.) and the former Hiranya-kaṣipu became a cruel, tyrannical and unjust monarch. He tortured his son Prahlāda, on account of his devotion to Viṣṇu. The demon king's insolence reached its highest pitch, so much so that he wanted to be adored by men as a god. Any person, who would not comply with such request, was ordered to be slain. His son Prahlāda is the greatest sufferer. At last when he did not cease to adore Viṣṇu and insisted that the Supreme Lord is everywhere and in every thing, Hiranya-kaṣipu said, if such was the case why could not Prahlāda show Viṣṇu to his father. Hiranya-kaṣipu also wanted to know whether Viṣṇu could be found in the column of the hall where he was standing. The pious son of the demon prince answered in the affirmative. On this Hiranya-kaṣipu kicked the column aforesaid, when Viṣṇu in the form of half-man and half-lion appeared before the demon and slew him at once.

(c) The words 'the heart of' is inserted according to Bālaprabodhini gloss.

(d) *Daityendra* [Prince of the demons].—It signifies Hiranyakaṣipu.

[ÇRĪDHARA'S GLOSS—V. 18.]

1. This verse relates about the Man-lion-incarnation.
2. *Erakām* [the grass].—A kind of grass without any knot.

In the fifteenth (incarnation) having assumed the form of a Dwarf (a), (He) went to (attend) the sacrifice of *Bali* (b) being desirous of recovering the three-worlds (d) and having asked for three paces (of land).¹⁹

(a) *Vāmanaṃ* [the form of a Dwarf].—This refers to the Dwarf-incarnation, which is the fifth of the descents of Viṣṇu. It was undertaken to humble the pride of the demon Bali who had acquired dominion over the three-worlds. The germ of the narrative of this incarnation seems to be contained in the *Çatapatha Brāhmaṇa* (I. 2, 5, 1.). The later legend is given in the *Rāmāyaṇa* (I. 31, 2.). Viṣṇu, at the request of the gods, was born as a dwarf. He was the son of Kaṣyapa by Aditi. He applied in disguise to king Bali for alms, who promised to give Vāmana whatever the latter would ask for. The dwarf solicited as much space as he could step over at three steps. When Bali, the king of the demons acceded

to the prayer of the dwarf, the latter began to expand his body to such a dimension as to stride with one pace over the earth, the next over the intermediate world and with the last over the heavens. Bali did not recede from his promise, although fallen from his position as the possessor of the three-worlds. Vishṇu was greatly pleased with the demon-king Bali for righteousness in sticking to the promise made by him and directed him to live for a time in one of the most delightful places in the lower region, assuring Bali that he should be born as Indra during the term of eighth Manu (See also *Çrīdhara*, 2.).

(b) Bali (बलि)—or Mahā-Bali was a demon king of *Mahābalapura* and the son of Virochana. He acquired dominion over the three-worlds. His arrogance rose so high that he had neglected the usual adoration of and respect to the deities. Vishṇu with a view to curb the demon chief's pride, assumed the form of a dwarf as above described and recovered the three-worlds from him. But for other good qualities of the demon-king, he was made king of the lower region, with a promise that he should be restored to power of Indra during the term of the eighth Manu. (Cf. Bk. V.).

(c) *Pratyāditsuh* [being desirous of recovering]—See *Çrīdhara*, 3.

(d) *Tripiṣṭapam* [Three-worlds].—It includes, earth, sky, and heaven.

[*ÇRĪDHARA'S GLOSS—V. 19.*]

1. This verse states about the Dwarf-incarnation.

2. *Vāmanaṃ* [the form of a Dwarf]—Vishṇu curbs the pride of wicked men, therefore, He is called Dwarf; or the word means short.

3. *Pratyāditsuh* [being desirous of recovering].—With a desire to take it away from the person in possession (Bali).

In the sixteenth (a) incarnation (b), being enraged at the hostility of the princes towards the Brāhmaṇas, He made the world devoid of warrior class for thrice seven times (c). 20.

(a) *Shoḍaśame* [In the sixteenth]—See *Çrīdhara*, 3. v. 6, p. 123.

(b) *Avatāre* [in incarnation].—Paraçurāma (परशुराम) incarnation is meant. [The word is derived from *Paraçu* (परशु an axe) and *Rāma* (राम) who delights in].—He was a hero, demi-god of the *Tretā-Yuga* (second age) and the sixth descent of Vishṇu. He belonged to the epic period. His father was the Brāhmaṇa sage Jamadagni, but his mother was Renukā who belonged to the Kshatriya class. According to the Hindu idea, he was not a Brāhmaṇa. He, however, espoused the cause of the priestly caste and afterwards became a sage. It is said, his mother committed a sin and his father Jamadagni commanded his sons to put her to death. When all his elder brothers refused to obey the command of his father, the youngest Paraçurāma finished his mother by his axe, showing to the world that he values duty over mere feeling, and for such act he was rewarded with the gift of invincibility. King Kārtavīrya was killed by him

as the former forcibly took away the *Kāmadhenu* (the divine cow always producing milk) belonging to Jamadagni. The cow was also recovered, but during Paraçurama's absence, the hermitage of Jamadagni was attacked by the sons of the slain king and the unresisting sage was killed. On Paraçurama's return to the place, seeing what had happened, he performed his father's funeral and took a vow that he would extirpate the warrior caste from the world, and for twenty-one times he did extirpate the Kshatriyas (Cf. Bk. II. c. 7, v. 22).

(c) *Tṛih-Sapta-Kṛitvah* [for thrice seven times]—See *Çṛidhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 20.]

1. This verse describes about the Paraçurāma-incarnation.

2. *Tṛih-Sapta-Kṛitvah* [for thrice seven times]—Three multiplied by seven, that is to say, twenty-one times.

Afterwards, in the seventeenth incarnation (*a*), being born of *Satyavati* (*b*) by *Parāçara* (*c*), and seeing that men are less intellectual (*d*), he (divided) the tree of the *Vedas* (*e*) into branches. 21.

(*a*) *Sapta-Daçe* [in the seventeenth incarnation].—This refers to Vyāsa. (See *Dvaipāyana*, pp. 46-47 ; *Çṛidhara*, 1, of this verse ; and *Çṛidhara*, 3, v. 6. p. 123.).

(*b*) *Satyavati* [सत्यवती].—Name of the wife of *Parāçara* and mother of Vyāsa.

(*c*) *Parāçara* [पराशर— from *Para* (पर) best, *Çṛi* (ऋ) to complete, with *Ang* (अङ्) prefix, and *Al* (अल्) affix]—was the son of *Çakti* grandson of *Vaṣishta* and father of Vyāsa. His father was killed by a *Rākshasa*, and to avenge such an act, he determined to extirpate the whole race of *Rākshasa* by performing a great sacrifice.

Brahmā, however, dissuaded him from such an act by impressing on *Parāçara* that the death of his father was an unavoidable act of destiny.

He studied the *Viṣṇu Purāṇa* from *Pulastya*, and afterwards related it to *Maitreya* for the benefit of mankind.

There is a diversity of opinion as regards the exact period when he appeared on earth. Mr. Bentley places him about 575 B. C (*Hindu Astronomy*) ; Buchan about 1300 B. C (*Genealogy of the Hindus*) ; and Wilford, 13, 19 B. C (*Asiatic Research*. IX, 87.).

(*d*) *Alpamedhasah* [less intellectual].—Men became less intellectual (in the present age than the previous ones).

(*e*) See note (*g*) p. 10 ; and *Dvaipāyana* pp. 46-47.

[ÇRĪDHARA'S GLOSS—V. 21.]

1. This verse speaks about the Vyāsa-incarnation.

2. *Çākhāh* [branches]—seeing that the men are less intellectual, Vyāsa, out of grace towards mankind, divided the *Vedas* into parts.

After this (*a*), with a desire to perform the acts of gods, having received the kingship (*b*), (He) did acts of valour (such as) confining the ocean (by bridging it over) (*c*). 22.

(*a*) *Atahparam* [After this].—In the eighteenth incarnation.

(*b*) *Naradevatvaṃ* [kingship].—See *Çrīdhara*, 2.

(*c*) *Samudranigrahādñivīryyāñichakre* [did acts of valour...over]—1. This refers to the deeds performed by the Supreme Lord in His incarnation as Rāma—[Rāma, from *Ram* (रम्) to sport ; and (वञ्) affix].

[LINEAGE.]

2. He was the seventh incarnation of Vishṇu, and son of Daṣaratha, king of Ayodhyā. His descent on earth is indicated about the end of the *Tretā* age.

[PURPOSE OF THE INCARNATION.]

3. The object of this incarnation was to destroy the demons who infested the earth and specially Rāvaṇa, the king of Ceylon.

[EARLY CAREER AND MARRIAGE WITH SĪTA.]

4. In his early life he showed acts of valour by breaking the bow of Mahādeva, in the king Janaka's palace at Mithilā, and obtained in marriage, Sītā the daughter of the king.

[BANISHMENT FROM OUDH.]

5. In compliance with his father's promise to his step-mother Kaikayī, he had to leave Ayodhyā with his wife Sītā and his half-brother Lakshmaṇa. He had to assume the life of an ascetic and to migrate to the southern part of the Indian Peninsula.

[ABDUCTION OF SĪTA BY RAVANA.]

6. Here his wife was carried off by Rāvaṇa, the demon king of Lankā (Ceylon). He is said to have bridged over the ocean between Rāmeṣvara and Lankā for the purpose of effecting his entrance into Ceylon.

[WAR WITH RAVANA IN WHICH RAVANA WAS KILLED.]

7. For the recovery of Sītā a great war ensued, in which, it is described, monkeys, headed by Hanūmāna, espoused Rāma's cause and fought many a battle with Rāvaṇa and his followers, which ultimately resulted in the death of the former, and the recovery of Sītā was effected.

[RAMA'S RETURN TO OUDH.]

8. After a period of fourteen years' nomad life, he returned to Ayodhyā and was installed as a sovereign to the throne which was vacant after the demise of his father, Daṣaratha.

[ÇRĪDHARA'S GLOSS—V. 22.]

1. Rāma-incarnation is described in this verse.

2. *Naradevatvam* [kingship].—The Supreme Lord assumed the kingly form under the name of Rāghava.

In the nineteenth and the twentieth incarnations (*a*), having received (assumed) the two forms named *Rāma* (*b*) and *Kṛishṇa* (*c*) in the family of *Vṛishṇi* (*d*), the glorious Lord lessened the burden of (this) earth. 23.

(*a*) *Ekonavīṃṣe-Vimṣatime* [in the nineteenth and twentieth incarnations]—See *Çrīdhara*, 1 ; and *Çrīdhara*, 3, v. 6 ; p. 123.

(*b*) *Rāma* [राम]—See *Çrīdhara*, 2 ; and *Balarāma*, pp. 39-40.

(*c*) *Kṛishṇa* [कृष्ण]—See *Çrīdhara*, 2 ; and pp. 41-45.

(*d*) *Vṛishṇi* [in the family of *Vṛishṇi*]—*Vṛishṇi* is the name of the descendant of *Yadu* and ancestor of *Kṛishṇa*.

[ÇRĪDHARA'S GLOSS—V. 23.]

1. This verse refers to *Balarāma* and *Kṛishṇa* incarnations.

2. *Rāmakṛishṇau-iti-janmani-prāpya* [having received...*Kṛishṇa*]—(literal-ly means) having received two births, namely, that of *Balarāma* and *Kṛishṇa* respectively.

Afterwards, when the *Kali*-Age will fully come to pass, with a view to bewilder completely the hater of gods, He will under the name of *Buddha* (*a*) become the son of *Anjana*, in *Behar* (*Gayā*). 24.

[ETYMOLOGY AND SIGNIFICATION.]

(*a*) 1. *Buddha* [बुद्ध from बुध् to know ; and क्त affix].—A generic name for the deified teachers of the *Bauddha* sect, amongst whom numerous *Buddhas* are reckoned ; the name is here especially applied to the ninth incarnation of *Vishṇu*. The term is often confounded, but improperly, with *Jina*.

‘He, who meditates upon, is called *Buddha*.’*

‘He, who has wide intellect, is termed *Buddha*.’ †

He is called *Tathāgata*, because he graciously used to call at every place and on person for the performance of some act of benefit wherever he was required for it. ‡

* ध्यायतीति बुद्धः ।

† प्रशस्तबुद्धि-योगात्ता बुद्धः ।

‡ यथा यथा यस्य हितं विधेयं तथा तथा सीऽपि गतः कृपायुः ।

आशंसता दीष-विमुक्त-रेता दानादिभिस्तेन तथागतीऽयम् ॥

[THE ORIGIN OF THE NAME OF ÇAKYA SINHA.]

2. Buddha is called Çākya Simha. It is said that some princes of the Ikshāku clan were banished by their father from his state. They went to the hermitage of sage Kapila, lived in the forest of Çāka-tree, and became disciple of Gautama. The following will be found in the *Sundrananda-charita* :—

They were called 'Çākya' because they lived in an abode covered with Çāka-tree. *

Buddha descended from such a family, hence he got the name of Çākya-simha. Buddha was his subsequent name, which literally means 'one who is perfectly enlightened', the wise.

[HIS BIRTH AND FAMILY.]

3. He was born at Kapilavastu, a city and kingdom at the foot of the mountains of Nepal. His father Çuddhodhana was the king of that part of the country. His mother Māyā-devī was also from a royal family, being the daughter of king Suprabuddha. His mother died seven days after his birth, but the child grew up most amiable and accomplished, under the affectionate care of his maternal aunt. He always felt happy to meditate alone in the shadows of the deep forest. With a view to divert his mind from such a propensity, his father accomplished his marriage with the princess Gopā, the daughter of Dandapāni. But the marriage-life did not effect any change in his meditative proclivity.

[THREE EVENTS OF HIS LIFE, WHICH LED TO HIS
RENUNCIATION OF SECULAR AFFAIR.]

4. The three ordinary events of his life confirmed him in his belief that all earthly matters are void.

5. One day, having met on the road an old, broken, and decrepit man, he said to his coachman : 'Alas ! are creatures so ignorant, so weak and foolish, as to be proud of the youth by which they are intoxicated, not seeing the old age which awaits them ? As for me, I go away. Coachman, turn my chariot quickly. What am I,—a mere prey of old age,—what have I to do with pleasure ?'

6. On another occasion, seeing a person suffering from illness, the prince exclaimed, 'Alas ! Health is but the sport of a dream, and the fear of suffering must take this frightful form.'

7. Seeing a dead body, on the next occasion, he said, 'Oh ! Woe to youth, which must be destroyed by old age ! Woe to health, which must be destroyed by so many diseases ! Woe to this life, which remains so short a time ! There were no old age, no disease, no death, if these could be made captive forever ! Let us turn back (addressing his coachman he continued), I must think how to accomplish deliverance.

* शाकवृक्ष-प्रतिच्छन्नं वासं यस्मात् प्रचक्रिरे ।

तस्मादिद्व्याकुल-वंशश्ले भुवि शाक्या इति श्रुताः ॥

8. On finding a mendicant on his way, he said : "The life of a devotee has always been praised by the wise. It will be my refuge and the refuge of all other creatures.

9. He returned to his place and informed his father and wife about his intention to renounce the secular affairs, and one night he left home forever. The place, where he had separated himself from his servant, was marked by a monument which was seen by Hionen-Thsang (II, 330) at the edge of a large forest, on his road to Kuçinagara, a city now in ruins.

[HIS TRAVELS, STUDY, AND MEDITATION.]

10. Afterwards, he visited several monasteries and became student to many learned Brāhmaṇas. He found no road to salvation. He came to the conclusion that neither the doctrines nor the austerities of the Brāhmaṇas were of any avail for accomplishing the deliverance of man, and freeing him from the fear of old age, disease and death. After long meditation, he arrived at that true knowledge which discloses the cause, and thereby destroys the fear of all changes inherent in life. It was from this time he became a religious reformer. He visited Benares, where he got, by degrees, many followers.

[HIS REFORMATION.]

11. He is said to have entered on his mission in the district of Magadha or Behar about the year 528 B. c., and to have died at Kuçinagara in Oudh in the year 543. B. c. There are altogether twenty-four Buddhas of the past. Çākya Muni or Gautama is the last one or the Buddha of the present cycle, who is regarded as the ninth incarnation of Viṣṇu. The northern Buddhists say that six other Buddhas have preceded by six others ; but some enumerate four.

The leading doctrines of the Baudha religion have been summarised in pp. 60-64.

Afterwards, at the twilight of the Age (*a*) (when) the kings become a little less than robbers, this Lord of the World, named *Kalki* (*b*), will be born (in the house) of *Viṣṇuṇyaças*. (*c*). 25.

(*a*) *Yuga-sandhyāyām* [at the twilight of the Age]—1. *Yuga* [युग]—an age of the world, or long mundane period of years (of which there are four), namely (1) *Kṛita* or *Satya* ; (2) *Tretā*, (3) *Dvāpara*, (4) *Kali* ; of which the first three have already expired, while the *Kali* is that in which the present generation is supposed to live.

(1) *Kṛita* (कृत) or *Satya* (सत्य) consists of 4000 divine years, with 400 for each twilight ;

(2) *Tretā* (त्रेता) comprises 3000 divine years, with 300 for each twilight ;

(3) *Dvāpara* (द्वापर) includes the next succeeding 2000 of the said years, with 200 for each twilight ; and

- (4) *Kali* (कलि) consists of 1000 divine years, with 100 for each twilight.
 2. A divine year is equal to 300 years of men.
 3. The four ages comprise respectively 1728000; 1296000; 864000 and 432000.
 4. *Mahāyuga* (महायुग great-age) is the aggregate of the four ages which comes to 4230000 years.

5. The regularly descending numbers in the above series represent a corresponding physical and moral deterioration in those who live during each age.

6. The present or Kali age is the worst ; which is supposed to have commenced 3101 or 3102 years B. C.

7. *Sandhyāyām* [सन्ध्यायां]—is the period which precedes each of the four ages above named (See *Ṛīdhara*, 2.).

(b) *Kalki* [कल्कि from *Kal* (कल्) to count, and *Ki* (कि) affix]—is the tenth or last descent of Vishṇu, in the four ages of *Kalpa*. He is to be born near the close of the present age, when all, whose minds are polluted with sin, shall be destroyed, and righteousness of the world be re-established on earth. (See *Kali* pp. 33-34.).

(c) *Vishṇu-yaças* (विष्णुशस्त्र), son of Brahmayāças, and father of *Kali*.

[*ṚIDHARA'S GLOSS*—V. 25.]

1. The *Kalki*-incarnation is spoken of here.

2. *Yuga-Sandhyāyām* [at the twilight of the Age]—at the end of *Kali-age*.

(O) Brāhmaṇas, as from an inexhaustible (a) lake thousands and thousands of rivulets (b) (arise, so) from *Hari*, the Treasure-house of Goodness (c), numberless incarnations certainly (come to) exist. 26.

(a) *Avidāsinah* [inexhaustible].—It refers to a lake which is inexhaustible.

(b) *Kulyāḥ* [rivulets]—See *Jiva*, 1.

(c) *Sattva-Nidheh* [Treasure-house of Goodness].—It is a compound word consisting of *Sattva* and *Nidhi* (निधि), a place where anything is laid or deposited, a receptacle. Sometimes *Nidhi* alone stands for 'the ocean.' It signifies also a place for storing up, a store-house, treasury, granary, &c., (figuratively) a treasure-house of good qualities, a man endowed with many good qualities, any collection of treasure belonging to Kuvera, the nine of which are enumerated, viz.—*Padma*, *Mukha-padma*, *Çaṃkha*, *Makara*, *Kachchhapa*, *Mukunda*, *Nanda*, *Nilā*, and *Kharva*. The nature of these is not exactly defined, though some of them appear to be precious gems. According to the *Tāntrika* system, they are personified and worshipped as demi-gods attendant either upon Kuvera or upon Lakshmī, the goddess of prosperity. The figurative meaning has been adopted in translating the text. But it is not inappropriate to translate '*Sattva-nidhi*' as follows ;—'Ocean of Goodness'.

[ÇRĪDHARA'S GLOSS—V. 26.]

1. This verse refers to the incarnations, which have not been specially mentioned in this chapter, and it shows, by example, that the manifestations of the Supreme Being, are innumerable.

[JĪVA GOSVAMIN'S GLOSS—V. 26.]

1. *Kulyāḥ* [rivulets].—The small rivers, which are of inexhaustible character like their source, the unceasing lake. (The Supreme Being is compared to an inexhaustible lake and the different incarnations to numerous rivers.).

[PECULIARITY OF DIFFERENT INCARNATIONS.]

2. The incarnations of Sanat-kumāra and his brother, and Nārada, &c., are the manifestations of the Lord's parts, expressive of the powers of knowledge and devotion. The Prithu and other incarnations were his parts, expressive of the power of his actions. In some places, Lord appeared as the direct manifestation of Himself, such as the Boar-incarnation.

[DISTINCTION BETWEEN THE SUPREME LORD AND HIS INCARNATING PARTS.]

3. The difference, between Bhagavāna Himself and his parts, is significant. The Supreme Lord by his divine will can manifest his power everywhere without any interruption ; but as regards his parts, though they are direct manifestations of the Supreme Lord, yet they cannot show their powers, at their free will, in all places and at all times. They can only manifest such powers on a particular place for the purpose of performing some particular deeds.

Sages (*a*), *Manus* (*b*), gods, and most powerful sons of Manu, with *Prajāpatis* (*c*), are all declared to be the parts of *Hari*. 27.

(*a*) *Ṛishayah* [Sages]—singers of sacred hymns, inspired poets or sages, persons who invoked the deities in rhythmical speech or song, especially in song of a sacred character, for instance, the ancient hymn-singers Kutsa, Atri, Rebha, Agastya, Kuçika, Vaçishtha, Vyaçva, who were regarded by later generations as patriarchal sages or saints. These *Ṛishis* constitute a peculiar class of beings in the early mythical system, as distinct from gods, men, *Asuras*, &c. They were seers to whom the *Vedic* hymns were revealed.

(*b*) *Manavah* [Manus].—The name Manu is especially applied to fourteen successive mythical progenitors and sovereigns of the earth, described in the code of Manu I. 63, and in the later mythology as creating and supporting this world of moving and stationary beings through successive *Antaras* or long periods of time. Svāyambhuva, who sprang from Svayambhu, the self-existent, who, being identified with Brahmā, according to some authority, divided himself into persons, male and female, whence was produced *Virāj* and from him the first Manu, but according to other account Svāyambhuva converted himself at once into the first man called Manu Svāyambhuva and the first woman called Çata-Rūpā. The first Manu is the author of the *Manu-Saṃhitā* and a *Sūtra* work on Kalpa or

dic ritual. He is sometimes called *Prajāpati* as well as *Hiranyagarbha* as son of *Hiranyagarbha*, and *Prāchetas* as son of *Prachetas*. The next five Manus mentioned in the following order :—*Svārochisha*, *Autami*, *Tāmasa*, *Raivata*, *akshusha*. The seventh Manu, called *Vaivasvata*, sun-born, is the Manu of the present period. He is held to be the son of *Vivasvata* or the sun, who according to *māyana* 11. II, 6, was the son of *Kaśyapa*, *Marichi*'s son, who is, in turn, described as proceeding directly from *Brahmā*. The seventh *Vaivasvata* Manu, called *tyavrata*, is regarded as the progenitor of the present living beings. Like *Noah* of the Old Testament, he was preserved from a great flood by the Fish-incarnation of *Vishṇu*, but according to other opinion that of *Brahmā*. The other Manus to come, are as follows :—*Sāvarni* ; *Daksha-Sāvarni* ; *Brahma-Sāvarni* ; *Varma-Sāvarni* ; *Rudra-Sāvarni* ; *Rauchya* or according to some, *Deva-Sāvarni* ; and *Bhautya* or *Indra-Sāvarni*.

[JĪVA GOSVAMIN'S GLOSS—V. 27.]

1. This verse refers to Lord's *Vibhūtis* (superhuman power).
2. *Kalā* [part]—includes his *Vibhūtis*. It is expressive of lesser-powers.

But *Kṛishṇa* (*a*) is the Supreme Being Himself (*b*). All (*c*) these parts and smaller parts (*d*) of the said being make happy, from age to age, the Universe (when) disturbed by the enemies of *Indra* (*e*). 28.

(*a*) *Kṛishṇastu* [But *Kṛishṇa*]—See *Jīva* 12 ; and pp. 41-44.

(*b*) *Kṛishṇas tsvayaṃ Bhagavāna* [But *Kṛishṇa* is the Supreme Being]—See *Jīva*, 4.

(*c*) *Ēte* [All these]—See *Jīva*, 2.

(*d*) *Aṃṣa-kalā* [parts and smaller parts]—See *Çrīdhara*, 1 ; and *Jīva*, 3.

(*e*) *Indrāri* [the enemies of *Indra*]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 28.]

1. This verse explains in detail the peculiarity as regards parts and smaller parts of the Supreme Lord. Some of the incarnations are direct parts of God, whilst the smaller parts are expressing of His glory only. Of these, the fish and other incarnations, although omniscient and omnipotent, are to a certain extent expressive of knowledge, act, and power. *Kaumāra*, *Nārada* and other incarnations are manifestations both of parts and smaller parts of the Supreme being. Power is inherent in *Prithu*-incarnation. But *Kṛishṇa* is the direct God himself, in as much as all powers can be discovered fully in him.

2. *Indrāri* [the enemies of *Indra*]—*daityas*, demons. The object of the incarnations is to remove the troubles of the Universe, when it is disturbed by demons.

[JĪVA GOSVAMIN'S GLOSS—V. 28.]

1. After ascertaining the Supreme Lord in his different forms, and recapitulating the purport of all that has been said regarding them, the actual character of the Supreme Lord is determined by this verse.

2. *Etc* [all these]—All that has been mentioned before.

3. *Aṅga-Kalā* [parts and smaller parts].—The particle *Cha* (च) is expressive of all those incarnations of the first named *Purusha*, whether specially mentioned or not. Of these, some are parts themselves, and are of two kinds, by reason of some of them being part of the Supreme Being, while others are considered as parts of parts. There are some, who are called parts, because they are entered into or possessed by the parts of the Supreme Being. There are others, who are called *Kalās* or smaller parts, expressive of his glory. It must be noted that He, who is described here as the twentieth incarnation, is the Supreme Being.

4. *Kṛishṇatu svayaṁ Bhagavāna* [But Kṛishṇa is the Supreme Being Himself].—The sentence is expressive of the Supreme Lordship of Kṛishṇa, but does not indicate Kṛishṇaship of the Supreme Lord, because ‘that which is self evident, if not expressly mentioned, cannot be used, that is to say, presumed as existing.* The Supreme Lordship is attributed distinctly to Kṛishṇa, but not the Kṛishṇaship in the Supreme Being ; therefore, the first-named Kṛishṇa is the Supreme Lord. When it is established that Kṛishṇa is the Supreme Being, then it is also to be accepted that he is the source of all incarnations ; not because He is an emanation of the Supreme Lord or that Supreme Lordship is ascribed to Him, but because He is the Supreme Being Himself.

5. Is it not possible to doubt that, Kṛishṇa being mentioned in the chapter on *Avatāras* ? No doubt such thing is possible ; but it must not be forgotten that, when a doubt is entertained between the first and last sentences (propositions), the former is neutralized and the latter become stronger in effect. †

6. Jiva Gosvāmin then cites an example as regards the defect in the performance of the sacrifice named *Agni-Shtoma*. If the presiding priest the chanter of the *Sāman-Veda*, is any way debarred from taking part in the ceremony, then the sacrifice should be performed without giving any *Dakshinā* (fees). Again in case of absence of the *Pratihartā* (assistant priest), the said sacrifice should be performed by paying all which the inaugurator of the sacrifice possesses, in the shape of *Dakshinā*. When both the priests are unavailable, the penances of paying and not paying *Dakshinā* may be performed. But how is it possible to do two such contradictory things one and at the same time ? Therefore the last one of paying all that the person possesses is ordained and should be preferred to the first mentioned one. ‡

Similarly the statement, made latterly that ‘Supreme Lordship was not merely ascribed to Kṛishṇa’ should be accepted as correct.

7. The text,—‘But Kṛishṇa is Bhagavāna Himself,’ also removes the doubt which might be entertained that Kṛishṇa is a mere emanation from the Supreme Being and not the Supreme Being Himself. The fact that he has been mentioned in the chapter on *Avatāra* cannot negative the force of the *Çruti* (patent expres-

* अनुवाद्यमनुज्ञौ न विधेयमुदीरयेत् ।

† पौर्वापर्ये पूर्वदौर्बल्यं प्रकृतिवत् ।

‡ ययुद्गाता विच्छिद्याददक्षिणेन यजेत्, यदि प्रतिहर्त्ता सर्वस्वदक्षिणेन ॥

sion) which is of superior authority over the description contained in the chapter on *Avatāras* in the *Śrīmadbhāgavata*.

8. In many chapters of the *Śrīmadbhāgavata*, it will be observed that the word 'Kṛishṇa' has been used to imply 'Bhagavat' (Supreme Lord). *

9. The reason of reckoning Kṛishṇa amongst the incarnations is this. The Supreme Being, in His real character, appeared in the sight of mankind, with a view to perform some superhuman deeds for the pleasure of His family members.

10. The *Brahma-Saṃhitā* says, 'I am adoring that primeval Govinda who being present in the forms of Rāma, &c., descended in various forms to this world ; and (directly) as 'Himself', he appeared in the shape of Kṛishṇa. †

So it will be seen that Kṛishṇa has been described here as the Supreme Being Himself.

11. On account of the companionship of Kṛishṇa, Balarāma is also not the part of the *Purusha* (but direct Supreme Being).

12. *Kṛishṇastu* [But Kṛishṇa].—The particle *tu* (तु, but) shows clearly the respective difference of the parts ; the smaller parts ; the *Purusha* ; and the Supreme Being.

He, who being purified, taketh (reciteth), with devotion, the mysteries (a) of births, becometh, completely released from the place of misery (b). 29.

(a) *Guhyaṃ* [mysteries].—It implies the extremely mysterious births.

(b) *Dukkhagrāmāt* [from the place of misery].—From the world (from the 'vale of tears.')

[ŚRĪDHARA'S GLOSS—V. 29.]

1. This verse describes about the reward to be obtained for reciting and describing about the secrets of the Lord's advent on earth.

The Spirit (as distinct from the Supreme Lord) (a) is without any form and full of pure intelligence (b). This (grosser) body has surely been created in the Spirit by the Supreme Lord's attributes of illusion of which greatness is the first. 30.

(a) *Ātmanah* [The spirit (as distinct from the Supreme spirit)]—See *Śrīdhara*, 2.

(b) *Chit* [full.....intelligence]—full of knowledge.

[ŚRĪDHARA'S GLOSS.—V. 30.]

1. It has been said in the previous verse that the result of reciting about the births of the Supreme Lord is the final emancipation. But how is it possible

* कण्वस्तु भगवान् स्वयम् ।

† रामादिमूर्तिषु कला-नियमेन विष्टन्नावतार मकरीडुवनेषु क्तिन् ।

कण्वः स्वयं समभवत् परमः पुमान् यो गोविन्दमादिपुरुषं तमहं भजामि ॥

for a being to attain the final beatitude when he has two kinds of bodies (subtile and grosser)? This and four subsequent verses clear the point of doubt.

2. *Ātmanah* [The Spirit (as distinct from the Supreme Lord)]—The sentient being. The grosser body of such being is made of greatness, &c., which are the effects of God's illusion.

As clouds (are ascribed) to ether and earthly dust to air (by the ignorant), similarly the visibility (of human body) is ascribed to the Spectator (the Spirit) by persons without intellect. 31.

[ÇRĪDHARA'S GLOSS—V. 31.]

1. This verse shows how Spirit is regarded by ignorant persons who erroneously consider ether to be clouds and dusts, which float on air, are considered by them to be nothing but the air; similarly the mortal frame of the spirit is a mere imaginary creation of such persons.

2. *Dṛiṣyatvam* [visibility].—It implies the human body which has the quality of visibility (The material body of the Spirit is merely a creation of the ignorant persons.).

From this (a) a different (b) body is ascribed, which is subtile (c) and not made up of material parts (such as hands, feet, &c.,) by reason of its being unseen and unheard (d). This body is the Spirit which is subject to repeated births (transmigration) (e). 32.

(a) *Ātāh* [from this].—Apart from the grosser body.

(b) *Param* [a different].—another form is ascribed.

(c) *Avyakta* [subtile].—See Çrīdhara, 1.

(d) *Adṛiṣṭāṣṛuta* [unseen and unheard].—See Çrīdhara, 2.

(e) *Punarbhavaḥ* [subject to repeated births.....].—See Çrīdhara, 3.

[ÇRĪDHARA'S GLOSS—V. 32.]

1. *Avyakta* [subtile].—*Sukshma* body is meant. As it has no form, it is called subtile.

2. *Adṛiṣṭāṣṛuta* [unseen and unheard].—Why the subtile body has no form, because it has never been seen nor heard. That, which has form is perceptible by the senses, that is to say, it can be seen or heard; for example, men have form, they can be seen; although god Indra is not seen, yet his particulars can be heard, inasmuch as he has form. The subtile body is not like these.

3. *Punarbhavaḥ* [subject to repeated births.....].—What is the necessity of imagining a subtile body when the grosser body is sufficient for worldly enjoyments? The reason is that without a subtile body there is no possibility of transmigration.

When the two bodies, subtile and grosser, ascribed to the Spirit by ignorance, are removed, by the complete knowledge regarding the Spirit, then, for this reason, the Spirit becometh the knowledge-like (*a*) *Brahma*. (*b*). 33.

(*a*) *Darṣanam* [knowledge-like]—See *Çrīdhara*, 2.

(*b*) *Brahma* [ब्रह्म]—See p. 64 note (*e*).

[ÇRĪDHARA'S GLOSS—V. 33.]

1. After describing the two conditions of the Spirit and refuting the falacy regarding them, the divinity of the Spirit is described in this verse. When by true knowledge the idea, regarding the subtile and grosser bodies, is removed from the Spirit, then it becomes Supreme Spirit.

2. *Darṣanam* [knowledge—(it qualifies *Brahma*)]—being like single or sole knowledge.

If this (*a*) divine (*b*) and sporting (*c*) Illusion (ignorance), becoming knowledge (*d*) is stopped, then the Perfect (Spirit) is surely to be exalted (*e*) in its own glory. The (wise men) know this. 34.

(*a*) *Eshā* [this]—placed in the state of liberation from life.

(*b*) *Vaiçārādī* [divine]—See *Çrīdhara*, 2.

(*c*) *Devī* [sporting]—sporting in the circle of this world.

(*d*) *Matih* [knowledge]—See *Çrīdhara*, 3 ; and *Jīva*, 2.

(*e*) *Mahīyate* [exalted]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 34.]

1. How is it possible for the Spirit to attain divinity, when *Māyā* (illusion or ignorance) is in existence ? This verse explains the point at issue.

2. *Vaiçārādī* [divine]—*Viçārada* means omniscient. God. That which relates to Him is called *Vaiçārādī* (divine).

3. *Matih* [knowledge]—As long as the ignorance covers the spirit, the former does not cease. But on the ignorance being converted into knowledge, the *Sat* (good) and *Asat* (bad) forms (that is subtile and grosser bodies), the two conditions of the Spirit, are burnt away, and like fire the Spirit shines by itself.

4. *Mahīyate* [exalted]—The spirit becoming perfect, shines forth in its own glory.

[JĪVA GOSVAMIN'S GLOSS—V. 34.]

1. This verse refers to the communion with the Supreme Lord, which is the final liberation of the Spirit.

2. *Matih* [knowledge]—ignorance is like a door which leads to knowledge.

In this way, the wise men also describe (regarding) the births and deeds, hidden even in the *Vedas* (*a*), of the birthless (*b*) and inactive (*c*) Lord of the heart (*d*). 35.

- (*a*) *Vedaguhyāni* [hidden even in the *Vedas*]—See *Jīva*, 3.
 (*b*) *Ajanasya* [the birthless]—he who is free from birth.
 (*c*) *Akartuh* [the inactive]—he who does not do anything.
 (*d*) *Hṛīpateh* [Lord of the heart]—See *Çrīdhara*, 2 ; and *Jīva*, 2.

[ÇRĪDHARA'S GLOSS—V. 35.]

1. As the birth and action of the Spirit are illusive, similarly the births, and deeds of the Supreme Lord, are mere productions of illusion.

2. *Hṛīpateh* [Lord of the heart]—internal Being (the Supreme Lord.).

[JĪVA GOŚVAMIN'S GLOSS—V. 35.]

1. It has been shown in the previous verse that the Spirit after seeing the Lord, attains divinity. It has also been said in another verse that by praising and chanting about the mysteries regarding the Supreme Lord's birth, men attain final beatitude. If by seeing the Supreme Lord, a man be released from the miseries of re-birth and attain salvation, then how the latter statement that by praising, &c., a being also secures final emancipation, may be considered as correct? The present verse removes this doubt. It is by the cessation of ignorance, man can appreciate the Supreme Lord. Such appreciation is likened to wealth. The wise men know about the births and deeds of the Lord who has no natural birth.

2. *Hṛīpateh* [Lord of the heart].—It means He who is beyond all intellectual faculties.

3. *Vedaguhyāni* [hidden even in the *Vedas*].—Kṛishṇa Himself has said to Arjuna that all His births and deeds are supernatural. He, who knows them to be such, will be released after death from transmigration and reach the Lord. In the twelfth Book, Çuka and other sages giving up the adoration of Brahmā, evinced love for Kṛishṇa. Therefore, by following Kṛishṇa and meditating upon him, the miseries of this world are also destroyed ; and he can be felt and seen.

Verily, that independent Being, the Lord of the six attributes (senses) (*a*), concealed in all beings, and unerring in his diversions, createth, preserveth and destroyeth this Universe, and doth not become attached to it, but smelleth (*b*) it, with (senses) which has reference to the aggregate of six things (namely, desire, wrath, covetousness, bewilderment, pride, and envy) (*c*). 36.

(*a*) *Shad-guṇeṣah* [the Lord of the six attributes (senses)].—Regulator of six senses.

(*b*) *Jighrati* [smelleth]—See *Çrīdhara*, 2.

(*c*) *Shāḍvargikam* [with.....engy]—relating to the object of senses.

[*ÇRĪDHARA'S GLOSS*—V. 36.]

1. What is the difference between the Spirit and God ?—The difference is in God's unconcernedness in the objects of the Universe.

2. *Jighrati* [smelleth].—The Lord remains unconcerned in all the objects of creation, like a person who smells a thing from a distance.

Like creatures unable to understand the performace of an actor, no ignorant person of slow intellect (*a*) can learn in mind or words (*b*), by his skill (*c*) (in argument), the diversions (*d*) of the Creator (*e*) who fully expandeth his name and forms. 37.

(*a*) *Kumanīshah* [of slow intellect]—the persons who are less intellectual.

(*b*) *Vachobhīh* [in...words]—See *Çrīdhara*, 2.

(*c*) *Nipūṇena* [by skill]—by skill in argument.

(*d*) *Ūtīh* [diversions].—*Līlās* or pastimes.

(*e*) *Dhātuh* [of Creator]—of God, the Regulator of the Universe.

[*ÇRĪDHARA'S GLOSS*—V. 37.]

1. What may be the object of the acts of the Supreme Lord in creating, &c., and enjoying the objects of creation ? This verse clears this point.

2. *Vāchobhīh* [in.....words].—This plural form is used according to the authority of the *Çrutī*.

Being free from deceit (*a*), he, who continually obeying (*b*), adoreth (enjoyeth) the smell of His lotus-like feet, knoweth the road (that leadeth) to the great and extremely powerful Creator of all things, (who is) the Holder of Discus. 38.

(*a*) *Amāyayā* [being free from deceit]—See *Çrīdhara*, 2.

(*b*) *Anuvṛittyā* [obeying]—favorably.

[*ÇRĪDHARA'S GLOSS*—V. 38.]

1. This verse shows how a true devotee can learn about the path that leads to the Supreme Being.

2. *Amāyayā* [being free from deceit]—not cruked (with simplicity).

Therefore, (*O*) Venerable ones, the blest are Ye, because by (question like) this, Ye have evinced towards *Vāsudeva*, the Lord of the whole Universe, unflinching state of mind (devotion) (*a*) by which the extremely painful transmigrations (*b*) do not (occur) again. 39.

(a) *Ātma-bhāvaṃ* [state of mind]—See *Çrīdhara*, 2.

(b) *Parivarttaḥ* [transmigration]—the stream of births and deaths.

[ÇRĪDHARA'S GLOSS—V. 39.]

1. The devout sages are complimented in this verse, because it is the true vataries who know about the divinity of God.

2. *Ātma-bhāvaṃ* [state of mind]—real feeling is evinced.

The glorious sage (a), for the greatest benefit (b) of the world, compiled this *Purāṇa*, named *Bhāgavatam* (which is) very greatly beneficial, full of the career of *Uttama-çloka*, (c) equal to the *Vedas* (d) and capable of bestowing Wealth (Religion, Enjoyment and Salvation). 40.

(a) *Ṛishih* [sage]—Vedavyāsa is meant here.

(b) *Nihçreyasāya* [for the greatest benefit].—It signifies such benefit as could not be exceeded by anything else ; hence, it implies salvation or final beatitude.

(c) *Uttamah-çloka-charitaṃ* [full of the career of *Uttama-çloka*].—full of Kṛishṇa's career. See *Çrīdhara*, 2, p. 39.

(d) *Brahma-Sanmitaṃ* [equal to the *Vedas*]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 40.]

1. This verse describes the sublime character of the *Çrīmadbhāgavata*.

2. *Brahma-sanmitaṃ* [equal to the *Vedas*].—The *Vedas* are the greatest of all Scriptures and the *Çrīmadbhāgavata* is like them.

(He) taught that Scripture (a), fully compiled from the choicest matters of all the *Vedas* and histories, to his son (b), the most excellent of (men) (c). 41.

(a) *Tadidaṃ* [that Scripture].—Literally 'that this.' Here it refers to the Scripture *Çrīmadbhāgavata*.

(b) *Sutaṃ* [to his son].—Çuka is meant.

(c) *Ātmavatām-varaṃ* [the most excellent of (men)].—The best of prudent or wise men.

[JĪVA GOŚVAMIN'S GLOSS—V. 41.]

1. The preceptor Çuka, who had seen the Supreme Being, took the great *Purāṇa Çrīmadbhāgavata* containing the full account of God's diversions as a very useful Scripture. There is no doubt the *Çrīmadbhāgavata* relieves men from the troubles of this world. It is so much useful that even sages like Çuka found it beneficial for themselves. Therefore, it is described as compiled from all that is good in the *Vedas* and histories.

He (a), again, fully recited it to the great king *Parīkshit* (b), (who) being surrounded by the great sages on the bank of *Gangā*, (c) sat fasting to death (d). 42.

(a) *Suk* [He]—Çuka.

(b) *Parikshit* [परिचित्]—was the son of Abhimanyu and grandson of Arjuna. From the *Mahābhārata* it appears that after the destruction of the *Kauravas*, Parikshit was about to be killed in his mother's womb by Aṣvathamā. He was, however, saved by Kṛishṇa's miracle. On the retirement of the Pāṇḍavas from the world, Yudhishtir abdicated the throne of Hastināpur to Parikshit and went to the forest for meditation. The King had incurred the displeasure of Çringi, by reason of the former insulting the latter's father, who was, absorbed in meditation in the forest, where the king went for sport. An imprecation was hurled against the king, who died of snake-bite. During the seven days, he was alive after the occurrence, he repaired to the banks of the Ganges, with gods and sages. Here Çuka recited the *Çrīmadbhāgavata* to the dying king.

(c) *Gangāyām* [on the bank of the Ganges].—River Ganges is meant here. Gangā was the daughter of Hemāvat, the king of mountains. She was given to the gods. The first part of the *Rāmāyaṇa* has given, in detail, the origin of her coming down to earth as a holy river. King Sagara of Ayodhyā was engaged in horse-sacrifice. The horse was stolen and the sacrifice was left unaccomplished. Sagara sent his sons, sixty thousand in number, with a view to search the horse. After roaming over various places, they went to the Lower region, and found out the horse as well as Kapila Muni, absorbed in deep meditation. The sons of Sagara mistaking him for the stealer of the horse, were about to insult him, when they were burnt to ashes by a sudden glance of Kapila. After a long while, Sagara became anxious for his sons and sent his grandson Amṣumat in search of them. Amṣumat went to the *Pātāl* and found the ashes of Sagara's sons as well as the sacrificial horse. He wanted to pour water on the ashes, but was told by Kapila to put the holy water of the Gangā. Bhagīratha, the grandson of Amṣumat, by his long austerities propitiated Brahmā, who granted Bhagīratha's prayer to bring down Gangā on the Nether world, on condition that Çiva should also be induced to break the fall of waters; otherwise the earth would be washed away. Çiva was pleased with Bhagīratha's austerities, and agreed to receive the Ganges while gliding down to earth, but detained her in his hair. Bhagīratha, after further austerities, induced him to discharge the waters from his locks in seven streams, one of which followed Bhagīratha's chariot. On her way down to earth, she was drunk up by sage Jahnu, who, being pacified, discharged the sacred streams from his ears. The streams then followed Bhagīratha to the lower region and washed away the ashes of the Sagara's sons whose souls were thus released from further torment.

(d) *Prāya* [sat fasting to death].—See *Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V, 42.]

1. *Prāyopaviṣṭam* [sat fasting to death].—This is expressive of extreme moral apathy or renunciation. Parikshit was sitting on the bank of the Ganges and was abstaining from any food, untill he died.

Now, in Kali-age, when Kṛishṇa hath gone to his abode (a), with Religion, Knowledge, &c., this *Purāṇa*

like sun (b), has arisen, for persons who have lost sight (of their intellectual eyes) (c). 43.

(a) *Dhāma* [abode]—place of eternal diversion.

(b) *Purāṇārkaḥ* [Purāṇa, like sun]—See *Jīva*, 3 ; and p, 31, note (a).

(c) *Nashta-Dṛiṣṭam* [for persons who have lost sight.....eyes]—See *Jīva*, 2.

[JĪVA GOSVAMIN'S GLOSS—V. 43.]

1. The *Çrīmadbhāgavata* is not like ordinary Scriptures. It is like the proxy of Kṛiṣṇa.

2. *Nashta-Dṛiṣṭam* [for persons who have lost sight...eyes].—From the different verses, it is already established that when Kṛiṣṇa retired to his heaven, religion as well as true knowledge vanished from earth and men became less intellectual.

3. *Purāṇārkaḥ* [Purāṇa, like sun].—For such men, this *Purāṇa* is like sun and not like lamp, as other Scriptures of less authority can be compared with. Like Kṛiṣṇa, the *Çrīmadbhāgavata* enlightens humanity with knowledge and religion, hence, it is considered as his proxy.

(O) Brāhmaṇas, being present there, by his grace, I also learnt it (a), in the same place, from the very glorious Brāhmaṇa Sage (b) who cited it, I—the same person—will (now) recite, according to my intellect, unto thee as I have learnt (the same). 44.

(a) *Adhyagamam* [learnt]—See *Çrīdhara*, 1.

(b) *Vipraṁśekh* [Brāhmaṇa sage]—Çuka. See p. 27.

It should be noticed that the *Ṛishis* or sages are divided into classes. Sometimes three orders of these are enumerated, namely, *Devarshis* (देवर्षि, divine sage), *Brahmarshis* (ब्रह्मर्षि, Brāhmaṇa sage) and *Rājarsis* (राजर्षि Royal sage). Sometimes the four more are added to this list —*Maharshis*, *Paramarshis*, *Çrustarshis* and *Kāṇḍarshis*. Çuka belongs to the *Brahmarshi* class.

[ÇRĪDHARA'S GLOSS—V. 44.]

1. *Adhyagamam* [learnt]—O Brāhmaṇas, I have acquired the knowledge of the *Çrīmadbhāgavata* from the Brāhmaṇa sage. I will now describe the same fully to you according to my power.

FINIS OF THE THIRD CHAPTER, NAMED THE
MYSTERY OF BIRTHS, IN THIS STORY OF
NAIMIṢA IN THE FIRST BOOK, IN
THE ÇRĪMADBHĀGAVATA, THE
GREAT PURĀṆA AND THE
VYĀSA'S TREATISE
OF THE SELF-DENY-
ING DEVO-
TEES.

CHAPTER IV.

(THE ARRIVAL OF NĀRADA.)

After fully complimenting *Sūta* (*a*) (who was) speaking, *Çaunaka* (*b*), the oldest amongst the sages, engaged in the long-extending sacrifice, the head of the family (*c*) and (who is) conversant with the *Rig-veda* (*d*), began to speak. ¹

(*a*) *Sūta* [सूत]—See p. 31. (*b*)

(*b*) *Çaunaka* [शौनक]—See p. 30, note (*d*).

(*c*) *Kulapatiḥ* [the head of the family.]—A Brāhmaṇa preceptor who maintains and teaches 10,000 students.

(*d*) *Rig-veda* [ऋग्वेद]—See notes under v. 20, of this chapter, Post.

[ÇRĪDHARA'S GLOSS—V. 1.]

1. This verse refers to the compliment tendered to *Sūta* who promised to describe about Hari's deeds, by the best of men in the assembly of sages. *Çaunaka* spoke on behalf of those present, the reason being that he was the oldest amongst them ; not only so, but being *Gaṇa-mukhya*, he, was the head of the race of sages and conversant with the *Rig-veda*.

Çaunaka said : (O) *Sūta* ! (O) *Sūta* ! (O) fortunate one ! (O) the best of speakers, do thou say unto us the holy narrative relating to the Supreme Being, which the glorious *Çuka* had said (described). ²

In what age, (in which) place, or for what purpose this was commenced ? (*a*) And instructed by whom, the sage *Krishṇadvaiپāyana* (*b*) compiled the compendium ? ³

(*a*) *Kenahetunā* [for what purpose]—See *Çrīdhara*, 1.

• (*b*) *Krishṇah* [कृष्णः]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 3.]

1. *Kenahetunā* [for what purpose]—what is the reason for compiling the *Çrīmadbhāgavata* by the author of the *Mahābhārata* and other Scriptures ?

2. *Kṛishṇah* [कृष्णः]—signifies *Kṛishṇadvaipāyana* or *Vyāsa*.

His son (who is) a great (contemplative) saint, (who) looketh on all equally (a) (or who is wise in the knowledge regarding the Supreme Being), free from any difference (b), wakeful (c), and (endued with) mind devoted to one thing (d), appeareth as if, an indistinct and ignorant person. 4.

(a) *Samadṛik* [.....who looketh on all (or who is wise in the knowledge regarding the Supreme Being)]—See *Çrīdhara*, 2.

(b) *Nirvikalpakah* [free from any difference]—See *Çrīdhara*, 3.

(c) *Unnidrah* [wakeful]—See *Çrīdhara*, 5.

(d) *Ekāntamatih* [(endued with) mind devoted to one thing]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 4.]

1. This and the next verse state that *Çuka* led the life of a self-denying devotee. He was quite free from the trammels of the worldly affairs.

2. *Samadṛik* [.....who looketh on all equally (or who is wise in the knowledge regarding the Supreme Being)]—*Samam* (समं) means the Supreme Being. He who has seen the Lord is called *Samadṛik*.

3. *Nirvikalpakah* [free from any difference]—devoid of any knowledge of distinction from one thing to another.

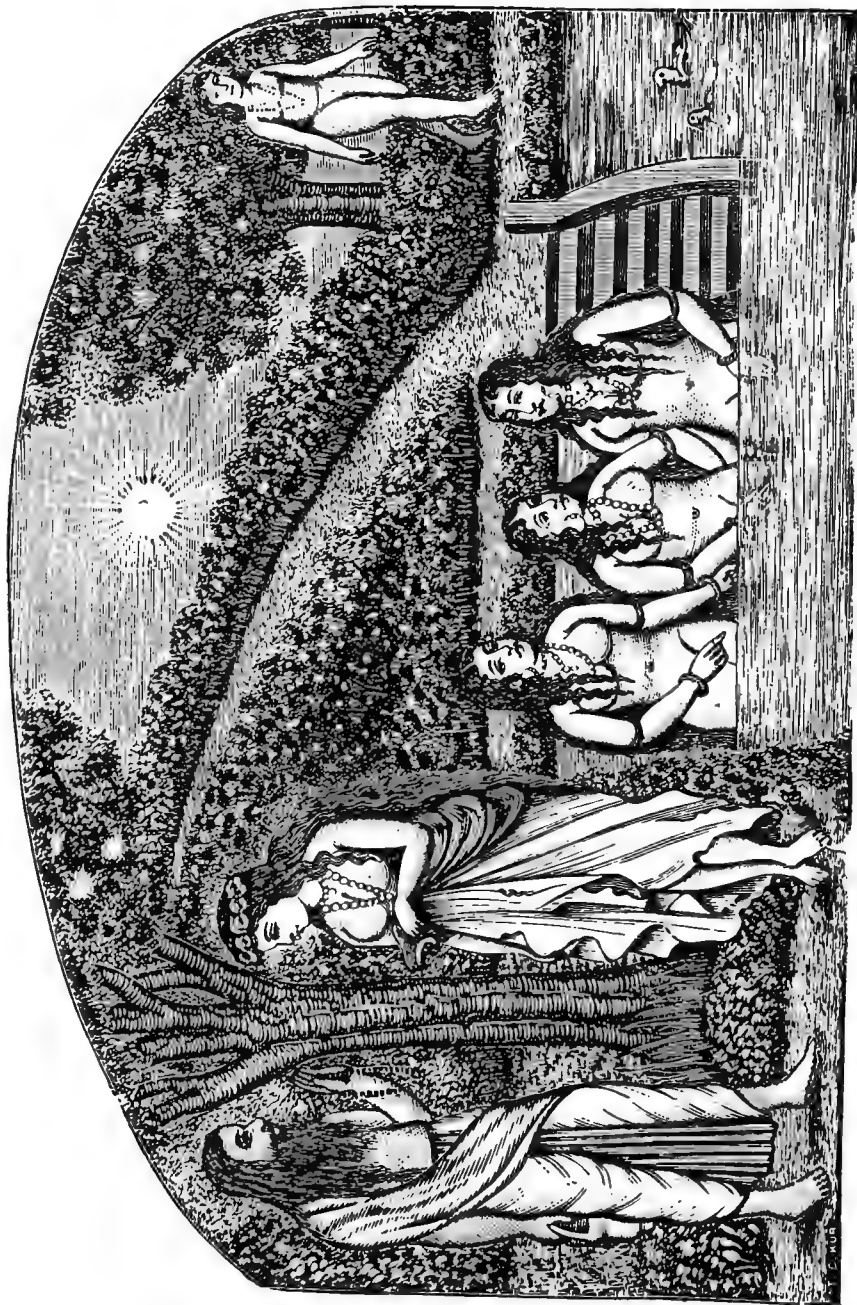
4. *Ekāntamatih* [(endued with) mind devoted to one thing]—endued with mind attached to one thing only.

5. *Unnidrah* [wakeful]—wakeful from the sleep of illusion. A votary, who has restrained his passions, remains wakeful in that condition which is right to all the (other) beings.

Seeing the sage (*Vyāsa*, who was) following his son, and although not denuded of clothing (a), the fairies fully wore, in blush, (their clothing), but (they) did not do so (by seeing) his (naked) son. Observing that strange sight (b), the sage asked the reason (to which), they (fairies) said (replied) 'thou hast the knowledge of distinguishing the difference between man and woman (c), but (thy) son, whose sight is pure, hath none (such knowledge.). 5.

(a) *Anagṇam* [not denuded of clothing]—See *Çrīdhara*, 2.

(b) *Chitram vikshya* [Observing that strange sight]—The strange sight is.



NO. 3. S. M. Dutta's, *Çāmadbhāgaratā*]

VYĀSA—FAIRIES—ÇUKA.

[*From the sketch of M. N. Chatterjee.*

Seeing the sage (Vyāsa, who was) following his son, and although not denuded of clothing, the fairies fully wore, in blush, (their clothing), but (they) did not do so (by seeing) his (naked) son. Observing that strange sight the sage asked the reason (to which) they (fairies) said (replied) 'thou hast the knowledge of distinguishing the difference between man and woman but (thy) son whose sight is pure hath none (such knowledge)'. 5. (c. IV. Bk. I. p. 162.)

this that the fairies ought to have been bashful by seeing Vyāsa's youthful son Çuka and to dress themselves, but instead of doing so, they became bashful and put on their dress, by looking at his old father, Vyāsa who was properly dressed. This act of the fairies appeared to the old man very strange.

(e) *Strīpum-bhidā* [the knowledge of distinguishing the difference between man and woman]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 5.]

1. This verse shows in an extended manner that Çuka was such a devoted votary that he was quite unconcerned with the world, so much so, that he had no knowledge of distinction between man and woman. He renounced the secular affairs and went on travelling in a naked state. Vyāsa followed his son in search of him. The fairies, who were bathing in a stream adjacent to the road in Eve's dress, did not care to dress themselves when the youthful Çuka passed by that side, but with their usual bashfulness, they put on their clothing, when they found Vyāsa following his son.

2. *Anagnam* [not denuded of clothing]—This adjective qualifies Vyāsa, hence, it is apparent that Vyāsa's son Çuka was *Nagna* (without dress).

3. *Strīpum-bhidā* [the knowledge of distinguishing the difference between man and woman]—The power of seeing the difference between male and female.

Having (first) reached (a) *Kuru* and *Jāngala* (b) (afterwards), wandering about in the city bearing the name of elephant (c) how was he (then) known (d) by the citizens ? 6.

(a) *Samprāptah* [having.....reached]—See *Çrīdhara*, 2.

(b) *Kuru-jāngala* [*Kuru* and *Jāngala*]—Names of places.

(c) *Gajasāhvaye* [in the city bearing the name of elephant]—See *Çrīdhara*, 3.

Gajasāhvaya or *Hastinā* (Delhi) is the name of the ancient capital of the Kurus, frequently mentioned in the *Mahābhārata*. From the description given in the *Vishnu Purāṇa*, it appears that the great city was founded by Hastin. It was washed away by the Ganges during the reign of Nichakra, who, by reason of such occurrence, had to remove the seat of his government to Kauçamvi and. at a latter period it was undermined by Balarāma.

(d) *Ālakshitah* [was known]—See *Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 6.]

1. *Ālakshitah* [was known]—Çuka was known by the citizens.

2. *Samprāptah* [having...reached]—(literally) having fully received these places ; (figuratively) having reached them, (afterwards), Çuka went to *Hastināpura*.

3. *Gajasāhvaye* [in the city bearing the name of elephant]—*Gajā* (गज) elephant, *Āhvaya* (आह्वय) name. The city was built by a king named *Hastin*, hence this city bears his name and called *Hastināpura*.

(O) Venerable one, how did take place, with the sage (*a*), the conversation of the son of the Pāṇḍava (*b*) (who was a) royal sage, from which (arose) (*c*) this compendium (*d*) relating to Viṣṇu (*e*). 7.

(*a*) *Muninā* [with the sage]—with Çuka.

(*b*) *Pāṇḍaveyasya* [of the son of the Pāṇḍava]—Parīkṣhit. See p. 159, (b).

(*c*) *Yatra* [from which]—See Çrīdhara, 1.

(*d*) *Çrutih* [compendium]—‘audition’, hearing ; that which was heard or revealed from the beginning, revelation, the *Veda* (that is to say) the sound eternally heard and so deferring from the *Smṛiti* or what is only remembered and handed down by human authors. See Manu II. 10. The word properly applies to works considered to have been revealed by a deity ; and therefore only to the *Mantra* and *Brāhmaṇa* portion of the *Vedas*, but often applied also to the *Upanishads* and other Vedic works. Here it means the *Çrīmadbhāgavata*—See Çrīdhara, 3.

(*e*) *Sātvatī* [relating to Viṣṇu]—*Sātvata* is the name of Viṣṇu, That which relates to him is called *Sātvatī*. There are four kinds of *Sātvatī*, namely *Utthāpaka*, *Samhātya*, *Samlāpa* and *Parivartaka*. See Çrīdhara, 2.

[ÇRĪDHARA'S GLOSS—V. 7.]

1. *Yatra* [from which]—from the conversation.

2. *Sātvatī* [relating to Viṣṇu]—relating to *Bhagavat*.

3. *Çrutih* [compendium]—The essence of the *Vedas*.

That highly fortunate (being) stayeth at the premises of house-holders (*a*), with a view to sanctify (*b*) their houses, only for (so short) a time as is necessary for milking a cow (*c*). 8.

(*a*) *Gṛihamedhinām* [of house-holders]—*Gṛihamedhin* (गृहमेधिन) implies to one who performs the domestic rites ; the married *Brāhmaṇa* who has a household ; the *Brāhmaṇa* in the second period of his religious life. Here it applies to all house-holders.

(*b*) *Tīrthīkurban* [with a view to sanctify]—See Çrīdhara, 3.

(*c*) *Godohanamātram* [only.....cow]— " " 2.

[ÇRĪDHARA'S GLOSS—V. 8.]

1. Long time is necessary for expounding the *Çrīmadbhāgavata* ; but it was impossible for Çuka to stay at one place for a long time. The doubt is raised in this verse.

2. *Godohanamātram* [only.....cow]—It is very strange that the person can stay at the house of men, only for so short a time as is required for milking a cow, should be the expounder of the *Çrīmadbhāgavata*.

3. *Tīrthkurban* [with a view to sanctify]—He did not stay there for the purpose of begging alms, but for purifying the householder's house.

(O) *Sūta*, the son of *Abhimanyu* (*a*) is stated to be the best of the Supreme Lord's votaries. Do thou say (describe) unto us (about) his most wonderful birth and deeds. 9.

(*a*) *Abhimanyusutaṃ* [son of Abhimanyu]—Parīkshit. See p. 159, (*b*).

[CRĪDHARA'S GLOSS. V. 9.]

1. The character of Parīkshit, the person to whom the *Śrīmadbhāgavata* was cited, is also very wonderful. So the assembled sages requested Sūta to describe it. This and the subsequent four verses have mentioned about Parīkshit's deeds.

For what reason also (*a*) that the Emperor (*b*) (who was) the enhancer of *Pāṇdu* race's (*c*) honour, slighting the imperial happiness, sat fasting on the bank of the *Gangā* to death ? 10.

(*a*) *Vā* [also]—It is expressive of argument.

(*b*) *Samrāt* [Emperor]—*Chakravartī* or, a ruler, the wheels of whose chariot roll everywhere without obstruction.

(*c*) *Pāṇdūnām* [of *Pāṇdu* race's]—*Pāṇdu*, the pale, was the second son of Vyāsa and Ambālikā, one of the widows of King Vichitravīrya, and half-brother of Dhṛitarāshtra. He was the father of the five Pāṇdava princes,—Yudhishtira, Bhīma, Arjuna, Nakula and Sahadeva. He married Kuntī, or Prithā, and sometime afterwards his uncle Viśhma, wishing him to take a second wife, made an expedition to Śalya, king of Madra, and prevailed upon the latter to bestow his sister Mādri upon Pāṇdu, in exchange for his vast sums of money and jewels. But as Pāṇdu had incurred a curse from a deer while it was shot, he was prevented from having progeny himself, and the Pāṇdava princes were begotten respectively by the gods—*Dharma*, *Vāyu*, *Indra* and twin *Aśvinau*. He was a great warrior in his age. He was too much addicted to hunting and went with his two wives to the Himālaya mountains. It is said, while his sons were still children, Pāṇdu, forgetting the imprecation of the sage whom he had killed in the form of a deer, ventured to embrace his wife Mādri, and died in her arms. On his death, the queens Kuntī and Mādri had a dispute for the honor of ascending the funeral pyre of the deceased king, which ended in with Mādri burning herself with her husband's corpse. (for further information See *Indian Epic Poetry*, p. 92.). The word in the text includes the whole race, which descended from Pāṇdu who was the grandsire of Parīkshit.

Ah! O (Sūta) (*a*) how that youthful and brave (sovereign), at whose foot-stool (*b*) the enemies used to prostrate, clearly for their own good, by bringing hoards of riches, wished to give up, with his life, the happiness which can be forsaken with the utmost difficulty ? ¹¹.

(*a*) *Anga* [O (Sūta)]—See Çrīdhara, 2.

(*b*) *Pādaniketam* [at whose foot-stool]—See Çrīdhara, 1.

[ÇRĪDHARA'S GLOSS—V. 11.]

1. *Pādaniketam* [at whose foot-stool]—the place on which feet were kept.

2. *Anga* [O (Sūta)]—(the word Sūta is not in the text but in rendering *Anga* (O) the word is added to keep up the continuity of the sentence and for better explaining the same.)

The persons whose greatest refuge is *Uttama-çloka* (*a*) live for the good (*b*), prosperity (*c*) and well-being (*d*) of other persons, but not for their own. What for such (a prince), though self-disparaged, gave up his mortal frame which was the refuge of others ? ¹².

(*a*) *Uttamah-çloka-parāyaṇāḥ* [the persons.....is].—For the meaning of *Uttama-çloka* See p. 39, but inclusive of the word *Parāyaṇā*, it signifies the votaries of Viṣṇu.

(*b*) *Çivāya* [for good].—It refers to the happiness enjoyed by the votaries on account of following the path of devotion and instruction which leads to final beatitude. See Çrīdhara, 2.

(*c*) *Bhavāya* [for prosperity].—It refers to the fruition of *Kāma* or enjoyment of worldly things. See Çrīdhara, 3.

(*d*) *Bhūtaye* [for well-being].—It refers to the well-being of man in the shape of worldly grandeur. See Çrīdhara, 4.

[ÇRĪDHARA'S GLOSS—V. 12.]

1. It may be asked what is the necessity of wealth, &c., of a self-disgusted person ? This verse removes the doubt.

2. *Çivāya* [for good]—for happiness (for salvation)

3. *Bhavāya* [for prosperity]—(for obtaining enjoyment).

4. *Bhūtaye* [for well-being]—(for grandeur).

Now, do thou fully say unto us all those which thou hast been asked. As regards the themes of discourse, we esteem thee to be conversant with all those that are beyond the *Vedas* (*a*). ¹³.

(a) *Chchhāndasāt-Anyatra* [beyond the *Vedas*].—See *Ṛīdhara*, 2 ; and *Jīva*, 1.

[ṚīDHARA'S GLOSS—V. 13.]

1. Have the goodness to tell us, the sages said, all that we have asked you ; because we consider you to be acquainted with all the Scriptures, except the *Vedas*, which Brāhmaṇa and other superior classes were privileged to study.

2. *Chchhāndasa* [the *Vedas*]—relating or belonging to the Vedic hymns, or applying or studying the holy text of the Vedic hymns.

[JĪVA GOSVAMIN'S GLOSS—V. 13.]

1, *Chchhāndasāt-Anyatra* [beyond the *Vedas*].—This is expressive of difference between the *Vedas* and the *Purāṇas*. The word *Paribrājaka* only applies to Brāhmaṇas, yet this word is used together with the word Brāhmaṇa. The application of the word *Chchhāndasāt* is similar in this verse, the reason being that according to the *Mādhyandina Ṛuti*, it has been ascertained that there is no difference among the *Vedas*, *Purāṇas* and histories :

‘O Maitreya, *Rik*, *Yajus*, *Sāman* *Atharva Vedas*, histories, *Purāṇas*, knowledge and *Upanishads*, &c., are the breath of that Great Soul (God).’ *

Again : ‘The *Vedas*, *Purāṇas*, and histories are also fully applicable to the study of the Brahma-sacrifice.’ †

From these it will appear that Çuka was privileged to read the verses containing *Purāṇas* (*om*, &c.) similar to those that are to be found in the *Vedas*. It should, however, be understood that these words are differently pronounced in the *Purāṇas* and other Scriptures from similar words used in the *Vedas*. It should not be understood that the *Purāṇas* are of less authority as a sacred Scripture, because Sūta, who is not a Brāhmaṇa, is privileged to study them, the reason being that every one is allowed to utter the name of the Supreme Lord, that is to say, to read Scripture containing the Supreme Lord's name. The *Çāstras* are considered to be the fruit of the *Veda-tree*.

Sūta said : In the third change of the cycle of ages (a), (when) the *Dvāpara* age (b) had fully commenced, the wise (Vyāsa) in the (shape of) a smaller part of *Hari*, was begotten in *Satyavatī* (c), from (by) *Parāçara* (d). ¹⁴

(a) *Tṛitīye-yugaparyyaye* [in the third change of the cycle of ages]—See *Ṛīdhara*, 2.

(a) *Dvāpare* [in the *Dvāpara* age].—This refers to the third age, which lasts 2, 400 divine years, equal to 864,000 mortal years, the duration of the third age. The predominant duties of the four ages are said to be austere fervour in

* एवं वा ऋषे अस्य महती भूतस्य निःशसितमेतद् यद्वेदे दीयुर्वेदः सामवेदीऽथर्वाङ्गिरस-
इतिहासः पुराणं विद्या उपनिषद् इति ॥

† ब्रह्मयज्ञाध्ययनेऽपि विनियोगो दृश्यतेऽभीषाम् । यद् ब्राह्मणानीतिहासपुराणानीति ॥

the Kṛita age, knowledge in the *Tretā*, sacrifice in the *Dvāpara*, and liberality alone in the *Kali* or the last age. (See p. 33).

(c) *Vāsavyām* [in *Satyavatī*]—See *Çṛīdhara*, 3 ; and p. 144, note (b) ante.

(d) *Parāçara* [पाराचर]—See p. 144, note (c), ante.

[ÇRĪDHARA'S GLOSS—V. 14.]

1. This verse states about the birth of *Vyāsa*.

2. *Tṛīṭhye-yugaparyyaye* [in the third change of the cycle of ages].—It is indicative of time during which *Vyāsa* was born.

3. *Vāsavyām* [in *Satyavatī*].—It refers to the mother of *Vyāsa*, who was born out of the seminal seed of *Vasu* who used to fly all over the firmament.

4. *Yogī* [wise].—It means *Vyāsa* who was full of knowledge.

On a certain day, that (*Vyāsa*), on sun-rise, reclined in a solitary place (a) alone, being purified by ablutions (b) with the water of the *Sarasvatī* (c). ¹⁵.

(a) *Vivikte* [in a solitary place]—See *Çṛīdhara*, 2.

(b) *Upasprīçya* [by ablution]—See *Çṛīdhara*, 1.

(c) *Sarasvatyāh* [of *Sarasvatī*]—See *Īva*, 1. and p. 51. par. 6.

[ÇRĪDHARA'S GLOSS—V. 15.]

1. *Upasprīçya* [by ablutions].—It includes bathing, &c.

2. *Vivikta* [a solitary place].—This indicates the hermitage of *Badarika*. The word has been used in this verse to show that *Vyāsa* composed his mind to one thing.

[JĪVA GOSVAMIN'S GLOSS—V. 15.]

1. *Sarasvatyāh* [of *Sarasvatī*].—In *Çṛīdhara*'s gloss the hermitage of *Badarika* is mentioned, because the name of the river *Sarasvatī* is referred to in the verse, but the name of the place will be described hereafter as *Çamyāprāçā*.

That sage, who knoweth the past and future (a), observing that the prescribed courses of conduct of the Ages have greatly been mixed up (b), in this Universe, from age to age, by the imperceptible course of time (c) and ; ¹⁶.

(Perceiving) that the strength of the (human) bodies made up of elements (d) have been lessened by that (time) (e), and (similarly) (men) have become less reverential, impatient (f), less intellectual, and short-lived, and ; ¹⁷.

That sage, unerring in his sight, seeing by his celestial eyes the misfortunes of men, began to think upon that which is beneficial to all castes and order of men. ¹⁸.

(a) *Parāvarajñah* [who knoweth the past and future]—See *Çrīdhara*, 3. (v. 16)

(b) *Vyatikaram* [having been greatly mixed up]—See *Çrīdhara*, 2. (v. 16).

(c) *Avyakta-ramhasā* [imperceptible course]— „ „ 4. (v. 16.)

(d) *Bhautikabhāvam* [...bodies made of elements]—body, &c.

(e) *Tatkṛitam* [by that]—by time.

(f) *Nihsatvān* [impatient]—(Literally) without courage or strength, unenergetic, weak, impotent, unsubstantial. But *Çrīdhara* interprets it as 'patience less'. This meaning has been adopted here in rendering the text.

[ÇRĪDHARA'S GLOSS—V. 16.]

1. Seeing that the prescribed courses of conduct have very much been mixed up, the sage (Vyāsa) began to think over as regards what is best for mankind. This verse is to be construed with the verse 18.

2. *Vyatikaram* [having been greatly mixed up]—becoming reciprocally mixed up. (jumbled together).

3. *Parāvarajñah* [who knoweth the past and future]—He who knows the events which are past and which are yet to come.

4. *Avyakta-ramhasā* [imperceptible course]—whose course cannot be perceived.

Perceiving, the *Vedic* acts, performed by the four sacrificial priests (a), have purificatory (influence) (b). on mankind, he arranged the single *Veda* (c) into four (parts) for keeping up the continuity of the sacrifices (d). 19.

(a) *Chāturohotram* [the four sacrificial priests]—the four chief *Ṛitvikas* or priests, are :—Hotṛi, Udgātṛi, Adhvaryū, and Brāhmaṇa ; sometimes eight are enumerated, and at very grand ceremony sixteen, viz, Hotṛi, Adhvaryū, Brāhmaṇa, Brāhmaṇāchchhāmsin, Prastori, Maitrā-varuṇa, Prati-prasthātṛi, Potṛi, Prati-hartṛi, Achchāvāka, Neshtṛi, Agnidh, Subrahmaṇaya, Grāva-stut, and Unnetṛi. Properly, the Hotṛi priest has three assistants, sometimes called Purushas,—the Maitrāvaruṇa, Achchāvāka, and Grāva-stut ; to these are sometimes added three others, making seven Hotṛi priests in all, viz, the Brāhmaṇāchchhāmsin, Agnidhra or Agnidh, and Potṛi, though these last are properly assigned to the Brāhmaṇa priest ; sometimes the Neshtṛi is substituted for the Grāva-stut. See *Çrīdhara*, 1.

(b) *Çuddham* [have purificatory influence]—See *Çrīdhara*, 2.

(c) *Veda* [वेद]—See p. 10, note (g) ; and notes under next verse ; and (*Dvaipāyana*, para. 3 ; p. 46.).

(d) *Yajnasantatyai* [for keeping up the continuity of the sacrifices]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 19.]

1. *Chāturohotram* [the four sacrificial priests].—It includes four chief *Ṛitvikas* (priests).

2. *Çuddham* [have purificatory influence]—effecting holiness.

3. *Yajnasantatyai* [for keeping up the continuity of the sacrifices]—with a view that there may not be any break in the different sacrifices prescribed in the *Vedas*.

The four *Vedas* (*a*), named the *Rik* (*b*), the *Yajus* (*c*), the *Sāman* (*d*) and the *Atharvan* (*e*) were (thus) separated. (*f*). The histories and the *Purāṇas* are called the fifth *Veda* (*g*). 20.

(*a*) 1. *Vedas* [वेद].—Originally there were only three *Vedas*—named the *Rig-veda*, the *Yajur-veda*, and the *Sāma-veda*. They are sometimes collectively called *Trayī*, the ‘triple *Vidyā*’ (three-fold knowledge). The *Rig-veda* is considered the most ancient and therefore actually original work. The *Athārva-veda* was added to the list afterwards. Even in Manu’s time, the *Atharvan* was not universally accepted as a *Veda*. On a reference to the *Manu-Saṃhitā*, it will appear that the Creator drew forth the *Rig-veda* from the fire, the *Yajur-veda* from the air and the *Sāma-veda* from the sun. *

In another place of the same work, it is stated that the *Rig-veda* has the gods for its deities, the *Yajus* has men, and the *Sāman* has the *Pitris*, for which reason the sound of the latter is impure. †

In one place only, Manu mentions the *Atharvan* as revelation but, he did not describe it as the fourth *Veda*.

[TWO PARTS OF EACH OF THE VEDAS.]

2. Each of the four *Vedas* has two distinct parts, namely, (1) *Samhitā* (2) *Brāhmaṇa*.

(1) The first is a collection of *Mantras* or words of prayer and adoration often addressed to either fire, or to some form of the sun or the air, sky, wind, &c., soliciting for health, wealth, longevity, cattle, offspring, victory and even forgiveness for sins committed ; these prayers or praises form the *Mantra* portion of the *Veda*.

(2) The second part of each of the *Vedas* consists of *Vidhi* and *Artha-vāda*, that is to say, of the directions for the details of the ceremonies at which the *Mantras* were to be used, and an explanation of the legends, &c., connected with the *Mantras* named above.

[THE ÇRUTI.]

3. These two portions of the *Vedas* are also termed *Çruti*, which means revelation orally communicated by the deity, and heard, but not composed or written down by men.

* अग्नि-वायु-रविभ्यस्तु त्वयं ब्रह्म सनातनम् । दुदीह यज्ञ-सिद्धार्यस्यैतुः सामलक्षणम् ॥

(Manu. c. I., v. 23)

† ऋग्वेदी देव-दैवयो यजुर्वेदस्तु मानुषः । सामवेदः अतः पित्रास्तस्मात्तस्याश्चिर्धनिः ॥

(Manu. c. 4, v. 124.)

[THE VEDAS ARE ETERNAL.]

4. According to Hindu notion, the *Vedas* are eternal and their authenticity is not required to be proved, because they themselves are *Pramāṇas* or proofs. The European writers generally hold a different view by asserting that the oldest of the *Mantras* are not likely to belong to much earlier date than the twelfth or thirteenth century B. C.

[THE VEDA ŚAKHAS.]

5. The different *Vedas* seem to have passed through numerous *Śakhās* or schools, giving rise to various recensions of the text. The *Rig-veda* is only preserved in the *Ṣākhā* recension.

[THE INDICES OF THE VEDAS.]

6. Vyāsa is the arranger of the *Vedas* in their present form, each *Veda* has an index called *Anukramanī*, giving the first word of every hymn, the number of the verses, the name of the *Devatā* (deified being) or inanimate objects about which the *Mūṇtra* is concerned, the names and families of the authors and the metre.

[THE SŪTRAS.]

7. The *Sūtras* (the strings of aphoristic rules) grew out of the *Brāhmaṇa* portion of the *Vedas*, are said, unlike the *Vedas*, to be human compositions. The *Kalpa-sūtras* or *Ṣrauta-sūtras* are the most important and founded directly on *Ṣrutī*. These strings of rules are the guides to the rambling and discursive *Brāhmaṇas*, and systematized directions for the due performance of every part of the ceremonial.

[THE UPANISHADS.]

8. The Upanishads also grew up mainly from the *Brāhmaṇa* portion of the *Vedas*. They are the mystical treatises on the nature of God and the relation of soul to matter. These were appended to the *Āraṇyakas*, certain chapters of the *Brāhmaṇas*. The Upanishads teach the secret doctrine underlying the ceremonial; namely, the existence of one Universal Spirit, called *Brahma*, with which the whole creation and the human soul itself is identified.

[THE GRIHYA AND SĀMAYĀCHARIKA.]

9. The *Ṣrauta-sūtras* were followed by the *Grihya* and *Sāmayācharika Sūtras*. They were rules for domestic ceremonies and conventional customs.

[THE DHARMA ŚĀSTRAS AND DARŚANAS.]

10. These again were followed by *Dharma-śāstras*. So it may be easily perceived that the Upanishads, which are the derivative of the *Āraṇyakas* led the way to *Darśana* or systems of philosophy.

(b) *Rig-veda* (ऋग्वेद)—is the first of the *Vedas*, consisting of sacred texts in a collective form. Its verses are called *Richas* as they are recited at a sacrifice or religious ceremony. This *Veda* consists of ten *Māṇḍalas* (मण्डल books) the first eight of which contain groups of hymns, each group being ascribed to one author or to the member of one family. The contents of the ninth book has

reference to *Soma* ceremonies. They are songs recited at such ceremonies. The *Rig-veda* contains hymns of a very different character, the authorship of which is ascribed to numerous individuals. In its wider sense the term *Rig-veda* comprises the *Brāhmaṇa* and the *Sūtra* works.

(c) *Yajur-veda* [यजुर्वेद]—is the second of the *Vedas*, consisting of sacred texts in a collective form. Its texts are called *Yajus*, which are in prose and intended to be muttered in a peculiar manner at a sacrifice. It should be noticed that although *Yajur-veda* is a prose composition, yet it is in reality, mainly composed of verses extracted from the *Rig-veda*, which may then, also be called *Yajus*. This is called the 'Sacrificial *Veda*'. It is, in fact, a collection of liturgical forms or rather a sort of sacrificial prayer-book for the *Ādhvaryū* priests formed out of the *Rig-veda*. There is another peculiarity in the shape of two great divisions in this *Veda*, which is not to be found in the other *Vedas*. The first of these divisions is called the *Tvittirīya-saṃhitā* or *Krishṇa*, (the black). The characteristic of this division is that the *Samhitā* or simple collection of texts and the *Brāhmaṇa* or explanation of the rites in which the texts were employed are in a confused state. The second division is called the *Vājasaneyi-saṃhitā* or *Śukla* (the white). This is the most recent of the two recensions. The *Samhitā* and *Brāhmaṇa* of this *Veda* are cleared from the confusion in which they were in the first division, and therefore, look white and orderly. But the black and white divisions are similar as regards the order of the sacrifices, the two principal of which, are called the *Darṣa-pūrṇa-māsa* (sacrifices to be performed at new and full moons) and the *Ācva-medha* (horse-sacrifice).

(d) *Sāma-veda* [सामवेद].—This is another *Veda*. The principal parts of its *Mantras* are specially arranged for chanting by the *Udgātṛi* priests at the ceremonies like *Jyotiṣtoma*, &c. It is, in fact, a mere reproduction of parts of the *Rig-veda* transposed and scattered about piecemeal, only as regards 78 verses in the whole *Sāma-veda*, no trace is found of their connection with the *Rig-veda*. The *Samhitā* of this *Veda* consists of two parts—(1) the *Āchika*; and (2) *Staubhika*. It should be noticed that although Manu (c. I. v. 23) describes the *Sāma-veda* as milked out from the sun, yet another part of his *Samhitā* (c. IV. vv. 123, 124), its sound is said to possess a kind of impurity, which, however, Kullūka explains in his gloss to be merely a semblance of impurity. This *Veda* possesses eight *Brāhmaṇas*:—The *Praudha* or large *Brāhmaṇa*, the *Shāḍvīmṇa*, the *Sāma-vidhi*, the *Arsheya*, the *Devatādhyaṇya*, the *Vaṃṇa*, the *Samhitopanishad*, and the *Upanishad*; the latter seems to imply the same as *Chhāndagyopanishad*.

(e) *Atharva-veda* [अथर्ववेद]—is the name of the fourth *Veda*. It is a collection of formulas to avert the consequences of mistakes or mishaps in sacrifices. Atharvan, a patriarch and *Brāhmaṇa*'s eldest son, who is identified with Angirasa, is the author of this *Veda*. This is the more modern of the other three already mentioned. The *Atharva-veda*, unlike *Yajus* and *Saman*, and like *Rig-veda* is a real collection of original hymns mixed up with incantations, borrowing nothing from the *Rig-veda*. It has no direct relation to mere rituals or sacrifices. The recitation of this *Veda* is considered to produce longevity, to cure diseases, to obtain success in love or gaming, to effect the ruin of enemies and to secure the

reciter's own prosperity. The *Mantras* of the *Atharva-veda* has no special name.

(f) *Uddhṛitāh* [separated]—See, *Ṣṛidhara*, 2.

(g) *Itihāsa-Purāṇam* [histories and the *Purāṇas*].—In later writings, the histories (*Itihāsas*) or legendary epic poems, *Purāṇas* and certain *Upa-vedas* (secondary *Vedas*) are included in the fifth *Veda*. See *Jīva*, 3.

[ṢṚIDHARA'S GLOSS—V. 20.]

1. This verse refers to the four *Vedas* : Ṛik, &c.

2. *Uddhṛitāh* [separated]—(Literally) drawn out, delivered or elevated. Ṣṛidhara explains it as 'separated' which has been adopted in rendering the text.

[JĪVA GOSVAMIN'S GLOSS—V. 20.]

1. The following is from the *Chchhāndogya Upanishad* of the *Kaushāmīya* branch of the *Sāma-veda* : '(O) Bhagavan, I am reading the *Ṛig-veda*, the *Yajur-veda*, the *Sāma-veda* and the fourth *Atharva-veda* and the fifth the history and the *Purāṇas*, the essence of the *Vedas*' *

2. It is also found in another place as follows :—'All the *Vedas*, including the fifth *Veda*, *Mahābhārata* were taught, †

3. The historical *Mahābhārata* must be held to be a *Veda*, otherwise it would not have been mentioned as fifth in counting the *Vedas*; because in counting a thing the same class of things is included in the total. In the third book of *Ṣṛimadbhāgavata*, it is also described that the Histories, the *Purāṇas* and the five *Vedas* have been created from the mouth of God.

Of these, verily, *Paila* (a) alone was the knower of the *Ṛig-veda*, the learned *Jaimini* (b) (alone) the chanter of the *Sāma-veda* and *Vaiṣampāyana* (c) (alone) was skilled (d) in *Yajur-veda*. 21.

(a) *Paila* [पैल]—A disciple or co-adjutor of Vyāsa in arranging the *Vedas*. He was learned in the *Ṛig-veda*. It is said, on the first establishment of a school of which Vyāsa was the head, and *Paila* with others were the teachers.

(b) *Jaimini* [जैमिनि]—A pupil of Vyāsa, and the teacher of the *Sāma-veda*.

(c) *Vaiṣampāyana* [वैशम्पायन]—*Vaiṣampāyana* was the teacher of *Yajur-veda*. It is said, that Rāja Janmejaya killed a Brāhmaṇa, and in order to expiate this dreadful crime, he listened to a recitation of the whole of the *Mahābhārata*. *Vaiṣampāyana* undertook the task of its recitation.

* ऋग्वेदं भगवोऽश्वेनि, यजुर्वेदम्, सामवेदमाथर्वणम्, चतुर्थमितिहासपुराणम्, पञ्चमं धेदानां वेदम् ॥ छान्दोग्योपनिषत् ॥

† वेदानध्यापयामास महाभारत-पञ्चमां ।

(*d*) *Nishrātah* [was skilled]—gone from one side to the other (as in crossing a river.).

The dreadful (*a*) sage *Sumantu* (*b*) (became proficient) in the *Atharva-veda* relating to Angirasa, and my father *Romaharshaṇa* (*c*) (became conversant) with the histories and *Purāṇas*. 22.

(*a*) *Dāruṇah* [dreadful]—See *Ṛīdhara*, 1.

(*b*) *Sumantu* [सुमन्तु]—A teacher of the *Atharva-veda*, who had studied it under the learned Vyāsa. He was the son of Jaimini.

(*c*) *Romaharshaṇa* [रोमहर्षण]—is the name of Sūta, the pupil of Vyāsa and narrator of the events of the *Purāṇas*. It is also the name of the father of Sūta (Cf Sūta p. 31. note (*b*)).

[ṚĪDHARA'S GLOSS—V. 22.]

1. *Dāruṇah* [dreadful].—The sage was addicted to *Abhichāra*, &c., (dreadful ceremonies) prescribed in the *Atharva-veda*, hence he is regarded as dreadful.

The same sages had divided (*a*) their respective *Vedas* into many parts. These *Vedas* were (successively) subdivided into branches (*b*) by the disciples, the disciples of disciples, and their disciples. 23.

(*a*) *Vyasyan* [had divided]—See *Ṛīdhara*, 2.

(*b*) *Ḍākḥinah* [into branches].—The word *Ḍākḥā* (शाखा) implies a branch or school or traditional recension of the *Vedas*. It includes the *Samhitās* (collection of *Mantras*) and the *Brāhmaṇas* in each of the *Vedas* modified more or less in different ways as regards the variation of the actual text and in difference of arrangement and in some cases, of interpretation. *Ḍākḥā* is sometimes applied to distinguish the three original *Vedas* from each other. It, however, properly applies to the various revisions or editions of any of the original *Vedas*, handed down by different *Charaṇas* (different schools or sects.). Each of these also adheres to its own traditional text and interpretation. *Ḍaunaka* in his work, the *Charaṇa-vyūha*, mentions five *Ḍakalas* of the *Ṛig-veda*, namely, the *Ḍākḥās*, *Bāshkalas*, *Āvalāyanas*, *Ḍamḥkāyanas*, and *Māṇḍukāyanas*. Forty-two or forty-four, out of eighty-six, are mentioned of the *Yajur-veda*, fifteen of these belong to the *Vāja-saneyins*, including those of the *Kānvas* and *Mādhyandinas*. Twelve out of a thousand said to have once existed of the *Sāma-veda* and nine of the *Atharva-veda*. Of these *Ḍākḥās*, *Ḍakala-Ḍākḥā* of the *Ṛig-veda*, three or partially four of the *Yajur-veda* and one or two of the *Sāma-veda*, and one of the *Atharva-veda* are considered extant by the linguists. It should be remembered that there is a marked difference between the word *Charaṇa* and the *Ḍākḥā*, the former

implying the sect or collection of persons united in one school, and the latter refers to the traditional text followed.

[ĆRĪDHARA'S GLOSS—V. 23.]

1. This verse states about the divisions of the *Vedas* into branches.
2. *Vyāsan* [had divided]—(This refers, it seems, to the first division and not to the sub-division of the *Vedas*).

The glorious *Vyāsa* (who was) kind to the poor, in this way, arranged the *Vedas*, so that those may be retained in memory by persons of less intellect. ²⁴.

[ĆRĪDHARA'S GLOSS—V. 24.]

1. This verse explains the necessity for dividing the *Vedas* into branches. In the previous ages, men were endued with extraordinary intellect, hence, they could remember the *Vedas* without difficulty. But with the change of time, men have become less intellectual ; they could hardly understand the four *Vedas* and much less they remember them. Hence the division of the *Vedas* was felt a necessity.

Women, *Ćūdras* (*a*), and mean *Brāhmaṇās* (*b*) are unfit to hear the *Vedas*, and therefore, are ignorant of performing, in this world, the good (in the shape of) acts ; for this reason, the sage by (his) grace, compiled the legend of *Bhārata* (*c*), with a view that their good in this behalf may be effected. (*d*). ²⁵.

(*a*) *Ćūdra* [यूद्र]—see p. 68.

(*b*) *Dvijabandhūnām* [mean *Brāhmaṇas*].—The Brahman who have not been purified by initiatory ceremonies. See *Ćrīdhara*, 1.

(*c*) *Bhāratam-Ākhyānam* [Legend of *Bhārata*].—The great epic *Mahābhārata* is meant. This is the great epic consisting of about 220,000 verses. It may be styled as a cyclopædia of Hindu mythology, legendary history, and philosophy. It is divided into eighteen books. *Vyāsa* was its compiler. It describes numerous episodes on all varieties of subjects, the chief of which is the narrative about the acts, rivalries and contests among the sons of the two brothers *Dhṛitarāshtra* and *Pāṇdu*, descendants of *Kuru*, and *Bharata* who was of the lunar line of kings reigned in the neighbourhood of *Hastināpura*. The *Bhagavat-gītā* is an episode of the *Mahābhārata*. The *Kauravas* and *Pāṇdavas* were descendants of *Bharata*. *Duryodhana* and his brothers were the leaders of the *Kauravas* or elder branch of the tribe ; and the five *Pāṇdava* princes, *Yudhishthira* (the firm in battle), *Bhīma* (the terrible), *Arjuna* (the upright), *Nakula* (a mongoose), *Sahadeva* (a twining plant) belong to *Pāṇdava* or younger branch. The *Mahābhārata* has described at length about their lineage, early exploits, career, manhood, and other details regarding them, occupying

about the fifth portion of the whole work. It is beyond the scope of these notes to describe them at length. It is a well known fact to every true Hindu that the five Pāṇḍava princes were banished from their country by the force of circumstances, and after long wanderings and many hardships, they collected their friends around them, and with the assistance of other princes mustered a great army, and prepared to attack their oppressors, who had also assembled their forces. The contending parties, with their armies, met on the plain of Kurukshetra. Bhishma was commanding the Kaurava army. Bhīma was the general of the other party. The scene of the *Bhagavat-gītā* commenced here, and continued during the whole of the battle which lasted for eighteen days. Arjuna was suddenly struck with compunction at the idea of fighting his way to a kingdom through the blood of his kindred, expressed himself that he would rather be killed himself than persist to fight against them. Kṛiṣṇa the friend of the Pāṇḍavas, who was acting as Arjuna's charioteer, advised him with a long metaphysical dialogue, impressing on Arjuna that the latter belong to the military class and his duty was to fight. While thus advising, he gave full and most curious exposition of the half-mythological, half-philosophical pantheism of the Brāhmaṇas and a general view of the mystic theology of the Hindus. In all these, Kṛiṣṇa followed the *Sāṃkhya* theory with certain modifications. Arjuna was over-ruled. The fighting went on and resulted in a complete victory over their opponents.

(d) *Karma-ḡreyasi* [the good (in the shape of) acts]—See *Çrīdhara*, 2.

(e) *Evaṃ-bhavet* [with a view.....in this behalf]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 25.]

1. *Dvijabandhūnām* [mean Brāhmaṇas].—Lowest amongst the three regenerate classes.

2. *Karma-ḡreyasi* [the good (in the shape of) acts].—Here the acts are compared to good (of mankind).

3. *Evaṃ-bhavet* [with a view.....in this behalf].—Let good be effected in this way.

(O) *Brāhmaṇas*, being thus engaged for the good (a) of all beings, (when) the mind (of *Vyāsa*) was not contented (b) by (the performance of acts) full of various objects (c) then, 26.

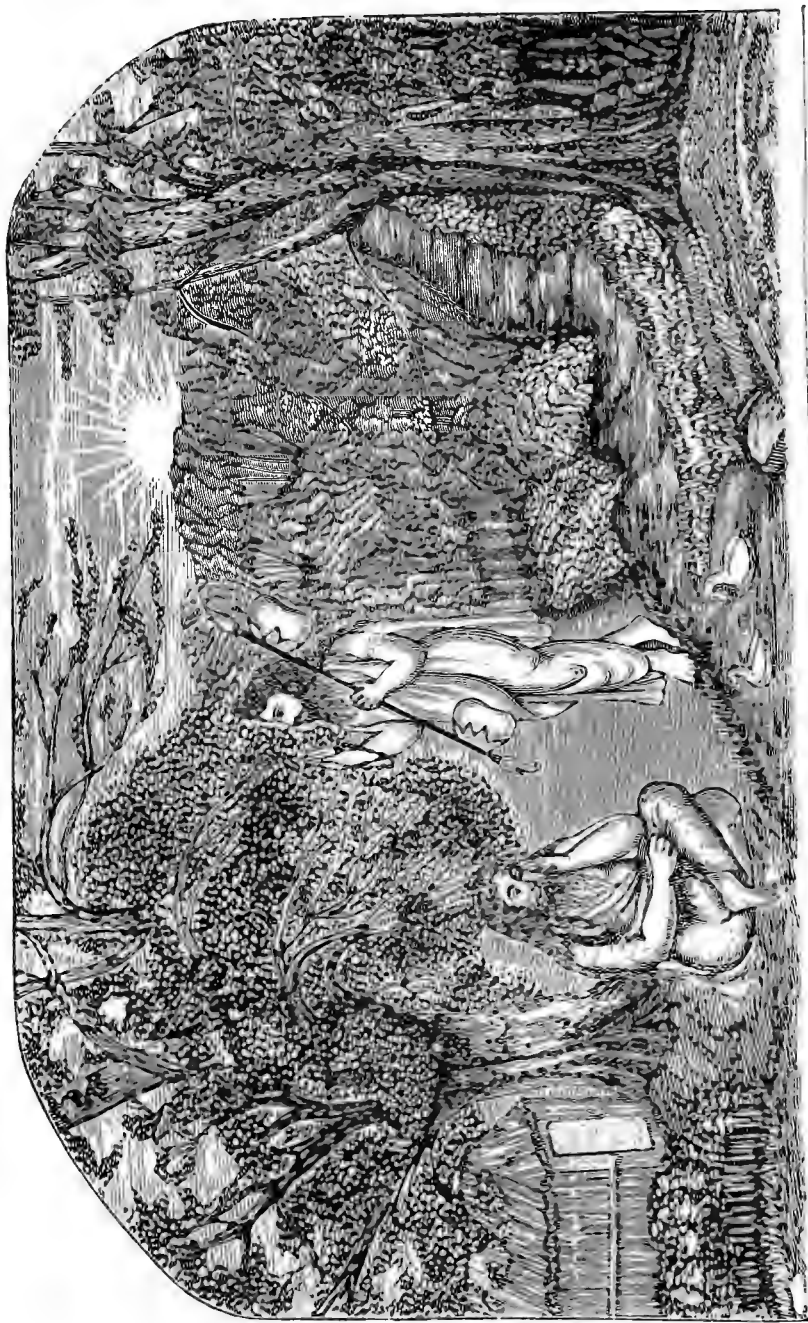
(Sitting) on the bank of the holy *Sarasvati*, and being in solitude, the duty-knowing virtuous *Vyāsa* on reflecting (d) also said in this way. 27.

(a) *ḡreya* [good]—See *Çrīdhara*, 1. (v. 26)

(b) *Nāti-prasīdaddhrīdayah* [was not contented]—See *Çrīdhara*, 1. (v. 27.)

(c) *Sarvātmaka* [full of various objects]—See *Çrīdhara*, 2. (v. 26).

(d) *Vitarkayan* [on reflecting] See *Çrīdhara*, 2. (v. 27.)



[From the sketch of M. N. Chatterjee.

NO. 4. S. M. Dutta's *Prīmadbhāgavatā*.]

VYĀSA—NĀRADA.

(Sitting) on the bank of the holy *Sarasvatī*, and being in solitude, the duty-knowing virtuous Vyāsa on reflecting also said in this way. 27. (c. IV. Bk. I. p. 176 ; see also vv. 3 and 4. c. V. Bk. I. p. 181.)

[ĆRĪDHARA'S GLOSS—V. 26.]

1. *Ćreya* [good]—benefit.
2. *Sarvātmaka* [...full of various objects].—It refers to acts which produce various results.

[ĆRĪDHARA'S GLOSS—V. 27.]

1. *Nāti-prasīdaddhṛidayah* [was not contented]—Vyāsa's mind did not become pacified or pure.
2. *Vitarkayan* [on reflecting]—Vyāsa's mind was not pacified, hence, he argued within himself.

Verily, being devoid of deceit, and observing vows, I have honoured (a) the *Vedas*, the preceptors, and the (holy) fires, and accepted (obeyed) their commands (b). ^{28.}

(a) *Mānitāh* [honoured]—Ćrīdhara explains it as 'adored'.

(b) *Anuṣāsanam* [commands].—It refers to the fact of Vyāsa's receiving instruction from his preceptors, reading the *Vedas*, and performing ablutions and making burnt-offerings to the fire.

Verily, pretending (to compile) the *Bhārata*, I have pointed out the meaning of the *Vedas*, and in which (said *Bhārata*) can surely be found the meaning of (all those subjects of which) religion is the first, even by women, *Ćūdras* and others. ^{29.}

Still, alas ! the developed (a) Spirit (b) within my body (c), although the greatest of those endued with the light of the *Vedas* and their study (d) by itself, verily, appear-eth like an undeveloped (e) one. ^{30.}

(a) *Vibhuh* [developed]—See Ćrīdhara, 2 ; and *Jīva*, 1.

(b) *Ātmā* [Spirit]—See *Jīva*, 2.

(c) *Daihyah* [within my body]—See Ćrīdhara, 1.

(d) *Brahma-varchchasya-sattamah* [the greatest of those endued with the light of the *Vedas* and their study]—See Ćrīdhara, 4 ; and *Jīva*, 3.

(e) *Asampannah* [undeveloped]—See Ćrīdhara, 3.

[ĆRĪDHARA'S GLOSS—V. 30.]

1. *Daihyah* [within my body].—The spirit is called *Daihya* (having reference to body) because it is in the body.
2. *Vibhuh* [developed].—But the spirit is naturally entire by itself.

3. *Asampannaḥ* [undeveloped].—Yet, it seems that it has not reached its natural condition.

4. *Brahma-varchhasya-sattamah* [the greatest of those endued with the light of the *Vedas* and their study].—The light, generated by the study and teaching of the *Vedas*, is called *Brahma-varchhasa* (ब्रह्मवर्चस). Those who are honoured for such quality is termed *Brahma-varchhasya* (ब्रह्मवर्चस्य), hence the whole compound word signifies the greatest of those, who are endued with such attribute. It may be explained in another way. The human spirit (soul) not only seems to be undeveloped, but it also appears like an unessential thing, although endued with the light of the Vedic study and teachings. In some of the editions of the *Çrīmad-bhāgavata* the expression—*Brahma-varchhasya-ṣaṭtamaḥ* (ब्रह्मवर्चस्यः षष्ठतमः) is to be found. There the word—*Ṣaṭtama* (षष्ठतम) means most beautiful.

[JĪVA GOSVAMIN'S GLOSS—V. 30.]

1. *Vibhuk* [developed]—endued with knowledge by nature.

2. *Ātmā* [Spirit].—Not having reached the condition of the Supreme Spirit, the individual spirit seems to feel no felicity, which may be enjoyed, when it reaches the Supreme Spirit.

3. In some of the editions, the word—*Ṣaṭtama* (षष्ठतम) is to be found. There it should be read with the word *Brahma-varchhasa* (ब्रह्मवर्चसौ).

Or, (because) the religion regarding the Supreme Being, which is dear to the ascetics of the highest order, hath not been ascertained by me in sufficient degree ! (*a*). Verily (*b*) that religion is pleasing to the Imperishable (*Kṛishṇa*). 31.

(*a*) *Prāyeṇa* [not.....in sufficient degree]—See *Çrīdhara*, 2.

(*b*) *Hi* [Verily]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 31.]

1. This verse mentions about the reason assigned by Vyāsa himself as regards his own shortcomings.

2. *Prāyeṇa* [not.....in sufficient degree]—not profusely.

3. *Hi* [Verily]—because that religion is pleasing to *Kṛishṇa*.

Nārada arrived in the aforesaid (*a*) hermitage of *Kṛishṇadvaipāyana*, who was thus lamenting (*b*) by thinking about the shortcomings of (his) soul. 32.

(*a*) *Prāgudāhṛitam* [aforesaid]—See *Çrīdhara*, 3.

(*b*) *Khidyataḥ* [lamenting]— " " 2.

(*c*) *Khilaṃ* [shortcomings]— " " 1.

[ĆRIDHARA'S GLOSS.—V. 32.]

1. *Khilaṃ* [shortcomings]—want.
2. *Khidyataḥ* [lamenting]—distressed.
3. *Prāgudāhṛīṇaṃ* [aforesaid]—(the hermitage) on the bank of the *Sarasvatī*.

Knowing that the said *Nārada* (who is) honoured by the gods, hath arrived, the sage, immediately rising from his seat saluted him, agreeably to rule (in due form). 33.

[ĆRIDHARA'S GLOSS.—V. 33.]

1. This verse states about the respect shown to *Nārada*, in due form by *Vyāsa*.

FINIS OF THE FOURTH CHAPTER, NAMED
THE ARRIVAL OF NĀRADA, IN THIS
STORY OF NAIMIĀ, IN THE FIRST BOOK,
IN THE ĆRĪMADBHĀGAVATA,
THE GREAT PURĀNA, AND THE
VYĀSA'S TREATISE OF
THE SELF-DENYING
DEVOTEES.

CHAPTER V.

(THE PRELIMINARY CONVERSATION OF VYĀSA AND NĀRADA).

Śūta said : Afterwards, sitting at ease, the most glorious (*a*) Divine Sage (*b*) (who was) carrying lute in (his) hand, said, as if in a smile (*c*) to the *Brāhmaṇa* Sage (*d*) (who was) sitting near him (*e*). ¹.

(*a*) *Vṛihachchhravāḥ* [the most glorious]—See *Çṛīdhara*, 2.

(*b*) *Devārshih* [the Divine Sage]—Nārada. See pp. 126-128.

(*c*) *Smayanniva* [as if in a smile]—See *Çṛīdhara*, 3.

(*d*) *Viprarshi* [the *Brāhmaṇa* Sage]—Vyāsa. See *Dvaipāyanah* pp. 46—47 ; and cf. p. 160.

(*e*) *Upāsīnaṃ* [(who was) sitting near him]—See *Çṛīdhara*, 1.

[ÇṚIDHARA'S GLOSS—V. 1.]

1. *Upāsīnaṃ* [(who was) sitting near him]—*Upa* (उप) near and *Āsina* (आसीन) to sit, hence it implies sitting.

2. *Vṛihachchhravāḥ* [the most glorious]—(he) whose fame is great.

3. *Smayanniva* [as if in a smile].—The word *iva* (इव) is expressive of gladness in Nārada's face ; or it refers to the incapacity of Vyāsa to understand the state of his soul, although the latter was a very wise man.

Nārada said : (O) highly fortunate, son of Parāçara, are thy corporeal (*a*) Spirit and also (thy) mental (*b*) (Spirit) quite satisfied with (thy) body and mind (respectively) (*c*) ? ².

(*a*) *Çārirah* [corporeal]—See *Çṛīdhara*, 1.

(*b*) *Mānasah* [mental]—See *Çṛīdhara*, 2.

(*c*) *Ātmanā* [with (thy) body and mind (respectively)]—(literally) it means by the spirit or individual soul ; but the word has been interpreted by Çṛīdhara in a peculiar sense which has been adopted in rendering the text.

[ÇRĪDHARA'S GLOSS—V. 2.]

1. *Çārīrah* [corporeal].— It means the individual soul which is proud of human body. Nārada asked Vyāsa whether the soul of the latter is contented with the mortal frame.

2. *Mānasah* [mental].— It (similarly) implies the mental spirit which is proud of human mind. Nārada asked Vyāsa whether his soul is contented with the mind within himself.

As thou hast compiled the most wonderous (*a*) *Bhārata* (*b*) full of all subjects (*c*), (so) whatever is worthy of knowing (*d*) hath been fully known to (*e*) and practised by thee (*f*). 3.

(*a*) *Mahadadbhutam* [the most wonderous, &c.]—See *Çrīdhara*, 4.

(*b*) *Bhāratam* [भारत].—It means the *Mahābhārata* (See pp. 175—176.)

(*c*) *Sarvārtha-parivṛṇhitam* [full of all subjects]—See *Çrīdhara*, 5.

(*d*) *Jijnāsitam* [whatever is worthy of knowing]—,, ,, 1.

(*e*) *Susampannam* [fully known to]—,, ,, 2.

(*f*) *Api* [and practised by thee]—,, ,, 3.

[ÇRĪDHARA'S GLOSS—V. 3.]

1. *Jijnāsitam* [whatever is worthy of knowing]—it means religion, &c.

2. *Susampannam* [fully known to].—fully acquainted with.

3. *Api* [and practised by thee].—The word *Api* (अपि) implies *Anushkhita* (अनुष्ठित) which means practised. Where the word *Ayi* (अयि) is found instead of *Api*, it is expressive of a case of address.

4. *Mahadadbhutam*, &c. [the most wonderous].—This is expressive of the reason for Vyāsa's profound knowledge of the Scriptures and practice in accordance with them.

5. *Sarvārtha-parivṛṇhitam* [full of all subjects].—It implies matters of religion, and other subjects.

[JIVA GOSVAMIN'S GLOSS—V. 3.]

1. *Kṛitavān-Bhāratam* [compiled the *Bhārata*].—The following reference is found in the *Matsya Purāṇa*, 'The son of Satyavati (Vyāsa) compiling the eighteen *Purāṇas* finished the story of *Bhārata*.' A parallel passage will be found in the seventh chapter of this book of the *Çrīmadbhāgavata*. It is said, that Vyāsa at first compiled the *Çrīmadbhāgavata* in a small scale, but by the advice of Nārada he improved it in various ways and taught the same to his son Çuka.

The Supreme Being (*a*), who is eternal (*b*), hath been discussed (*c*) and attained (by thee) ; yet why, (*O*) powerful (one), (thy) Spirit lamenteth as an unsuccessful (person) ? 4.

- (a) *Brahma* [the Supreme Lord]—See *Çrīdhara*, 2.
 (b) *Sanātana* [eternal] ,, ,, 1.
 (c) *Jñāsitam* (discussed) ,, ,, 3.

[ÇRĪDHARA'S GLOSS—V. 4.]

1. *Sanātana* [eternal]—perpetual.
2. *Brahma* [the Supreme Lord].—The Supreme *Brahma* (Lord). (See p. 64).
3. *Jñāsitam* [discussed]—(Vyāsa after discussing about the Supreme Lord.)

Vyāsa said : Verily, all these, which have been said by thee are in me, yet my Soul (*a*) is not satisfied. I ask thee the unexpressed (*b*) cause thereof (*c*), O (Nārada who is of) unfathomable intelligence (*d*) and (who hath been) produced (created) from the body of the Self-existent. (*e*) ⁵.

- (a) *Ātmā* [soul]—See *Çrīdhara*, 1.
 (b) *Avyaktam* [unexpressed]—See *Çrīdhara*, 3.
 (c) *Tanmūlam* [the...cause thereof]—See *Çrīdhara*, 2.
 (d) *Agādha-bodham* [unfathomable intelligence]—See *Çrīdhara*, 4.
 (e) *Ātmabhavātmabhūtam* [produced from the body of the Self-existent]—See *Çrīdhara*, 5.

[ÇRĪDHARA'S GLOSS—V. 5.]

1. *Ātmā* [soul]—both corporeal and mental.
2. *Tanmūlam* [the...case thereof].—The reason for such dissatisfaction.
3. *Avyaktam* [unexpressed]—not clear, latent.
4. *Agādha-bodham* [unfathomable intelligence]—(It refers to Nārada's high quality) whose intelligence was deep.
5. *Ātmabhavātmabhūtam* [produced (created) from the body of the Self-existent].—*Ātma-bhava* (आत्मभव) means *Brahma* ; *Ātmā* (आत्मा) body; and *Bhūta* (भूत) produced. (Nārada was produced from *Brahmā*, hence the word applies to Nārada).

Verily, thou knowest all the mysteries; because by thee hath been worshipped that primeval Being (*a*) who is the Lord of the highest and the lowest (*b*), and (who) being unconcerned, at His will (*c*), createth, maintaineth, and destroyeth this Universe, by the qualities (of Goodness, Passion, and Darkness.). ⁶.

(a) *Purāṇah-Purushah* [primeval Being]—See *Çrīdhara*, 2.

(b) *Parāvareṇah* [Lord of the highest and the lowest]—See *Çrīdhara*, 3.

(c) *Manasaiva* [at His will]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 6.]

1. This as well as the next verse describes in detail that Nārada's intelligence was very great.

2. *Purāṇah-Purushah* [primeval Being].—The reason, assigned for Nārada's knowledge regarding all the mysteries is that he had worshipped the primeval Being, the Supreme Lord.

3. *Parāvareṇah* [Lord of the highest and the lowest].—It implies that He was the regulator of all cause and effect.

4. *Manasaiva* [at His will]—as soon as He willed.

Having travelled over the three worlds (a), like sun, thou hast become (the observer of all the external things); and like air moving within (thou hast become) the witness of the heart of others. (b). Therefore, do thou say the reason of my greatest shortcoming unto me, who hath dived (deep) (c) into the knowledge regarding religion, vows, the highest and the lowest of gods, and the *Vedas*. 7.

(a) *Trilokīm* [the three words].—Heaven, Earth and the Nether regions.

(b) *Ātma-sākṣī* [witness of the heart of others].—See *Çrīdhara*, 2.

(c) *Snātasya* [hath dived.....]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 7.]

1. Nārada became the observer of all external things by travelling over the three worlds.

2. *Ātma-sākṣī* [witness of the heart of others].—Nārada knew the heart of other beings by the strength of *Yoga* (contemplative meditation). He moved within the heart of others like the vital air of living Being.

3. *Snātasya* [hath dived...].—Here it refers to Vyāsa who, by the strength of *yoga* meditation was well acquainted with the knowledge about the Supreme Being, religion, &c. Yājñavalkya said, 'Of sacrifice, philanthropy, the quality of not being cruel to animals, charity, the study of the *Vedas* and acts, that self-knowledge is the best religion, which is acquired by *Yoga* meditation. *

Nārada said: The stainless glory of the Supreme Lord hath not been nearly described (a) by thee. Verily, (I) deem that knowledge (b) to be fruitless (incomplete) (c) by which this (Supreme Lord) is not pleased. 8.

* इत्याचार-दश-हिंसा-दान-स्वाध्यायकर्षणम् । अयन्तु परमो धर्मो यद् योगेनात्म-दर्शनम् ॥

- (a) *Anudita-prāyaṃ* [hath not been nearly described]—See *Çrīdhara*, 1.
 (b) *Darṣanam* [knowledge]—... " " 1.
 (e) *Khilaṃ* [fruitless]—See *Çrīdhara*, 3 ; and *Jīva*, 1.

[ÇRĪDHARA'S GLOSS—V. 8.]

1. *Anudita-prāyaṃ* [hath not been nearly described]—very little has been said.

2. *Darṣanam* [knowledge].—The spiritual knowledge, by which the Supreme Lord is not pleased, is of little value.

3. *Khilaṃ* [fruitless]—Nārada deems such knowledge incomplete.

[JĪVA GOSVAMIN'S GLOSS—V. 8.]

1. The spiritual knowledge, devoid of the glories of the Supreme Lord is useless, as such knowledge does not become complete without the description of the Supreme Lord's glory.

Verily, (O) great sage, the glories of *Vāsudeva* have not been so fully described by thee, as thou hast completely chanted about the religion and other subjects (a). ⁹

- (a) *Dharmādayaṣṭha* [the religion and other subjects]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 9.]

1. Is it not a fact that in the various other works compiled by Vyāsa contains description of the Supreme Lord's glory ? This verse removes such doubt as may be raised by this question.

2. *Dharmādayaṣṭha* [the religion and other subjects].—It should be understood that the particle *Cha* (च) includes the different practices of religion. Religion and other cognate subjects have been described profusely, but it has not been done so, in describing the Supreme Lord's glory.

Although consisting of beautiful words, the sentence which, at no time, doth fully celebrate (a) Hari's, glories, which sanctify the Universe, is considered (foul by the wise) like the place of enjoyment of crows (b), where ascetics, whose refuge is the beautiful (*Brahma*) (c) do not frequent like the swans (d) (dwelling) in the lake *Mānasa* (e). ¹⁰

- (a) *Pragṛṇṭita* [fully celebrate]—fully announce, extol or celebrate.

- (b) *Vāyasam-tīrtham* [the place of enjoyment of crows]—See *Çrīdhara*, 2.

- (c) *Uçīkṣhayāh* [...whose refuge is the beautiful (*Brahma*)]—... " 4.

(d) *Haṃsāh* [swans]—the geese, ganders, swans, ducks, flamingos, or some birds of similar species, the description of which is rather poetical than real, perhaps a kind of mixture of any of these. The word also implies ascetics or devotees of a particular order. See *Çrīdhara*, 3 and 5.

(e) *Mānasāh* [dwelling in the (lake) *Mānasa*].—Present in the mind ; only to be conceived in the mind ; spiritual or mental. It is also the name of a sacred lake and the place of pilgrimage on mount Kailāsa in the Himālaya mountains. It is the native place of the wild geese or swans. Constant allusions are made to the latter in Hindu poetry, and the *Haṃsa* or *Rāja-haṃsa*, a kind of wild goose, which is described as migrating to its shores every year at the breeding season. The word is used as a pun in this verse, implying at the same time, a swan and a devotee. See *Çrīdhara*, 4 and 5.

[THE PURPORT OF THE VERSE 10.]

The purport of this verse can be thus explained. The devotees endued with the quality of goodness are likened to swans which avoid dirty places, where the crows revel in. Although such places are full of luscious but defiled food, yet they prefer to live in amongst the simple lily grove of the pure *Mānasa* lake. The persons desirous of worldly things are like crows ; and similarly the sentence full of choiced words, but devoid of description of the *Harī's* glorious deeds, has been compared to a sporting place of crows which assemble to eat the defiled food thrown in such places. A true votary always avoids paying attention to the discourse which does not contain description of the Supreme Lord's glorious acts. This discourse is only fit for men desirous of secular object.

[ÇRĪDHARA'S GLOSS—V. 10.]

1. It has been said that knowledge without reference to Vāsudeva is quite useless. This verse shows that mere skilful expression of words, which does not deal with the glories of the Supreme Lord, is also of little value.

2. *Vāyasam-Tīrtham* [the place of enjoyment of crows].—The sentence, though made up of choiced expressions, has been compared to a foul sink for crows to revel in, that is to say, it is considered by the wise men, as a revelling place for persons who are anxious for the enjoyment of worldly things.

3. Why is it so considered ? Because the ascetics, who are present in the mind, full of goodness and compared to swans, do not frequent in such places.

4. *Uçikṣakṣayāh* [.....whose refuge is the beautiful *Brahma*].—*Uçikṣ* (उचिक्) beautiful, sublime, *Brahma* ; and *Kṣaya* (क्षय) dwelling place ; hence it implies those persons whose refuge is the sublime Supreme Lord.

5. The allusion is that the swans live in the *Mānasa* lake, abounded with the lily groves, and do not care to frequent in the dirty sink, the sporting place of crows, and which is full of various beautiful, but defiled food.

[JĪVA GOŚVAMIN'S GLOSS—V. 10.]

1. This verse impresses that the discourse, in which there is no reference to the Supreme Lord's glorious acts, is blamable. It is not accepted either fully or partly.

That emission (exercise) of speech (*a*) destroyeth the sins of mortals (*b*), by which (such emission), each verse, though ill-worded (*c*), is stamped with the Eternal Being's (*d*) names, which (such names), righteous men hear (*e*), sing (*f*), and describe (*g*). 11.

(*a*) *Vāgvisargah* [emission (exercise) of speech]—See *Çrīdhara*, 2.

(*b*) *Janatāghaviplavah* [destroyeth the sins of mortals]—See *Çrīdhara*, 3.

(*c*) *Abaddhāvati* [ill-worded]—full of corrupted words.

(*d*) *Anantasya* [the Eternal Being's]—Vishṇu's.

(*e*) *Çrīṇvanti* [hear]—to hear when the speaker who was narrating the glories, is present before the holy men.

(*f*) *Gāyanti* [sing]—to sing when they are alone.

(*g*) *Grīṇanti* [describe]—to describe when there is audience before them.

[ÇRĪDHARA'S GLOSS—V. 11.]

1. This verse states that the speech which is full of the description of the Supreme Lord's glory, is holy, even in the absence of the literary skill in such speech.

2. *Vāgvisargah* [emission (exercise) of speech]—Act of sending forth ; or application of words.

3. *Janatāghaviplavah* [destroyeth the sins of mortals.]—The speech which is full of Supreme Lord's glory absolves men from sin.

[JĪVA GOŚVAMIN'S GLOSS—V. 11.]

1. After describing the glories of the Supreme Lord in the foregoing verse, by a negative reference, this verse is extolling on the same by positive inference.

Even (when) the unstained (*a*) (divine) knowledge, which is exempt from Acts or their consequences (*b*), if devoid of devotion (*c*) to the Imperishable (*d*), doth not look (very) brilliant, (then) how again (can appear bright) (*e*), if not devoted to the Supreme Lord, the perpetually (*f*) painful (*g*) Acts (*h*) (aiming at fruition) and verily, the Acts which have no such object ? (*i*). 12.

(*a*) *Niranjanam* [unstained]—It should be noticed that *Anjana* (literally means black pigment or collyrium applied to the eye-lashes or the inner coat of the eye-lids. The materials, used in preparing this pigment, are lamp-black, anti-money, extract of ammonium, anthorrhiza, &c. With the prefix *Nih* (निः) it means without dyed with black pigment. For the meaning of the word in the text See *Çrīdhara*, 3.

(*b*) *Naishkarmyam* [exempt from Acts or their consequences]—See, *Çrīdhara*, 2.

- (c) *Bhāva* [devotion]—See *Ġṛīdhara*, 5.
 (d) *Achyuta* [the Imperishable].—It is a name of Vishṇu.—See *Ġṛīdhara*, 4.
 (e) *Ġobhate* [appear bright]—have no purifying character.
 (f) *Ġaḥvat* [perpetually]—See *Ġṛīdhara*, 6.
 (g) *Abhadraṁ* [painful]—misery or pain.
 (h) *Karma* [Acts].—It signifies such acts as have reference to future fruition.
 (i) *Akāraṇaṁ* [...which have no such object].—It has reference to such acts as have no reference to future fruition.

[ĠṚĠDHARA'S GLOSS—V. 12.]

1. This verse shows that the acts (rites) without devotion are useless.
2. *Naishkarmyaṁ* [exempt from acts or their consequences]—*Nishkarma* (निष्कर्म्म) implies *Brahma* (Supreme Lord). The knowledge being of the same nature as the Supreme Lord, is called *Naishkarmya*.
3. *Niranjanaṁ* [unstained].—That by which any thing can be painted is called *Anjana* (अञ्जन) or particular condition. That which puts an end to *Anjana* is called *Niranjana*.
4. *Achyuta* [the Imperishable].—The Supreme Lord (Vishṇu).
5. *Bhāva* [devotion].—Knowledge, without devotion to Vishṇu, is entirely useless or unproductive of any direct good effect.
6. *Ġaḥvat* [perpetually].—during the performance of acts and the time when its result is effected.

[JĠVA GOSVAMIN'S GLOSS—V. 12.]

1. When the spiritual knowledge is of less value, than the devotion full of the description of the Supreme Lord's glories, then what to say about the inferiority of acts which do and do not aim at the fruition?

For this reason, (O) Highly Fortunate (one), (as) thou art of unerring mind (a) pure (bright) renown (b), devoted to veracity and observer of vows (c) (so) do ('thou) remember (and describe) (d), with composed mind (e), the various actions (f) of the Lord (who is) of high rank (g) for the release from the bondage of this world (h). 13.

- (a) *Amoghadrīk* [of unerring mind]—See *Ġṛīdhara*, 2.
 (b) *Ġuchiḡṛavāḥ* [pure (bright) renown]—, , 3.
 (c) *Dhṛitavṛataḥ* [observer of vows]—, , 4.
 (d) *Anusmara* [do.....remember]—, , 7.
 (e) *Samādhinā* [with composed mind]—, , 6.
 (f) *Vicheshṭitaṁ* [various actions]—*Līlās* (diversions), deeds.
 (g) *Urukramasya* [of the Lord (who is) of high rank].—It is a name of Vishṇu. See p. 137 note (a), v. 13 ; c. III.

(*h*) *Akhīla-bandha-muktaye* [for the release from the bondage of this world]—See *Çrīdhara*, 5.

[ÇRĪDHARA'S GLOSS—V. 13.]

1. As knowledge and skill in speech and action without devotion, are quite useless, so this verse enjoins that the Supreme Lord's deeds should be described (with devotion).

2. *Amoghadrīk* [of unerring, mind]—of true intellect.

3. *Çuchīṣṛavāḥ* [pure (bright) renown].—He whose renown is pure.

4. *Dhṛītāvratāḥ* [observer of vows].—He who practises or observes vows.

5. *Akhīla-bandha-muktaye* [for the release from the bondage of this world]—with a view to put an end to the bondage of the secular matters.

6. *Samādhinā* [with composed mind]—with one undivided mind.

7. *Anusmara* [do.....remember]—it implies after remembering to describe.

The mind, unsteady (*a*) by forms (described) and names (*b*) (uttered) by the (desire to speak) (*c*) of the person, beholding object differently (*d*) from that (actions of the Supreme Lord) (*e*), and desiring to speak whatever in a different manner, doth not find place (of refuge) (*f*), at any time or at any place, like a ship tossed by the wind. 14.

(*a*) *Dusthitā* [unsteady]—See *Çrīdhara*, 6.

(*b*) *Rūpa-nāmanīḥ* [by forms.....and names...]—See *Çrīdhara*, 5.

(*c*) *Tat-kṛitā* [.....by the (desire to speak)]— „ „ 4.

(*d*) *Prithagdṛiṣṭāḥ* [beholding object differently...]— „ „ 3.

(*e*) *Tataḥ* [from that.....]— „ „ 2.

(*f*) *Āspadam* [place (of refuge)]— „ „ 7.

[ÇRĪDHARA'S GLOSS—V. 14.]

1. This verse states against act of the person who describes various subjects in a different way, but devoid of the description of the Supreme Lord's glorious deeds.

2. *Tataḥ* [from that.....].—It refers to *Urukrama's Līlās* or deeds.

3. *Prithagdṛiṣṭāḥ* [beholding object differently from that (actions of the Supreme Lord)].—(He) who looks upon an object which differs from the deeds of the Supreme Lord, must, therefore, be considered as desiring to say whatever on a subject in a different manner.

4. *Tat-kṛitā* [by the (desire to speak)].—It refers to the desire of the speaker.

5. *Rūpa-nāmanīḥ* [by forms.....and names...].—The forms and names which have been described, and uttered for the purpose of describing.

6. *Dusthitā* [unsteady].—It refers to the unsteady mind.

7. *Āspadam* [place (of refuge)].—The (unsteady) mind cannot fix itself on any particular subject.

8. The *Bhagavat-Gītā* says : 'O Arjuna, son of Kuru, the settled intellect is one, but, the unsteady intellect has many branches (that is to say, has many forms, and is eternal). *

The teaching (*a*) of blamable (rites performed with a view to future fruition, &c.) (*b*), for religion (*c*) of (persons) naturally fond (of such rites) (*d*) is a great transgression (*e*) (on the part of thee) ; from which speech (discourse of thee) (*f*), the ordinary persons (*g*), having determined (*h*) the (rites) as religion (*i*) do not listen to its prohibition (*j*). 15.

(*a*) *Anuṣāsataḥ* [The teaching]—See *Çrīdhara* 5 ; and *Jīva*, 4.

(*b*) *Jugupsitaṃ* [blamable.....]— „ „ 4.

(*c*) *Dharma-kṛite* [for religion]— „ „ 3 ; and *Jīva*, 3.

(*d*) *Svabhāvaraktasya* [of (persons) naturally fond (of such rites)]—See *Çrīdhara* 2 ; and *Jīva*, 2.

(*e*) *Vyatikramah* [transgression.....]—See *Çrīdhara*, 6 ; and *Jīva*, 5.

(*f*) *Yadvākyaṭaḥ* [from which speech (discourse...)]—See *Çrīdhara*, 7 ; and *Jīva*, 6.

(*g*) *Itarāh-janāḥ* [ordinary persons]—See, *Çrīdhara*, 8 ; and *Jīva*, 7.

(*h*) *Sthitāḥ* [having determined]—See *Jīva*, 8.

(*i*) *Dharmah-iti* [the (rites) as religion].—This refers to true devotional religion.

(*j*) *Tasya-Nivāraṇam-na-manyate* [.....do not listen to its prohibition]—See *Çrīdhara*, 9 ; and *Jīva*, 9.

[ÇRĪDHARA'S GLOSS—V. 15.]

1. This verse states that whatever is described in the *Mahābhārata*, &c., regarding religion, teaching about rites with a view to future fruition, &c., is worthless ; not only so, but Vyāsa's act of teaching of a transgression of duty on his part.

2. *Svabhāvaraktasya* [of (persons) naturally fond of (such rites)].—It refers to men who are devoted to religion which enjoins acts aiming at future fruition.

3. *Dharma-kṛite* [for religion]—For (pure) religion.

4. *Jugupsitaṃ* [blamable...]—censurable acts which aim at some result, &c.

5. *Anuṣāsitaḥ* [The teaching].—It has reference to Vyāsa who taught such censurable cause of religion.

6. *Vyatikramah* [transgression...].—It was improper on the part of Vyāsa.

7. *Yadvākyaṭaḥ* [from which speech (discourse...)].—Why is it improper on his part ? Because it was according to Vyāsa's saying.

8. *Itarāh-janāḥ* [ordinary persons]—which will be believed by ordinary men.

*व्यवसायान्मिका बुद्धिरिकेह कुबनन्दन । बहुशाखा स्तनन्ताश्च बुद्धयोव्यवसायिनामित्यादि ॥

9. *Tasya-nivāraṇam-na-manyate* [.....do not listen to its prohibition].—They become so firm in their belief that they do not listen to the prohibition made by Vyāsa and others versed in truth against the *Kāmya-karma* (act performed for future fruition) and the like. They disregard the injunction of the *Ṣrutī* which runs as follows :—

‘Immortality can not be attained by acts, progeny, and wealth, but some person has gained immortality by renunciation’. *

The ordinary men assert that this prohibition is applicable only to the case of persons who are incapacitated in performing such acts by some physical or moral defects. The *Battas* also affirm that ‘This rule is ordained for the blind or lame persons who are incapacitated to perform the duties of a household er, such persons should either adopt the condition of an unflinching religious student or become a mendicant.’ †

[JĪVA GOSVAMIN’S GLOSS—V. 15.]

1. The *Mahābhārata*, which deals with the *Kāmya-karma* (acts aiming at future fruition) and other subjects, but does not treat about the glories of the Supreme Lord in sufficient degree, was accepted by all men as the code of religion. This verse points out that Vyāsa has done wrong to the world by propagating a course of religious conduct, devoid of the description regarding *Hari*’s glorious acts.

2. *Svabhāvaraktasya* [of (persons) naturally fond (of such rites)]—the person whose minds are full of secular desires by reason of the unlimited wish for worldly things.

3. *Dharma-kṛite* [for religion].—It means the religion regarding the Supreme Lord ; it is the religion which does not aim at any future fruition.

4. *Anuśāsitaḥ* [The teaching]—Vyāsa becoming the teacher of the rites aiming at future fruition which is always censurable, as it was not in reality for the propagation of the Vedic truth.

5. *Mahān-Vyatikramah* [a great transgression (on the part of thee)].—His action was held to be improper.

6. *Yad-vākyaṭaḥ* [from which speech (discourse)...].—It refers to the speech of Vyāsa which ascertained the difficult meaning of the Vedas.

7. *Itarah-jānaḥ* [ordinary persons].—The ordinary men consider the teaching of Vyāsa as guide to the duties prescribed to mankind.

8. *Sthitah* [having determined]—not moving, (fixed or ascertained).

9. *Nivāraṇam* [prohibition]—act of thinking in a different light.

10. The substance of the whole verse is that all rules and practices of religion must be discarded, and the Supreme Lord’s glorious deeds should be described. There is a passage in the *Bhagavat-Gītā* which may be construed

* न कर्मणा न प्रजया धनेन त्यागेनैकेऽमृतत्वमानयः ।

† तत्रैवं शक्यते वक्तुं येऽत्यपद्धादयो नराः । गृहस्थत्वं न शक्यन्ते कर्तुं तेषामयं विधिः ॥
नैष्ठिक-ब्रह्मचर्यं वा परिव्राजकताऽपि वा । तैरवश्यं गृहीतव्या तेनादावितदुच्यते ॥

as *contradictory* to the above statement. * But the passage aforesaid applies to the teachers of knowledge and not to the votaries of the devotional religion.

11. It must also be noted that the wise men who know about salvation, do not advise ignorant men to perform rites.

The discerning persons (*a*) are able to know about the Eternal and All-pervading (*b*) Lord's nature full of happiness (*c*) by abstaining from worldly acts or motives (*d*). Therefore (*O*) Great One, do thou point out the deeds (*e*) of the Great (Lord) unto the corporeal (*f*) persons engaged in (Acts aiming at fruition.) (*g*) by (the influence of the) qualities (*h*) (of Goodness, Passion and Darkness.)¹⁶.

(*a*) *Vichakṣhaṇaḥ* [The discerning persons]—See *Çrīdhara*, 2 ; and *Jīva*, 2.

(*b*) *Anantapārasya* [the Eternal and All-pervading Lord's]—See *Çrīdhara*, 5.

(*c*) *Sukham* [nature (full) of happiness]—See *Çrīdhara*, 4 ; and *Jīva*, 3.

(*d*) *Nivṛttitaḥ* [by abstaining from worldly acts and motives]—See *Çrīdhara*, 3.

(*e*) *Cheshtitaṁ* [the deeds]—See *Çrīdhara*, 6 ; and *Jīva*, 7.

(*f*) *Anāṁsa* [corporeal]—See *Çrīdhara*, 7 ; and *Jīva*, 4.

(*g*) *Pravartamanasya* [persons engaged in (Acts aiming at fruition.)]—See *Çrīdhara*, 9 ; and *Jīva*, 6.

(*h*) *Guṇai* [qualities]—See *Çrīdhara*, 8 ; and *Jīva*, 5.

[ÇRĪDHARA'S GLOSS—V. 16.]

1. If the way to salvation be the observance of rites aiming at future fruition is blamable, then there is another and best means by abstraction from worldly acts and motives. Therefore, what is the necessity for describing the glories of the Supreme Lord ? (This verse clears the point).

2. *Vichakṣhaṇaḥ* [The discerning persons]—very clever persons only.

3. *Nivṛttitaḥ* [by abstaining from worldly acts and motives]—by putting an end to all worldly acts.

4. *Sukham* [nature (full) of happiness]—the nature of the Supreme Lord, which is expressive of unchangeable happiness. The clever persons named above are able to know the nature of the Supreme Lord in the manner aforesaid, but persons who are not so skilful and prone to perform acts with a view to future fruition, cannot gain such knowledge of the Supreme Lord.

5. *Anantapārasya* [the Eternal and All-pervading Lord's]—The greatness of the Supreme Lord is expressed as regards time by the adjective eternal and as regards place by saying that he has no end.

6. *Cheshtitaṁ* [the deeds]—*Līlās* (diversions).

7. *Anāṁsa* [corporeal]—proud of corporeal body.

8. *Guṇai* [qualities]—by the qualities of Goodness, &c.

* न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् । जीषयेत् सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥

9. *Pravartamanasya* [persons engaged in (Acts aiming at fruition)]—there fore roving about men.

[JĪVA GOŚVAMIN'S GLOSS—V. 16.]

1. It has clearly been enjoined by this verse that the glories of the Supreme Lord should be described.

2. *Vichakṣaṇaḥ* [The discerning persons]—thyself.

3. *Sukham* [nature (full) of happiness]—O great Vyāsa thou art clever, therefore, after abstaining from all worldly affairs, thou art fit to know about the happiness (devotion) regarding the Supreme Lord.

4. *Anātmā* [corporeal]—devoid of spiritual intellect.

5. *Guṇai* [qualities]—worldly matters.

6. *Pravartamanasya* [persons engaged in (Acts aiming at fruition)].—It refers to persons who are engaged in the enjoyment of worldly affairs.

7. *Cheshtitaṃ* [the deeds]—describe the *Līlās* (diversions) or acts of the Supreme Lord for the good of such men.

If the person, who discarding his own religion (*a*) adoreth the lotus-like feet of *Harī*, afterwards falleth prematurely from such adoration, (then) doth any evil befall on him in whatever (place) or (*b*) in whichever (condition), he may be (placed)? What object also doth a person who adoreth not (the Supreme Lord) (*d*) gain from (by following) his own religion ? 17.

(*a*) *Svadharmam-Tyaktvā* [the person who discarding his own religion]—See *Ārīdhara*, 2.

(*b*) *Va* [or]—This is expressive of censure on the opposite side.

(*c*) *Kva* [in whichever (condition)]—does any evil befall on the votary being of an inferior origin ? No ; because he has devotion to the Supreme Lord, his highest aim.

(*d*) *Abhajataṃ* [person, who adoreth not]—The persons, who do not adore the Supreme Lord but follow their own religious doctrines, derive no real benefit.

[ĀRĪDHARA'S GLOSS—V. 17.]

1. It has been pointed out in the previous verses that the performance of rites aiming at future fruition, is productive of great evil, and that the Supreme Lord's deeds should be described. This verse enjoins that a person's own religion which is regularly occurring occasional acts or ceremonies or any acts constantly performed to accomplish some object, should be discarded and devotion to Lord *Hari* inculcated.

2. *Svadharmam-Tyaktvā* [the person who discarding his own religion].—It may be said that if a person renounce his own religion and by perpetual adoration of the Supreme Lord become a successful votary, it is well and good ; but if he dies or ceases prematurely to follow the practice of devotion, then the evil of renouncing his own religion may come upon him. This verse removes the dilemma and states that there is no likelihood of any evil befalling upon the votary, although he may recede from his devotion or die prematurely.

The wise should try for that (very thing) which (even) the beings roving above and below cannot obtain (*a*). That, however, is happiness (for enjoyment of worldly object) (*b*) which is like misery (*c*), obtained every-where (*d*) from other source (acts of previous birth), by (the course of) time (*e*) whose speed is great. 18.

- (*a*) *Uparyyadhak.....Prayateta* [The wise.....obtain]—See *Çrīdhara*, 1.
 (*b*) *Sukham* [happiness.....]—See *Çrīdhara*, 2.
 (*c*) *Dukkhavat* [like misery]—See *Çrīdhara*, 4.
 (*d*) *Sarvatra* [every-where]—See *Çrīdhara*, 3.
 (*e*) *Kāla* [time]—See *Jīva*. 2.

[*ÇRĪDHARA'S GLOSS—V. 18.*]

1. There is no doubt that a man following his own religion, can only attain the world of the *Pitris*. Therefore, this verse states that the wise men should try for that thing which is not obtainable by beings who travel above in the world of Brahma and in the material world below. It is, therefore, incumbent on sentient being to try to find out the path of devotion which is not easily obtainable.

2. *Sukham* [happiness.....].—The felicity out of the enjoyment of worldly things can be enjoyed by the acts of previous birth.

3. *Sarvatra* [every-where]—Such happiness is obtainable even in Hell and other places of torment.

4. *Dukkhavat* [like misery].—As the misery comes upon a being without any attempt on his part to get it, so, the happiness, out of the enjoyment of worldly things, can be obtained without any exertion on the part of the man who enjoys it. This subject has been treated in a subsequent part of the *Çrīmad-bhāgavata*.

[*JIVA GOSVAMIN'S GLOSS—V. 18.*]

1. Whatever object is obtained by acts (rites) is useless ; in fact, it appears like a real object, but in reality, it is not so ; therefore, it is undesirable to perform acts only for worldly benefit.

2. *Kāla* [time].—It signifies the recess from the enjoyment of the acts done in previous birth.

Ah ! (*a*) the person (*b*) who serveth the Giver of Liberation (*c*), doth not, verily, like others (who perform rites) (*d*), enter into the world at any time, and in any manner. The person, appreciating the pleasure (of the Supreme Lord) (*e*), having (once) remembered (enjoyed) the embrace (touch) of Viṣṇu's feet, doth not, again, wish to forget (quit) the same. 19.

(*a*) *Anga* [Ah !]—expressive of astonishment.

(*b*) *Janah* [the person]—See *Çrīdhara*, 2.

(*c*) *Mukunda* [the Giver of Liberation]—It means Kṛishṇa.

(*d*) *Anyavat* [like others...]—See *Çrīdhara*, 3.

(*e*) *Rasagrahah* [appreciating the pleasure.....]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 19.]

1. This verse is explaining the meaning of the phrase in whatever..... or in whichever...', mentioned in verse 17. (q. v.) of this chapter.

2. *Janah* [the person]—The servant of Kṛishṇa does not enter the world again, if at any time, or under any circumstance, he is begotten in the womb of the lower beings.

3. *Anyavat* [like others...]—like persons who only perform ceremonies. This is expressive of persons who follow religious doctrines different from the devotional religion of the *Çrīmadbhāgavata*.

4. *Rasagrahah* [appreciating the pleasure.....]—subjecting (oneself) to a thing (which means the Supreme Lord) full of flavour ; or showing eagerness for a thing full of flavour.

5. The Supreme Lord also said in the *Bhagavat-gītā*, that, again attempt is made for fully attaining perfection and that man is sent again for the adoration of the Supreme Lord, although stupefied with the remembrance of the previous birth. *

Verily (*a*), this Universe is the Supreme Lord Himself, but He is different (from it) (*b*). Thou (thyself) knowest verily, that (Supreme Lord), from whom the Universe hath been maintained, destroyed, and created (*c*), yet (I) have pointed out to thee only a span long (of this subject, that is to say, very small portion of it) (*d*) 20.

(*a*) *Hi* [verily]—See *Çrīdhara*, 3.

(*b*) *Idam..... Itarah* [... this ... different...]—See *Çrīdhara*, 2.

* यतते च ततो भूयः संसिद्धौ कुरुनन्दन । पूर्वजाभ्यासेन तेनैव क्रियते ह्यवशोऽपि स इति ।

(c) *Jagat-sthāna-nirodha-sambhavaḥ* [the Universe hath been maintained, destroyed, and created.]—See *Ṣṛīdhara*, 4; and *Jīva*, 2.

(d) *Prādeśa-mātram Pradarśitam* [(I).....span long...]—See *Jīva*, 3.

[*ṢṚIDHARA'S GLOSS*—V. 20.]

1. It has been previously stated that the Supreme Lord's deeds should be mainly described in a Scripture. This verse points out what that great Lord is and what are his deeds.

2. *Idam...Itarah* [.....different...]—This world is nothing but the God Himself, but He is quite distinct from this universe, although, the latter is not separate from him; the reason being that this universe, has been created, maintained and destroyed by the Supreme Lord; or it can be explained in a different way. This universe is the Supreme Lord and the individual spirit, although seems separate from the Lord, is also the Supreme Lord, that is to say, there is nothing animate or inanimate, beyond the Supreme Lord who is the only real truth.

3. *Hi* [verily]—This particle is indicative of the text of the *Ṣṛuti*—‘All universe is the Supreme Lord’ *

4. *Jagat-sthāna-nirodha-sambhavaḥ* [the Universe hath been maintained, destroyed, and created]—This is expressive of the Supreme Lord's deeds.

[*JĪVA GOSVAMIN'S GLOSS*—V. 20.]

1. All the universe is *Brahma*, who has no difference from *Bhagavāna*. Then how is it that His nature is such as described in this verse? The reason is to be found in it. This universe appears like the Supreme Lord, but *Bhagavāna* cannot be in reality so on account of marked difference.

2. *Jagat-sthāna-nirodha-sambhavaḥ* [the Universe hath been maintained, destroyed and created]—Why this universe is like the Supreme Lord and why He is different from it? Because the universe is His work, and therefore, there can be no similarity between the two, as he is the cause and his work is the effect. The *Ṣṛuti* also supports this view. ‘No equality or similarity with Him is to be found.’ †

The discontent of *Vyāsa*, who is all-knowing also supports the view expressed here.

3. *Prādeśa-mātram-pradarśitam* [(I).....span long.....]—*Nārada* said that he had advised only very briefly.

(O) Unerring-sighted (sage) (a) thou thyself knowest (that thy) Spirit is the part of the Supreme Spirit (b) who is the greatest of all beings, and (for this reason, although birthless (c) (thou hast been) begotten for the good of the Universe. Therefore, do thou enumerate highly the glories of the Most Exalted, (d). ²¹.

* सर्वं खल्विदं ब्रह्मेति ।

† न तत् समयाभ्यधिक्यं दृश्यते ।

- (a) *Amogha-drik* [(O) Unerring-sighted (sage)]—See *Çrīdhara*, 2.
 (b) *Paramātmanah Kalām* [part of the Supreme Spirit]—See *Çrīdhara*, 4.
 (c) *Ajam* [birthless]—See *Çrīdhara*, 3.
 (d) *Mahānubhāvābhyaśayāḥ* [the glories of the Most Exalted]—See *Çrīdhara*, 5.

[ÇRĪDHARA'S GLOSS.—V. 21.]

1. No preceptor is necessary to instruct Vyāsa on the subject of which this verse has reference, inasmuch as, he was an incarnation of the Supreme Lord Himself.

2. *Amogha-drik* [(O) Unerring-sighted (sage)]—*Amogha* (अमोघ) successful; *Drik* (दृक्) knowledge; hence, He who is full of unerring knowledge.

3. *Ajam* [birthless]—Vyāsa knows himself that although free from birth, he was born on earth for the benefit of this universe.

4. *Paramātmanah Kalām* [part of the Supreme Spirit]—It refers to the fact that Vyāsa is the incarnation of the Supreme Lord who is the greatest of all beings. Vyāsa himself knows this fact.

5. *Mahānubhāvābhyaśayāḥ* [the glories of the Most Exalted]—Therefore, let Vyāsa ascertain (describe) the most powerful deeds of the Supreme Lord.

Verily, that act of describing fully the qualities of the Lord, whose glory dispeleth the ignorance of mind (a), hath been ascertained by the wise as the eternal object of the austerities, the hearing (of Scriptures), the best of sacrifices, the muttering well (of holy texts), knowledge, and charity, of the (sentient) being. 22.

(a) *Uttamah-Çloka* [Lord.....mind]—See *Çrīdhara*, 2. p. 39.

[ÇRĪDHARA'S GLOSS.—V. 22.]

1. This verse states that good result of all the austerities, &c., shall be produced by describing the qualities of the Supreme Lord. This act of describing His qualities is the eternal result of all such acts.

(O) Sage, I in the former cycle of Ages (a), and on (my) past (previous) birth (b), I was begotten of a certain servant-maid of (some) Reciters of the *Vedas* (c), and engaged (myself) at (my) boyhood in serving the contemplative saints, desirous to live together (in one place) during the rainy season (d). 23.

(a) *Purā* [in the former cycle of Ages]—(*Kalpa* is a day of Brahmā or 1,000 *Yugas*, a period of four hundred and thirty-two million of years of mortals, measuring the duration of the world).—See *Çrīdhara*, 2.

(b) *Atta-bhūve* [on...past...birth]—See *Çrīdhara*, 3.

(c) *Vedavādīnām* [of...Reciters of the *Vedas*]—See *Çrīdhara*, 4.

(*d*) *Prāvṛiṣhi Nirvikṣhatām Yoginām* [the contemplative saints, desirous to live together (in one place) during the rainy season].—This has reference to one of the three sacrifices named *Chāturmāsya*, belonging to the sub-division called *Haviryajna*, and performed (every four months) at the beginning of the three seasons, namely,—*Vaiçva devam* on the full-moon in Phālguna, *Varuṇ-praghāsāh* in Āshāḥḥa and *Sākamedhāh* in Kārttika.

[ṢṚIDHARA'S GLOSS—V. 23.]

1. In this verse Nārada proved from the events of his own life that by the association of good men, a person can hear, &c., the narrative of *Harī*.

2. *Purā* [in the former cycle of Ages]—in the previous *Kalpa* (cycle).

3. *Ānta-bhave* [on...past...birth]—previous birth.

4. *Veduvādinām* [of...Reciter of the *Vedas*]—of Brāhmaṇas versed in the *Vedas*.

Those sages, although regarded (every thing) with equal (indifferent) eyes, were kind to a boy (like) me, (who) had subdued his passions (*a*) never held (played with) a toy (*b*) (who was) obliging (*c*), speaking little, serving (*d*), and by whom all fickleness was renounced (*e*). ²⁴.

(*a*) *Dānte* [(who) had subdued his passions]—See *ṢṚīdhara*, 2.

(*b*) *Adhṛitakṛīḍanake* [never held (played with) a toy]—See *ṢṚīdhara*, 3.

(*c*) *Anuvarttini* [..... obliging]—See *ṢṚīdhara*, 4.

(*d*) *Ṣuṣṛūmāṇe* [serving]—There are five kinds of services, namely,—that of a pupil, a religious pupil, a hired servant, an officer and a slave.

(*e*) *Apetākḥilachāpale* [by whom all fickleness was renounced]—See *ṢṚīdhara*, 1.

[ṢṚIDHARA'S GLOSS—V. 24.]

1. *Apetākḥilachāpale* [by whom all fickleness was renounced]—because fickleness was renounced; therefore

2. *Dānte* [(who) had subdued his passions]—he who has restrained his organs of senses.

3. *Adhṛitakṛīḍanake* [never held (played with) a toy]—free from all kinds of sports, and

4. *Anuvarttini* [..... obliging]—compliant.

With the assent of the *Brāhmaṇas* (*a*) I once ate the leavings of their food (*b*) by that act of eating (my) sins were thrown off (*c*). Having exerted (by me) thus in eating continually (the remains of food) and the heart becoming pure, the liking of mind for their religion (*d*) (of the Supreme Being) was produced. ²⁵.

(a) *Anumoditah* [With the assent of the *Brāhmaras*]—(literally) means pleased, applauded, acceptable and assented ; but Çrīdhara interprets it as ordered. See his gloss 2, of this verse.

(b) *Uchchhishtalepān* [the leavings of food]—See *Çrīdhara*, 1.

(c) *Tadpāstakūlbiśakah* [by that.....(my) sins were thrown off]—See *Cṛidhara*, 3.

(d) *Ātma* [of mind]—See *Crīdhara*, 5.

(e) *Taddharma* [their religion]—See *Çrīdhara*, 4.

[CRĪDHARA'S GLOSS—V. 25.]

1. *Uchchhishtalepān* [the leavings of food].—It refers to the remains of food smeared in a mendicant's bowl or in a vessel for collecting alms.

2. *Anumoditah* [With the assent of the *Brāhmaṇas*].—Being ordered by the *Brāhmaṇas* I used to eat them.

3. *Tadpāstakīlībīshah* [by that.....(my) sins were thown off].—I became
sinless from eating the same.

4. *Taddharma* [their religion].—The adoration of the Supreme Lord.

5. *Ātma* [of mind].—liking of the mind is meant.

Ah ! there (I) used to listen every day the heart-stealing (delightful) narrative of (Kṛishṇa) (*a*) by the grace of those, who fully chanted (the same). That (narrative of *Hari*) generated love for the Loving-Glory (Kṛishṇa) (*b*) in me (Nārada) who fully heard it, word per word (*c*) with my (natural) reverence (*d*). ²⁶

(a) *Krishna-Kathā* [narrative of *Hari*]—See *Jīva*. 1.

(b) *Priya-grāvasi* [the Loving-Glory...], *Ġṛidhara* 3; and *Jīva*, 2.

(c) *Anupadam* [word per word]— " " 2.

(d) *Me craddhayā*[with my...reverence]— „ 1.

[CRIDHARA'S GLOSS—V. 26.]

1. *Me gṛaddhayā* [with my.....reverence]—with my natural reverence and not a forced one. There is no tautology in using *Me* (मे) and *Mam a* (मम) in the verse.

2. *Anupadātam* [word per word]—step by step.

3. *Priya-çravasi* [the Loving-Glory.....]—he whose glory is loving. (It is a name of Krishna).

[JĪVA GOSVAMIN'S GLOSS—V. 26.]

1. *Kṛishṇa-Kāthā* [the narrative of Kṛishṇa].—The *Līlās* (diversions) of the son of Nanda (Kṛishṇa). Unhappiness and dejection, of persons who hear such narrative, are dispelled.

2. *Priya-gravasi* [the Loving-Glory]—*Priya* (प्रिय) subject of every person's love ; *Gravah* (ग्लः) glory ; hence he whose glory is the object of love of all persons.

(O) Great-minded one, then arose the unshaken intelligence (*a*) in me (Nārada), who hath gained liking for Him, (who is) the Loving-Glory (Kṛishṇa); by which (intelligence) (*b*), I observed in me (Nārada), (*c*) who is in reality (the part of) the Supreme Lord that this (*d*) body, subtile and grosser (*e*) is a (mere) creation of my own illusion (regarding myself) (*f*). 27.

- (a) *Ashkalitā-Matih* [unshaken intelligence]—See *Gr̥dhara*, 1.
 (b) *Yayā* [by which.....]—“ ” 2.
 (c) *Mayi* [in me]—See *Jīva*, 3.
 (d) *Etat* [this.....]...See *Gr̥dhara*, 4 ; and *Jīva*, 2.
 (e) *Sadasat* [subtle and grosser]—See *Gr̥dhara*, 3 ; and *Jīva*, 1.
 (f) *Svamāyayā* [my own illusion]—“ ” 5 ; and “ ” 4 and 5.

[ÇRĪDHARA'S GLOSS—V. 27.]

1. *Aśhkaṭita Maṭih* [unshaken intelligence].—Nārada said that the firm intelligence generated in him immediately after he had gained a liking for the Supreme Lord.

2. *Yayā* [by which.....]—by intelligence.
3. *Sadasat* [subtile and grosser].—Indicative of subtile and grosser (body).
4. *Etat* [this.....]—This body.
5. *Svāmāyayā* [my own illusion].—Nārada's own ignorance regarding himself. His subtile and grosser body were not real, but a mere creation of his own illusion.

[JĪVA GOSVAMIN'S GLOSS—V. 27.]

1. *Sadasat* [subtile and grosser]—(Jīva Gosvāmin gives a different interpretation). *Sadasat* (सदसत्) means *Vyashiti* (व्यष्टि) and *Samashiti* (समष्टि). [The former signifies a distinctive aggregate or an aggregate or whole viewed as consisting of many separate bodies, *e. g.*, an object, such as man, viewed as a separate part of a whole or constituting a part of the universal soul composed of parts or individuals; contra-distinguished from the latter, *Samashiti* which means a collective aggregate or one which is viewed as consisting of one thing or as consisted of parts of which each is consubstantially the same with the whole.]

2. *Ētat* [this].—It signifies this world or Universe.
3. *Mayi* [in me].—In the sentient being.
4. *Svā* [my own]—relating to me.
5. *Māyayā* [by illusion]—by the Supreme Lord's illusion. Nārada saw the *Vyāstī* (the aggregate as described above) of this Universe, which aggregate is a creation of God's illusion.

In this way fully hearing every, moment (*a*) the stainless glory of *Hari*, chanted by the high-souled sages, during the two seasons—rainy and autumn, the devotion, which dispeleth Passion and Darkness from my soul, began to generate (in me) (*b*). 28.

(*a*) *Anusavam* [every moment]—See *Çrīdhara*, 2.

(*b*) *Pravṛittā* [began to generate...]—See *Jīva*, 2.

[ÇRĪDHARA'S GLOSS—V. 28.]

1. When the sentient being is acquainted with the true nature of himself, then the unflinching devotion which puts an end to the qualities of Passion and Darkness generates in him.

2. *Anusavam* [every moment].—Three times a day—(Morning, Noon and Evening, when the daily prayers are made and thanksgivings offered).

[JĪVA GOŚVAMIN'S GLOSS—V. 28.]

1. This verse relates as to what happened next. The intelligence described in the previous verse is converted into firm devotion which destroys the qualities of Passion and Darkness.

2. *Pravṛittā* [began to generate.....]—(the devotion) began to flow like the ever-flowing river.

The Kind to the Poor (sages who were) about to depart (from the place), by their grace, taught (*a*) the most mystic (*b*) knowledge (*c*), spoken by the Supreme Lord Himself, unto me (*Nārada*), (*d*) (who was) infantile, and (who became), in the manner aforesaid, devoted, humble (*e*), bereft of sins, reverential, self-restraint and attending (*f*). 29—30.

(*a*) *Anvarochan* [taught]—See *Çrīdhara*, 4.

(*b*) *Guhyatamam* [the most mystic]—See *Jīva*, 3.

(*c*) *Jñānam* [knowledge]—See *Çrīdhara*, 3.

(*d*) *Me* [unto me]— „ „ 1.

(*e*) *Prāçrita* [humble]— „ „ 2.

(*f*) [29—30]—See *Jīvā*, 1.

[ÇRĪDHARA'S GLOSS—VV. 29 and 30.]

1. *Me* [unto me]—of myself who was acquainted with the quality of purity and was full of devotion.

2. *Prāçrita* [humble]—mild-natured.

3. *Jñānam* [knowledge].—The knowledge regarding the practice of religion, that is to say, knowledge about the religious truth is mystic. The pure self-knowledge derived from the first is more mystic, but the knowledge regarding the Supreme Lord, derived from the self-knowledge is the most mystic, which knowledge is the Scripture, *Ṣrīmadbhāgavata*.

4. *Anuvāchan* [taught]—taught by the Supreme Lord Himself.

[JĪVA GOSVAMIN'S GLOSS—VV. 29-30.]

1. The verses 29 and 30 are to be construed together.

2. *Jñānam* [knowledge].—It signifies the *Ṣrīmadbhāgavata* as originally composed in four verses.

3. *Guhyatamam* [the most mystic].—It is more mystic than the knowledge regarding the Supreme Lord.

Verily, by which (knowledge), I became acquainted with (a) the Illusion of the Supreme Lord, Vāsudeva (who is) the arranger (of the Universe), and by which (acquaintance with the Illusion, the sentient being) attaineth His feet (b).³¹

(a) *Avidam* [became acquainted with]—See *Ṣrīdhara*, 2; and *Jīva*, 1.

(b) *Tatpadam* [His feet]—See *Jīva*, 2.

[ṢRĪDHARA'S GLOSS—V. 31.]

1. This verse points out the difference between the knowledge mentioned in the present verse and the knowledge regarding the *Tvaṃ* (त्वं) object previously referred to.

2. *Avidam* [became acquainted with]—I was able to know.

[JĪVA GOSVAMIN'S GLOSS—V. 31.]

1. *Avidam* [became acquainted with]—became acquainted with in an inferior manner. (This is expressive of the inferiority of the knowledge spoken of in the present verse). According to Jīva Gosvāmin's own opinion it means 'in a Suitable way,' if the word 'Māyā' (माया) is expressive of *Chitṣakti* (चित्शक्ति).

2. *Tatpadam* [His feet].—His lotus-like feet is seen with great pleasure by by a devotee.

(O) *Brāhmaṇa*, the Acts dedicated (a) to the all-regulating (b) and all-pervading (c) Supreme Lord, have been fully ascertained (d) to be the (greatest) remedy for the three kinds of pain (e).³²

(a) *Bhāvitam* [dedicated]—See *Ṣrīdhara*, 3.

(b) *Iṣṭvare* [to the all-regulating]—See *Ṣrīdhara*, 5; and *Jīva*, 3.

- (c) *Brahmaṇi* [to the all-pervading]—See *Çrīdhara*, 6.
 (d) *Samsūchitam* [fully ascertained]—See *Jīva*, 2.
 (e) *Tāpatrayachikitsitam* [remedy for the three kinds of pain]—See *Çrīdhara*, 2; and p. 23.

[ÇRĪDHARA'S GLOSS—V. 32.]

1. This verse refers to the practice of religion dedicated to the Supreme Lord.
2. *Tāpatrayachikitsitam* [remedy for the three kinds of pain].—The three kinds of pain include *Ādhyātmika* (spiritual), &c. (See p. 23). Its remedy or cure.
3. *Bhāvitam* [dedicated].—What is that remedy ?—Acts dedicated to the Supreme Lord.
4. *Bhagavati* [to the Supreme Lord].—What is the nature of the Supreme Lord ?
5. *Iṣṭvare* [to the all-regulating].—This expresses the nature of the Supreme Lord.
6. *Brahmaṇi* [to the all-pervading]—unbroken, full.

[JĪVA GOSVAMIN'S GLOSS—V. 32.]

1. This verse states about the beneficial effect which can be derived from the acts dedicated to the Supreme Lord.
2. *Samsūchitam* [fully ascertained]—by persons versed in the Scripture.
3. *Iṣṭvare* [to the all-regulating]—in the Supreme Spirit, Bhagavān or Brahma.

(O) Observer of Religious Vows, the object which produceth the disease of beings doth not verily cure the disease by that object (*a*), (but if it is) purified (by other things it cureth the disease) (*b*). 33.

- (a) *Yena...Punāti* [the object...object]—See *Çrīdhara*, 2.
 (b) *Chikitsitam* [but.....purified (by other things...)]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 33.]

1. How can acts allay the pain of mankind ? This as well as the subsequent verse shows by example that they can do so by the different application of things.
2. *Yena.....Punāti* [the object...object].—The disease arising from taking a great quantity of clarified butter is not cured by administering it as an antidote.
3. *Chikitsitam* [but...purified (by other things...)]—but when that clarified butter is purified by other object, it will have a specific influence on the said disease.

Similarly (*a*), the performance of Acts (duties of every day life or active devotion) (*b*), is the cause of getting the course of mundane existence. Being dedicated (*c*) to the Supreme Lord (*d*), these (very Acts again) are capable of effecting their own destruction (*e*) ³⁴.

(*a*) *Evam* [Similarly]—See *Çrīdhara*, 1.

(*b*) *Kriyāyogāḥ* [Acts.....].—(Literally) the practical form of the *Yoga* system of philosophy. But *Çrīdhara*'s interpretation has been adopted in the text.

(*c*) *Kalpitaḥ* [dedicated]—See *Çrīdhara*, 4.

(*d*) *Pare* [to the Supreme Lord]—See *Çrīdhara*, 3.

(*e*) *Ātma-vināśāya kalpante* [are capable of effecting their own destruction]—See *Çrīdhara*, 2.

[*ÇRĪDHARA'S GLOSS—V. 34.*]

1. *Evam* [Similarly].—In the same way as the disease is cured.

2. *Ātma-vināśāya kalpante* [are capable of effecting their own destruction]—are capable of putting an end to the effects of Acts.

3. *Pare* [to the Supreme Lord]—to God.

4. *Kalpitaḥ* [dedicated]—(when) dedicated to the Supreme Lord.

It should be noticed that following is the order by which the highest order of righteousness is attained. Service to great men, act of gaining their favor, reverence for their religion, hearing of the narrative of *Hari*, liking for the narrative of the Supreme Lord, attainment of self-knowledge, unflinching devotion, and knowledge of truth regarding the Supreme Lord. After this the devotee becomes omniscient and attains other attributes of God by the Supreme Lord's grace.

The knowledge (*a*) which is associated with faithful devotion (*b*) is verily subordinate to the Act performed in this (world) for the gratification of the Supreme Lord. ³⁵.

(*a*) *Jñānam* [knowledge]—See *Jīva*, 3.

(*b*) *Bhakti-Yoga* [faithful devotion]—See *Jīva*, 2.

[*ÇRĪDHARA'S GLOSS—V. 35.*]

1. The effects of Acts, which are derived out of ignorance, are destroyed by knowledge, and the latter is derived from faithful devotion. How is it possible that Acts should destroy Acts ? This verse removes the dilemma.

[*JĪVA GOSVAMIN'S GLOSS—V. 35.*]

1. This verse describes the superiority of Acts which are gratifying to the Lord, *Hari*.

2. *Bhakti-Yoga* [faithful devotion].—It includes the chanting and remembering of *Harī's* deeds.

3. *Jñānam* [knowledge]—knowledge full of devotion regarding the Supreme Lord is subordinate to Acts, that is to say, such knowledge is the natural result of Acts (as described in the verse).

When persons, desirous to learn about the Supreme Lord, become performers of such Acts, then (they) repeatedly utter *Kṛishṇa's* names expressive of His qualities and (subsequently) remember Him.³⁶

[CRĪDHARA'S GLOSS—V. 36.]

1. The Acts dedicated to the Supreme Lord generate the faithful devotion. This verse enjoins that the good practices and conduct of the virtuous men should be observed. When the sentient being knowing about the Supreme Lord, begin to perform Acts, then they utter and remember the names and attributes of *Kṛishṇa*. The following reference has been made in the *Bhagavat Gītā* as regards the act of learning about the Supreme Lord :

‘(O) Son of Kunti (Arjuna) do thou fully dedicate unto me (*Kṛishṇa*) whatever act do thou perform, whatever do thou eat, whatever burnt-offerings do thou offer, whatever do thou make, and whatever austerities do thou perform. *

[JĪVA GOSVAMIN'S GLOSS—V. 36.]

1. How are Acts destroyed by Acts ? This verse clears this point.

2. Although for the pleasure and satisfaction of the Supreme Lord, acts are performed, yet on account of the votary's natural liking for the Supreme Lord, he repeatedly utters His names like the sages *Çaunaka* and others.

Om, I meditate upon and repeatedly bend down (a) unto thee, *Vāsudeva* (b), *Pradyumna* (c), *Aniruddha* (d) and *Sankarshana* (e), (thou art) the Supreme Lord. 37.

(a) *Namah Dhīmahi* [I meditate upon and.....bend down]—See *Çrīdhara*, 2.

(b) *Vāsudeva* [वासुदेव]—See p 5 ; and *Kṛishṇa* pp. 41-44.

(c) *Pradyumna* [प्रद्युम्न].—He was the first born of the 108,000 sons of *Kṛishṇa*, by *Rukmini*. He is considered as the incarnation of the Indian Cupid, and differently named *Manmatha* and *Kāma*. He was originally the mind-born son of *Vishṇu*, who is said to have become incarnate in *Pradyumna*. A detailed description will be found in the *Vishṇu Purāṇa*. See *Jīva*, 2.

* यत् करोषि यदग्रासि यज्जुहोषि ददासि यत् । यत् तपस्यसि कौन्तेय तत् कुरुष्व मदर्पणमिति ॥

(*d*) *Aniruddha* [अनिरुद्ध]—son of Pradyumna and grandson of Kṛishṇa. Ushā, the daughter of Bāna was extremely enamoured with him. Chitrālekṣhā, her companion, who was skilled in magical art, brought Aniruddha from Dvārakā. The king Bāna getting information through the sentinels that Aniruddha was in the palace, sent a body of men for his arrest, but they could not withstand his prowess and were slain. There upon Bāna by his magical art succeeded in capturing Aniruddha and had him bound in serpent bands. Receiving information from Nārada that Aniruddha had been imprisoned, Kṛishṇa, accompanied with Balarāma and Pradyumna, mounting on Garuḍa set off for the capital of Bāna. A great battle ensued, in which the king Bāna was defeated, but his life had been spared as Īśa interposed in his favor. The bands of snakes on Aniruddha's person were blasted by the breath of Garuḍa. Aniruddha was set free and returned to Dvārakā with Ushā.

(*e*) *Sankarshaya* [सङ्करषण]—See Balarāma p. 39, note (*a*).

[ĀRĪDHARA'S GLOSS—V. 37.]

1. The acts of chanting and remembering the Supreme Lord's glories, are causes of devotion to Him.

2. *Namah Dhāmahi* [I meditate upon and.....bend down]—I bow down in mind.

[JĪVA GOSVAMIN'S GLOSS—V. 37.]

1. This verse teaches about the holy text, from Ārīnārāyaṇa the author of the *Pancharātra* including the *Prapaṇa* (*Om*).

2. *Bhagavān* [the Supreme Lord]—is the deity of the holy text which comprises all the four personages mentioned in the verse. The order in which they should be mentioned is this : Vāsudeva and Sankarshaya are in the midst of the right and left sides ; Pradyumna on the right of Sankarshaya ; Aniruddha on the left of Vāsudeva. But the order is reversed in this verse as it here indicates Vāsudeva's four-foldedness, and the construction would be 'to His son and grandson, Pradyumna and Aniruddha.'

That person becometh full of accurate perception (*a*), (regarding the Supreme Lord), who, by thus reciting the text expressive of forms, adoreth the Sacrificial Being (*b*), (whose) body consisteth of forms (mentioned in the sacred text) (*c*), yet without any form (*d*). 38.

(*a*) *Samyag-darśanaḥ* [becometh full of accurate perception...]—See *Ārīdhara*, 2 ; and *Jīva*, 4.

(*b*) *Fajna-Puruṣam* [Sacrificial Being]—It is a name of Viṣṇu. See *Jīva*, 3.

(*c*) *Mantra-mūrtim* [(whose) body consisteth of forms (mentioned in the sacred text)]—See *Jīva*, 1.

(*d*) *Amūrtikam* [without any form]—See *Ārīdhara*, 1 ; and *Jīva*, 2.

[ÇRĪDHARA'S GLOSS—V. 38.]

1. *Amūrttikam* [without any form]—devoid of any form ; beyond the holy text.
2. *Samyag-darṣana* [becometh full of accurate perception.....]—That Being who is endued with perfect knowledge.

[JĪVA GASVAMIN'S GLOSS—V. 38.]

1. *Mantra-mūrttim* [(whose) body consisteth of (forms mentioned in) the sacred text...]—endued with forms mentioned in the said holy text.
2. *Amūrttikam* [without any form]—devoid of natural forms.
3. *Yajna-Purushah* [Sacrificial Being].—The form which is adored in meditation.
4. *Samyag-darṣana* [becometh full of accurate perception...]—becomes full of perception by reason of Supreme Lord's appearance on earth, but not like the *Brahma Darṣana* (knowledge regarding the actual sight of the Supreme Lord).

(O) *Brāhmaṇa*, knowing that the sacred precept (regarding) Him (*a*) hath been practised by me, *Keçava* (*b*) had bestowed on me knowledge (*c*), glory (*d*) and devotion towards Him (*e*). 39.

(*a*) *Svanigamam* [the sacred precept (regarding) Him]—See *Çrīdhara*, 2 ; and *Jīva*, 1.

(*b*) *Keçava* [केचव]—See p. 40, note (*b*), omitting in (3), the word 'corpse' before 'in water' and add '*Çava* (चव) corpse' after 'in water'.

(*c*) *Jñānam* [knowledge]—See *Jīva*, 2.

(*d*) *Aiçvaryyam* [glory]—See *Jīva*, 3.

(*e*) *Svasmīn Bhāvam* [devotion towards Him]—See *Çrīdhara* 3 ; and *Jīva*, 4.

[ÇRĪDHARA'S GLOSS—V. 39.]

1. This verse states that the Supreme Lord imparted knowledge, &c., to Nārada.
2. *Svanigamam* [the sacred precept (regarding) Him.]—His own precept. *Keçava* knew that his own precept had been practised by Nārada.
3. *Bhāvam* [devotion]—love.

[JĪVA GOSVAMIN'S GLOSS—V. 39.]

1. *Svanigamam* [the sacred precept (regarding) Him]—His essential part or proximate to the great deity.
2. *Jñānam* [knowledge]—first perception about Himself.
3. *Aiçvaryyam* [glory]—the superhuman power of becoming small as an atom, &c.
4. *Svasmīn Bhāvam* [devotion towards Him].—Moral apathy for glory generates with the love towards the Supreme Lord.

(O Sage) whose knowledge of the *Vedas* is not scanty (*a*), do thou also fully describe the renowned deeds of the Lord, by which (description of the Lord) (*b*), the desire for knowledge (*c*) of the learned is appeased ; and (the wise men) do not consider that all the sufferings of the soul afflicted, again and again by miseries, can be extinguished by any other (means). ⁴⁰

(*a*) *Adabhra* [(O sage) whose knowledge of the *Vedas* is not scanty]—See *Çrīdhara*, 2.

(*b*) *Yena* [by which]—See *Çrīdhara*, 3.

(*c*) *Bubhutsitam* [the desire for knowledge]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 40.]

1. In this verse Nārada is advising Vyāsa to describe fully the glories of the Lord.

2. *Adabhra* [(O sage) whose knowledge of the *Vedas* is not scanty]—He who has got a thorough insight into the *Vedas*.

3. *Yena* [by which]—by the intellectual object.

4. *Bubhutsitam* [the desire for knowledge]—desire for understanding.

FINIS OF THE FIFTH CHAPTER, REGARDING THE

PRELIMINARY CONVERSATION OF VYĀSA

AND NĀRADA, IN THIS STORY OF NAIMIṢA,

IN THE FIRST BOOK, IN THE

ÇRĪMADBHĀGAVATA, THE

GREAT PURĀṆA, AND

THE VYĀSA'S TREAS-

URE OF THESELF-

DENYING DE-

VOTES.

CHAPTER VI.

(THE CONVERSATION OF VYĀSA AND NĀRADA.)

Śūta said: (O) *Brāhmaṇa*, having heard this way (about) the birth and deeds of the divine sage, the son of Satyavatī, the glorious Vyāsa, asked him again. ¹

[ĆRĪDHARA'S GLOSS V. 1.]

1. After hearing about the birth and deeds of Nārada, Vyāsa asked him again.

[JIVA GOSVAMIN'S GLOSS.]

Vyāsa asked Nārada again with a view to know further particulars in detail.

Vyāsa said: After the mendicants (*a*), who were thy preceptors of true knowledge (*b*), had entirely gone to live abroad (*c*), then, what didst thou do on attaining the first period of thy life ? 2.

(*a*) *Bhikṣhuvi* [mendicants]—Religious mendicants, especially *Brāhmaṇa* of the fourth or mendicant order, that is to say, persons in the fourth *Ācrama* (*आश्रम*) or at the last stage of their life, when they abandon their house and family and subsist entirely on alms.

(*b*) *Vijnānadeshtṛivi* [preceptors of true knowledge]—See *Ćrīdhara*, 3.

(*c*) *Vipravasita* [had entirely gone to live abroad]—See *Ćrīdhara*, 2 ; and *Jiva*, 1.

[ĆRĪDHARA'S GLOSS V. 2.]

1. In this and the two subsequent verses, Vyāsa was asking about the career of Nārada, after the latter was instructed in truth, with the object that Vyāsa may follow Nārada's career.

Vipravasita [had entirely gone to live abroad]—After they had gone to the distant country.

3. *Vijnānadeshtṛivi* [preceptors of true knowledge]—It means the teachers of Nārada (already mentioned.)

[JIVA GOSVAMIN'S GLOSS V. 2.]

1. *Vipravasita* [had entirely gone to live abroad]—The mendicants after entirely gone to the foreign parts.

(O) Son of the Self-existent (*a*), by what sort of living didst (thou) pass the subsequent period of thy life ? How didst thou also give up (*b*) this frame (*c*), on the approach of proper time ? ³.

(*a*) *Svāyambhuva* [Son of the Self-existent]—Nārada. See p. 127, para 3.

(*b*) *Udasrākṣhāh* [didst...give up]—See *Ṣṛīdhara*, 3.

(*c*) *Idaṃ Kalevaram* [this frame]—,, ,, 2 ; and *Jīva*, 1.

[ṢṚĪDHARA'S GLOSS V. 3.]

1. O son of Brahmā, how didst thou pass the latter part of thy life ?

2. *Idaṃ Kalevaram* [this frame].—This frame procreated from the servant-maid.

3. *Udasrākṣhāh* [didst...give up]—didst thou quit.

[JĪVA GOSVAMIN'S GLOSS V. 3.]

1. *Idaṃ* [this]—described at present.

(O) Best of Sages, verily, (as) the time separateth (obliterated) all things (*a*), how is it this time hath not interrupted thy memory of the matters (happened) in the previous cycle (*b*) ? ⁴.

(*a*) *Sarvanirākṛtiḥ* [the time separateth...all things]—See *Ṣṛīdhara*, 2.

(*b*) *Kalpa* [cycle]—Mundane age. See p. 196, note (*a*).

[ṢṚĪDHARA'S GLOSS V. 4.]

1. Why has this mundane age not prevailed on to destroy thy memory of the past ?

2. *Sarvanirākṛtiḥ* [the time separateth...all things]—that which destroyeth every thing.

Nārada said : Afterwards, when the mendicants, my preceptors of true knowledge, had entirely gone to live abroad, I, in the first part of (my) age (life) did the following : ⁵.

My mother (who was) servant-maid, ignorant and woman (*a*), having only one issue (*b*), had fully bound me, her son (who had) no other resort (on earth), by (her) affection. ⁶.

(*a*) *Mūḍhā Yoshit* [ignorant and woman]—being of the weaker sex. See *Ṣṛīdhara*, 3.

(*b*) *Ekātmaṃjā* [having only one issue]—See *Ṣṛīdhara*, 2.

[ÇRĪDHARA'S GLOSS V. 6.]

1. This verse states that not being able to cut off the affection of his mother, Nārada had to stay for some time, in the place where his preceptors had left him.

2. *Ekātmajā* [having only one issue]—she had no other child but Nārada.

3. *Mūḍhā Yoshit* [ignorant and woman].—These two adjectives are expressive of the reason for too much affection towards Nārada by his mother.

Being dependent (therefore), though desirous, she was unable to secure my welfare (for making fresh gains as well as keeping what hath been acquired); (moreover) the secular persons are, verily, dependent on God like a woman (puppet) made of wood (*α*). 7.

(*α*) *Dārumayī Yoshā* [a woman...made of wood].—This is expressive of entire dependence of Nārada's mother. (*Çrīdhara*)

Being a boy of five years of age (*α*), and unacquainted with quarters, country and time, I lived in the family of the Brāhmaṇas waiting for that (*β*) (event which caused cessation of my mother's affection). 8.

(*α*) *Panchahāyanah* [five years of age]—See *Çrīdhara*, 3.

(*β*) *Tadapekshayā* [waiting for that...]—,, ,, 2.

[ÇRĪDHARA'S GLOSS V. 8.]

1. Thus my mother loved me and being quite ignorant of the secular matters, I lived in the same place where I was.

2. *Tadapekshayā* [waiting for that.....]—I lived in the family of the Brāhmaṇas awaiting the cessation of my mother's affection towards me.

3. *Panchahāyanah* [five years of age]—(Nārada was then) of five years old.

One day at night (when my) innocent (mother) went out of the house for milking a cow, a serpent bit her on the way, being sent by Death (itself), and (when it was) slightly touched by her feet (*α*). 9.

(*α*) *Āsprīṣṭah* [slightly touched]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 9.]

1. The mother of Nārada who went out for milking a cow was bitten by a serpent.

2. *Āsprīṣṭah* [slightly touched]—being trod by the feet slightly.

Then, considering that (*a*) (death of my mother) to be the grace of the Providence, (who is) desirous of the well-being (*b*) of the devotees, I set out for the Northern quarters. ¹⁰.

(*a*) *Tat* [that]—See *Çrīdhara*, 1.

(*b*) *Çam Abhīpsatah* [...desirous of the well-being]—See *Çrīdhara*, 2.

[*ÇRĪDHARA'S GLOSS V. 10.*]

1. *Tat* [that]—mother's death.

2. *Çam-Abhīpsatah* [...desirous of the well-being]—solicitous for the good. I went away considering that event of my mother's death as a dispensation of God.

In that direction (*a*) having alone passed by prosperous (*b*) countries (*c*), cities (*d*), villages (*e*) and pastures (*f*); mines (*g*), hamlets of cultivators (*h*), villages adjacent to mountains (*i*) and parks (*j*); forests (*k*) and gardens (*l*); ¹¹.

Mountains fully adorned with various metals (*m*), and full of trees with branches broken by elephants (*n*); water-courses filled with pure water (*o*), and lakes full of lotus (*p*) (which is) enjoyed by the gods, and adorned with roving black-bees, roused by the wonderful notes (*q*) of those using wings as a vehicle (*r*); ¹².

I saw a great forest, dismal (*s*) and most dreadful (in sight) (*t*); and impassable by the thicket of rushes, (solid) bamboos, and reeds, (sonant) bamboos, and *Kusha* grass ; ¹³:

and (which is.) the sporting-place (*u*) of serpents, owls, and jackals. ¹⁴

(*a*) *Tatra* [in that direction]—See *Çrīdhara*, 4. (V. 11.).

(*b*) *Sphītān* [prosperous]—See *Çrīdhara*, 2.

(*c*) *Janapadān* [countries]—See *Çrīdhara*, 3. (V. 11.)

(*d*) *Pura* [cities]—See *Çrīdhara*, 5. (V. 11).

(*e*) *Grāma* [villages]—See *Çrīdhara*, 6. (V. 11.)

(*f*) *Brāja* [pastures]—,, ,, 7. ,, 11.

(*g*) *Ākarān* [mines]—,, ,, 8. ,, 11.

(*h*) *Kheta* [hamlets of cultivators]—See *Çrīdhara*, 9. (V. 11.)

(*i*) *Kharvata* [villages adjacent to mountains]—See *Çrīdhara*, 10. (V. 11.).

- (j) *Vāṭh* [parks]—See *Çrīdhara*, 11 (V. 11).
 (k) *Vanāni* [forests]—,, 12 ,, 11.
 (l) *Upavanāni* [gardens]—See *Çrīdhara*, 13. (V. 11.).
 (m) *Chitra-dhātu-vichitrādrin* [Mountains.....metals]—See *Çrīdhara*, 1.
 (V. 12.)
 (n) *Ibha-bhagna-bhujā-drumān* [trees...elephants]—See *Çrīdhara*, 2. (V. 12.)
 (o) *Çiva-jalān* [with pure water]—,, ,, 3. ,, 12.
 (p) *Nalinīh* [lakes full of lotus]—,, ,, 4. ,, 12.
 (q) *Chitra-svanaiḥ* [wonderful notes]—See *Çrīdhara*, 1. (VV. 13. and 14.)
 (r) *Patra-rathaiḥ* [those using wings as a vehicle]—birds. See *Çrīdhara*, 2.
 (VV. 13. and 14.)
 (s) *Ghoram* [dismal]—See *Çrīdhara*, 4. (VV. 13 and 14.)
 (t) *Pratibhayākāraṃ* [most dreadful]—See *Çrīdhara*, 5. (VV. 13 and 14.)
 (u) *Ajiram* [the sporting place]—,, ,, 6. (VV. 13 and 14.)

[ÇRĪDHARA'S GLOSS V. 11.]

1. The verses 11, 12, 13, and 14 should be construed together. The object of these verses is to state that Nārada passed through the different places, full of various good and bad qualities, he being unaffected by any of them.

2. *Sphītān* [prosperous]—swelled. (increased)

3. *Janapadān* [countries]—places.

4. *Tatra* [In that direction]—towards that quarters.

5. *Pura* [cities].—Capitals.

6. *Gramā* [villages]—*Bhṛigu* said, ' The place, where the Brāhmaṇas and their servants live and the place where the *Çūdras* have their dwelling are called 'Grāma'. *

7. *Br.ṣṭu* [pastures].—Cow-station.

8. *Ākarān* [mines]—mines for precious stones, &c.

9. *Kheta* [hamlets of cultivators]—villages where cultivators live.

10. *Kharvata* [villages adjacent to mountains]—*Bhṛigu* said ' That place is called—*Kharvata*, where situate villages on one part and cities on another and traversed by rivers and mountains. ' †

11. *Vāṭh* [parks]—flower garden.

12. *Vanāni* [forests].—It implies trees in natural state.

13. *Upavanāni* [gardens]—planted trees.

[ÇRĪDHARA'S GLOSS—V. 12.]

1. *Chitra-Dhātu-vichitrādrin* [Mountains.....metals].—Mountains adorned with various metals such as gold, silver, &c.

2. *Ibha-bhagna-bhujā-drumān* [trees.....elephants.].—The trees whose branches were broken by the elephants.

3. *Çiva-jalān* [with pure water]—that which is full of good (pure) water.

4. *Nalinīh* [lakes full of lotus].—Lakes in general.

* विप्राश्च विप्रभ्याश्च यत्र चैव वसन्ति ते । स तु ग्राम इति श्रुतः शूद्राणां वास एव च ॥

† एकतो यत्र तु ग्रामो नगरश्चैकतः स्थितम् । मिश्रन्तु खर्वदं नाम नदीगिरिसमाश्रयम् ।

[ÇRĪDHARA'S GLOSS—VV. 13 and 14.]

1. *Chitra-svanaiḥ* [wonderful notes]—wonderful (charming) sounds.
2. *Patra-rathaiḥ* [those using wings as a vehicle]—birds. Nārada saw the great forest after having passed by lakes adorned with black-bees flying here and there awakened by the charming notes of the birds.
3. What sort of forest ? It was impassable on account of thickets of *Nala*, bamboo, *Çara*, *Kuça* grass and *Kichaka*, the latter is of bamboo species and full of large holes.
4. *Ghoraṃ* [dismal]—unbearable.
5. *Pratibhayākāraṃ* [most dreadful]—of very dreadful form or sight.
6. *Ajiraṃ*] sporting place]—play-ground.

I, whose organs of senses and (material) body were wearied (*a*) feeling thirsty, (*b*) and hungry, became relieved of toil by bathing in the lake (within the bed) of a river, drinking water and performing ablutions. (*c*) ¹⁵.

(*a*) *Parīçāntendriyātmā* [whose organs of senses and (material) body were wearied]—See Çrīdhara, 1.

(*b*) *Tṛitparītāḥ* [feeling thirsty]—See Çrīdhara, 2.

(*c*) *Upasprīṣṭāḥ* [performing ablutions]— „ 3.

[ÇRĪDHARA'S GLOSS—V. 15.]

1. *Parīçāntendriyātmā* [whose organs of senses and body were wearied].—It refers to him (Nārada) whose organs and body became very fatigued.

2. *Tṛitparītāḥ* [feeling thirsty]—(He who was thirsty.)

3. *Upasprīṣṭāḥ* [performing ablutions]—washing faces, &c.

Having taken shelter (*a*) near (at the foot of) a *Pippala* tree (*b*) in that forest devoid of any human being, I began by (my) intellect (*c*) to meditate upon the Supreme Spirit (*d*) present in (my) mind (*e*) as I had heard about it. ¹⁶.

(*a*) *Açīṭāḥ* [Having taken shelter]—See Çrīdhara, 2.

(*b*) *Pippalopasthe* [near.....a *Pippala*-tree]—*Pippala* signifies the well known *Açvattha* tree (*Ficus religiosa*) *Upastha*, (Literally) the lap ; middle part in general ; a secure place ; the organ of generation, specially of a male ; the anus ; the haunch ; heap, near or approximate. Çrīdhara interprets it as 'at the root of *Açvattha*. See Çrīdhara, 1.

(*c*) *Ātmanā* [by [my] intellect]—See Çrīdhara, 3.

(*d*) *Ātmānam* [the Supreme Spirit]— „ 5.

(*e*) *Ātmastham* [in (my) mind] „ „ 4.

[ÇRĪDHARA'S GLOSS—V. 16.]

1. *Pippalopasthe* [near.....a *Pippala-tree*]—at the foot (root) of the *Ficus Religiosa*.

2. *Acritah* [Having taken shelter]—Having seated.

3. *Āmanā* [by (my) intellect]—by intellectual power.

4. *Āmastham* [in (my) mind]—in the heart.

5. *Ātmānam* [the Supreme Spirit]—Supreme Soul.

Hari appeared slowly (*α*) in my heart , (when I) was meditating upon (His) lotus-like feet by the mind subdued with devotion (*α*), and eyes filled with the particles of tears (by reason of) longing (for seeing the Supreme Lord) (*β*). 17.

(*α*) *Çanaih* [slowly]—by degrees such as feeling smell, &c., the Supreme Lord appeared Himself in the heart.

(*β*) *Bhāva-nirjjita-chetasā* [by the mind subdued with devotion]—See *Çrīdhara*, 1.

(*c*) *Autkanthyāçru-kalākshasya* [eyes were filled with the particles of tearslonging for seeing the Supreme Lord]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS.—V. 17.]

1. *Bhāva-nirjjita-chetasā* [by the mind subdued with devotion]—*Bhāva* means devotion ; *Nirjjita* subdued with mind composed by devotion.

2. *Autkanthyāçru-kalākshasya* [eyes filled with the particles of tears..... longing (for seeing the Supreme Lord)]—The eyes were full of tears on account of longing for seeing a beloved person or a desirable thing.

(*O*) Sage, being plunged into the flood of happiness (*α*), I who was greatly elated with joy and whose body was full of emotion by reason of the extreme weight of love (for the Supreme Lord (*β*), and in consequence) saw no difference between both (*c*) (the Individual Spirit and the Supreme Spirit). 18.

(*α*) *Ānanda-saṃplave* [into the flood of happiness]—See *Çrīdhara*, 2.

(*β*) *Premātībhara-nirbhinna-pulakāṅga* [whose...love ...]—See *Çrīdhara*, 1.

(*c*) *Ubhaya* [both]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 18.]

1. *Premātībhara-nirbhinna-pulakāṅga*. [whose...love...]—It refers to Nārada whose love for the Supreme Lord was so extreme that the hairs of his body stood erect with joy.

2. *Ānanda-saṃplave* [into the flood of happiness]—in the great stream of happiness.

3. *Ubhaya* [both]—the Individual Spirit and the Supreme Spirit.

Suddenly not seeing the form of the Supreme Lord, which is pleasing to the mind (*a*), and (which) removeth sorrow (*b*), I rose (*c*) like a person with distressed mind by reason of bewilderment. ¹⁹.

(*a*) *Manah-kāntam* [pleasing to the mind]—See *Çrīdhara*, 1.

(*b*) *Çuchāpaham* [removeth sorrow]—See *Çrīdhara*, 2.

(*c*) *Uttasthe* [rose]—See *Çrīdhara*, 3

[*ÇRĪDHARA'S GLOSS*—V. 19.]

1. *Manah-kāntam* [pleasing to the mind]—desirable or agreeable to the mind.

2. *Çuchāpaham* [removeth sorrow]—that which destroys sorrow.

3. *Uttasthe* [rose]—got up.

Being desirous of seeing Him (the Supreme Lord) again, I could not see (Him) even after meditation by concentrating (my) mind within (my) heart (*a*) (then), being unsatisfied, I became like one diseased in mind (*b*). ²⁰.

(*a*) *Hṛidi-manah-praṇidhāya* [by concentrating (my) mind within (my) heart]—fixing the mind in the heart. (*Çrīdhara*.)

(*b*) *Avitṛiptah-Āturah-iva* [being unsatisfied, I became like one diseased in mind.]—I, whose satisfaction was not full, became like a mad man. (*Ibid*)

The God, who is beyond the cognisance of speech (*a*), said, as if to alleviate (my) sorrow by solemn and sweet words, unto me (who was) thus striving (to see the Supreme Lord again) in the solitary place. ²¹.

1. *Girām Agocharah* [beyond the cognisance of speech].—The God who is beyond the reach of knowledge. (*Çrīdhara*.)

Ah ! (*a*) thou art unfit to see me in this birth (life) in this (Nether world); because it is difficult that I am to be seen by the inferior contemplative meditators (*b*) whose taints (of secular desires, &c) have not been destroyed (*c*). ²².

(*a*) *Hanta* [Ah !]—See *Çrīdhara*, 1.

(*b*) *Kuyoginām* [the inferior contemplative meditators].—Viçvanātha Chakravartī interprets the sentence, inclusive of the word *Durdarśah* as 'I am unobservable even with the great trouble', See *Çrīdhara*, 3.

(c) *Avipakva-kashāyāṇām* [whose taints.....have not been destroyed]—
See *Grīdhara*, 2.

[CRĪDHARA'S GLOSS—V. 22.]

1. *Hanta* [Ah !]—This is expressive of great kindness.
2. *Avipakva-kashāyāṇām* [whose taints.....have not been destroyed]—thou art not fit to see me, because the votaries whose taints of *kāma*, &c., have not been extinguished cannot expect to see me.
3. *Kuyoginām* [the inferior contemplative meditators]—The persons whose *yoga* (meditation) has not attained its perfection.

(O) Sinless one, (I have) once shown (unto thee) the form (of mine) this (act of once showing it) is on account of thy devotion towards me. The virtuous men who pant after me, gradually quit all (desires) which are in the heart. 23.

ÇRĪDHARA'S GLOSS—V. 23.]

1. Why did God appear before Nārada ? The Lord said, I appeared before thee, only to increase thy love unto me.
2. What is the benefit to be derived by love to God ? The answer is that he who loves the Lord becomes free from all other desires which are in his heart.

Thy firm devotion (*a*) hath generated in me, by serving the virtuous, even for a time not (very) long (*b*). Casting off this blamable (inferior) (*c*) frame (*d*) (of a servant-maid), thou shalt go (to heaven for becoming) my personal attendant (*e*). ²⁴.

- (a) *Matih* [devotion]—See *Jīva*, 1.
 (b) *Aḍirghayā* [not (very) long]—See *Cṛidhara*, 1.
 (c) *Avadyam* [blamable...]— “ ” 2.
 (d) *Lokam* [frame]— “ ” 3.
 (e) *Majjanatām* [shalt go...my personal attendant]—See *Cridhara*, 4.

ÇRĪDHARA'S GLOSS. V. 24.

1. *Adīrghayā* [not (very) long]—even serving for a short time.
2. *Avadyam* [blamable.....]—fit for blame.
3. *Lokam* [frame]—body.
4. *Majjanatām* [shalt go.....my personal attendant]—get the side of me.

[JĪVA GOSVAMIN'S GLOSS—V. 24.]

1. *Matih* [devotion]—it means the unswerving devotion mentioned in the former verse.
2. This verse states about the good result derived from firm devotion.

This devotion (α) (firmly) bound in me, shall never be (placed) in difficulty, nor shall thy memory (of this life be so), by my grace, even at the destruction and (subsequent) creation of beings (Universe) (b). 25.

(α) *Matih* [devotion]—See *Jiva*, 2.

(b) *Prajā-sarga-nirodhe* [at the destruction and...creation of beings.....]—See *Āṛidhara*, 1.

[ĀṚIDHARA'S GLOSS—V. 25.]

1. *Prajā-sarga-nirodhe* [at the destruction and...creation of beings...]—on account of the creation of beings, the destruction follows as a matter of course, or it may be explained as ' at the destruction of the creation of beings.'

[JIVA GOSVAMIN'S GLOSS—V. 25.]

1. If devotion is annihilated at an intermediate time, what a devotee should do ? The present verse throws light on this point.

2. *Matih* [devotion]—What to say about devotion ? Even the memory dies out by reason of re-birth.

Saying so far, that Great Being (α) the Ruler of all (b), (who is of) ethereal (c) and unseen forms (d), stopped (from speaking). I, who is (thus) graced by Him, saluted (e) the Greatest of the greatest Beings by bending down my head. 26.

(α) *Mahad-bhūtam* [Great Being]—See *Āṛidhara*, 1.

(b) *Iṣvara* [the Ruler of all]— " " 2.

(c) *Nabhoṅgam* [ethereal.....form]—,, " 3.

(d) *Alīgam* [unseen forms]— " " 4.

(e) *Avanāman* [saluted]— " " 5.

[ĀṚIDHARA'S GLOSS—V. 26.]

1. *Mahad-bhūtam* [Great Being].—The *Āṛuti* has described the Supreme Lord as the Great Being. *

2. *Iṣvara* [the Ruler of all]—What is the nature of this Great Being ? He is the Regulator (Ruler) of all.

3. *Nabhoṅgam* [ethereal.....form]—(He) whose form is on the firmament.

4. *Alīgam* [unseen form].—although present near, yet cannot be seen.

5. *Avanāman* [saluted]—bowed down.

Being bereft of bashfulness (*a*), reciting the names of the Eternal (*Hari*) (*b*) and remembering (*c*) His mystic (*d*) and beneficial (*e*) deeds (*f*), being of satisfied mind (*g*) and travelling (all over) the world, (my secular) desires being ceased, becoming prideless (*h*) and unenvious (*i*), I was waiting for the time (*j*). . 27.

- (*a*) *Hata-trapah* [Being bereft of bashfulness]—See *Çrīdhara*, 1.
 (*b*) *Ananta* [the Eternal.....]— " " 2.
 (*c*) *Smaran* [remembering]—See *Jīva*, 4.
 (*d*) *Guhya* [mystic]— " " 1.
 (*e*) *Bhadrāṇi* [beneficial]— " " 2.
 (*f*) *Kṛitāni* [deeds]— " " 3.
 (*g*) *Tuṣṭa-manāḥ* [satisfied mind]—See *Jīva*, 5.
 (*h*) *Vimadaḥ* [prideless]— " " 6.
 (*i*) *Vimatsarah* [unenvious]— " " 7.
 (*j*) *Kālam Pratikṣhan* [.....waiting for the time]—See *Jīva*, 8.

[ÇRĪDHARA'S GLOSS—V. 27.]

1. *Hatatrapah* [Being bereft of bashfulness].—Having left bashfulness.
2. *Ananta* [the Eternal...].—It is a name of Viṣṇu.

[JĪVA GOŚVAMIN'S GLOSS—V. 27.]

1. *Guhya* [mystic]—very private or mysterious.
2. *Bhadrāṇi* [beneficial]—best of all.
3. *Kṛitāni* [deeds]—It refers to the diversions of Kṛiṣṇa with several of his beloved ones.
4. *Smaran* [remembering]—only remembering as much as is possible to remember, but not expressing anything beyond that.
5. *Tuṣṭa-manāḥ* [satisfied mind]—being free from all other desires.
6. *Vimadaḥ* [prideless]—free from inebriety from the beginning.
7. *Vimatsara* [unenvious]—devoid of envy.
8. *Kālam-Pratikṣhan* [...waiting for the time].—I was waiting for the grace of the Supreme Lord.

(O) *Brāhmaṇa*, in this way, being devoted to *Kṛiṣṇa*, strongly attached (to Him) and of stainless soul, Death appeared (unto me), in (proper) time (*a*), like lightning (*b*) from the hills (*c*). 28.

- (*a*) *Kāle* [in.....time]—See *Çrīdhara*, 1.
 (*b*) *Tadit* [lightning]— " " 2 and 4.
 (*c*) *Saudāmanī* [from the hills]—a particular kind of lightning ; or part of the Sudāmā mountain. See *Çrīdhara*, 3.

[ĆRIDHARA'S GLOSS—V. 28.]

1. *Kāle* [in.....time].—Death during his leisure appeared (unto Nārada).
2. *Taḍit* [lightning].—It is expressive of Death's sudden appearance.
3. *Saudāmanī* [from the hills].—This adjective qualifies *Taḍit* (lightning) and expresses clearly its nature. *Sudāmā* means garland ; that which has been produced from garland, is called *Saudāmanī* ; in short, that which is like garland. The word *Saudāmanī* is explained in another way. *Sudāmā* signifies a mountain; that which is produced from any part of such mountain is called *Saudāmanī*. (This meaning has been adopted in rendering the text.). It is evident that lightning glitters more brightly in the mountains full of various stones (than in an ordinary place).

4. *Taḍit* [lightning].—It means near, according to the text of *nirukta*. *

(When) I was led (by the Supreme Lord) to the divine (*a*) and pure (*b*) body (*c*), the acts, by the fruition of which the mortal frame (*d*) is produced, became annihilated (*e*), and the body (composed) of five elements (*f*) fell off (*g*). 29.

(*a*) *Bhagavatīm* [divine]—See Ćridhara, 2 ; and *Jīva*, 1.

(*b*) *Ćuddhām* [pure]— „ „ 3 ; and *Jīva*, 2.

(*c*) *Tanum* [body]— „ „ 4.

(*d*) *Āravdha-karma* [acts. by the fruition of which this mortal frame is produced]—See Ćridhara, 5.

(*e*) *Nirvāṇaḥ* [annihilated]—See Ćridhara, 6.

(*f*) *Pāṇcha-bhautikāḥ* [...of five elements]—See Ćridhara, 7.

(*g*) *Nyapatat* [fell off]— „ „ 8.

[ĆRIDHARA'S GLOSS—V. 29.]

1. In the previous verse it has been said that the Supreme Lord told Nārada that he shall have to quit the blamable form of servant-maid's son and go to heaven to become an attendant of the Supreme Lord.

2. *Bhagavatīm* [divine]—that which stops by the side of the Supreme Lord.

3. *Ćuddhām* [pure]—full of the quality of Goodness.

4. *Tanum* [body]—body promised to be given to Nārada by God Himself.

5. *Āravdha-karma* [Acts by the fruition of which this mortal frame is produced].—The acts by which the present body is acquired.

6. *Nirvāṇaḥ* [annihilated]—extinguished.

7. *Pāṇcha-bhautikāḥ* [...of five elements]—made up of five elements.

8. *Nyapatat* [fell off]—(destroyed).

9. The body of person who stops near the Supreme Lord is pure, eternal and is not the production of Acts.

[JĪVA GOSVAMIN'S GLOSS—V. 29.]

1. *Bhagavatām* [divine]—having been included in the parts of the light of the Supreme Lord's body.

2. *Çuddhām* [pure]—that in which there is no touch of *Prakṛiti* (Producer of illusion).

3. *Nyapatat* [fell off]—this indicates that the *Linga Çarīra* (material body) is annihilated; because the material body of the true votaries of the Supreme Lord exist as long as the *prāraṇḍha-karma* continues. Çṛidhara also supports this view.

Through (his) breath (*a*), I entered within (*b*) (the body of) the Lord (*Brahmā*), desirous of lying down into (the body of *Nārāyaṇa*) (*c*), who lay on the water of the Ocean of Deluge (*d*), after concentrating (in Himself) this (*e*) (Universe), at the end of the mundane cycle. 30.

(*a*) *Anuprāṇam* [Through.....breath]—See Çṛidhara, 5.

(*b*) *Antah* [within]— " " 4.

(*c*) *Çiçayishoh-Brahmaṇah* [.....(*Brahmā*)—desirous of lying down into the (body of) *Nārāyaṇa*]—Çṛidhara, 3 and 8.

(*d*) *Udanvatah* [the Ocean of Deluge]—See Çṛidhara, 2.

(*e*) *Idam* [this (Universe)]— " " 1.

[ÇṚIDHARA'S GLOSS—V. 30.]

1. *Idam* [this (Universe)].—It includes the three worlds—Heaven, Earth and the Lower Region, on the destruction of these.

2. *Udanvatah* [the Ocean of deluge].—It means the great ocean at the time of the destruction of these.

3. *Çiçayishoh* [desirous of lying down].—It refers to Lord *Brahmā*, who wished to lie down into the body of *Nārāyaṇa*, who stretched Himself on the water of the Universal deluge.

4. *Antah* [within]—inside (the body).

5. *Anuprāṇam* [Through...breath]—I stole into *Brahmā's* body through his breath.

6. The *Kūrma Purāṇa* says, 'Afterwards *Brahmā*, the soul of the Universe, descending, entering into the body of *Vishṇu*, and becoming united with the latter, slept the sleep of *Vishṇu*.' *

7. *Çayāne Ambhasi* [शयाने अम्बसि]—Where these words occur, it can be explained in this way, 'In his own refuge—water.'

8. *Çiçayishoh-Brahmaṇah* [...(*Brahmā*)—desirous of lying down into the (body of) *Nārāyaṇa*.]—This is indicative of non-distinction between *Brahmā* and *Nārāyaṇa*.

* ततोऽवतीर्थ विशाखा देहमाविश्य चक्रिणः । अवाप वैश्वीं निद्रामेकीभूयाथ विष्णुनेति ॥

I, with *Marīchi* (*a*) and other Sages (*b*), was born out of the (different) organs (*c*) of *Brahmā*, who at the end of the four thousand revolutions of Ages (*d*), rising (from his sleep), was desirous of creating this (Universe.). 31.

(*a*) *Marīchi* [मरीचि] —A *Prajāpati*, one of the Brahmarshis or mind-born sons of *Brahmā*. He was married to *Sambhuti* (fitness) one of the daughters of *Dakṣha*. Their son, *Kaṣyapa*, had an extensive prosperity. He is also described as the chief of the *Maruts*, personified as winds. See *Jīva*, 2.

(*b*) *Rishayah* [Sages].—Besides *Marīchi*, and *Nārada*, the following are mentioned by *Manu*:—*Atri*, *Angiras*, *Pulastya*, *Pulaha*, *Kratu*, *Prachetas*, or *Dakṣha*, *Vasishṭa* and *Bṛiḡu*. See *Manu* c. I. v. 35.

(*c*) *Prāṇebhyah* [organs]—See *Çrīdhara*, 1.

(*d*) *Sahasrayuga* [four thousand.....Ages]—See *Jīva*, 1.

[ÇRĪDHARA'S GLOSS—V. 31.]

1. *Prāṇebhyah* [organs]—*Nārada*, *Marīchi* and other sages sprang forth from the different organs of *Brahmā*.

[JĪVA GOSVAMIN'S GLOSS—V. 31.]

1. *Sahasrayuga* [four thousand...Ages].—The word *Yuga* (Ages) includes four *Yugas*, each of which revolves for a period of a thousand years, hence, four thousand years for the four ages collectively).

2. *Marīchi-miṣṛāḥ* [*Marīchi* and other...]—The birth of *Marīchi*, &c., should be understood in a peculiar sense. These sages are not subject to birth like ordinary mortals. It is true, they are said to have sprung forth from *Brahmā* after the destruction of the Universe. They do not actually be born, but awake themselves like *Brahmā* from sleep after deluge. It must also be noticed that *Nārada* is considered eternal in every place and in every age ; so it is impossible that he will be subject to ordinary birth, but when such eternal Being is incarnate as a particular fortunate being, then such birth is possible for him.

Being true to vows (*a*), by the grace of the great *Viṣṇu*, (*I*) rove within and without the Three Worlds (*b*), (my) course being uninterrupted every-where (*c*), 32.

(*a*) *Askandita-vrataḥ* [true to vows]—See *Jīva*, 1.

(*b*) *Trin-Lok ān* [Three-Worlds]—Heaven, Earth, and the Nether region.

(*c*) See *Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 32.]

1. The performers of acts (rites) and observers of austerities do not go out, but remain stationary in a particular place. But although observing the vows of *Brahmaṇḍa*, I, says *Nārada*, travelled inside, as well as outside of the Universe, and my course was interrupted nowhere.

[JĪVA GOSVAMIN'S GLOSS—V. 32.]

1 *Askandita-vrataḥ* [true to vows]—firm in observing the rules of devotion towards the Supreme Lord.

I wander about (every-where), singing the narrative of *Hari*, by playing on (*a*) this lyre decorated with (*b*) (full of) divine tunes (*c*), (which) has been given (to me) by God (*d*). 33

(*a*) *Murchchhayitvā* [by playing on]—See *Çrīdhara*, 6.

(*b*) *Vibhūṣitām* [decorated]—See *Çrīdhara*, 5.

(*c*) *Svara-Brahma* [divine tune]—*Svara* has different significations :—sound ; noise ; voice ; tone ; tune ; music ; a primary musical sound ; note of the musical scale or gamut, of which there are seven, commonly thus arranged, (1) *nishāda*, (2) *ṛishabha*, (3) *gāndhāra*, (4) *śadja*, (5) *madhyama*, (6) *dhai-
vata*, (7) *pañchama*. These notes are described as resembling respectively the notes of an elephant, bull, goat, peacock, curlew, or heron, horse, and Koil. They are designated by their initial letters or syllables thus, *nī*, *ṛī*, *ga*, *sha*, *ma*, *dha*, *pa*, and the order is sometimes changed, *śadja* being placed first, *pañchama* fifth, *nishāda* last. See *Çrīdhara*, 3 and 4 : and *Jīva*, 2.

(*d*) *Deva-Dattām* [given.....by God]—See *Çrīdhara*, 2 ; and *Jīva* 1 and 3.

[ÇRĪDHARA'S GLOSS—V. 33.]

1. Why Nārada wanders about ? It appears from this and the three subsequent verses that he does so for the good of mankind by the command of God.

2. *Deva-dattām* [given...by God]—the lyre is said to have been given by God.

3. *Svara* [tune]—These are of seven kinds—*nishāda*, *ṛishabha*, *gāndhāra*, *śadja*, *madhyama*, *dhai-
vata* and *pañchama*.

4. *Brahma* [divine]—these seven tunes are called *Brahma*, that is to say, they being expressive of God's glory are called divine.

5. *Vibhūṣitām* [decorated with]—naturally full of these seven tunes.

6. *Murchchhayitvā* [by playing on]—having tuned (for playing the lyre).

[JĪVA GASVAMIN'S GLOSS—V. 33.]

1. *Deva* [God].—It implies Kṛishṇa ; because it is stated in the *Linga Purāṇa* that Kṛishṇa Himself caused Nārada to take lyre in his hand.

2. *Svara-Brahma* [divine tune]—The tune is called *Brahma* (God), because the tune in Nārada's lyre has the sudden power of expressing Kṛishṇa's glories, hence divinity is attributed to the tune.

3. *Deva-dattām* [given...by God]—The object calling the lyre as the gift of God is that its divine tune reminds men the benefits conferred on them by the Supreme Being which in turn induces them to enquire about Him.

His mighty deeds having been chanted fully (by me), *Hari*, whose feet are (sacred, like places of) pilgrimage, and (who is of) loving-glory, appeareth immediately, in my heart, as if a (person) invited (in hospitality). 34.

[ÇRĪDHARA'S GLOSS—V. 34.]

1. Nārada is stating his own necessities by this verse.

[JĪVA GOŚVAMIN'S GLOSS—V. 34.]

2. What is the loving-glory of the Supreme Lord ? It should be understood by this compound adjective that the benevolence of the Supreme Lord to this effect, that every one should enjoy happiness and suffer no trouble from him. It must be inferred from the wording of this verse that the Supreme Lord by his kindness caused Nārada to take lyre, so also He appeared in the latter's heart.

Verily, the act of describing the deeds of *Hari* is seen (proved to be like) a raft (canoe) in the Ocean of the World (a) for (persons whose) minds (are) distressed (b) by the incessant desire (c) for the enjoyment (d) of pleasures produced from the concurrence of material elements. (e). 35.

(a) *Bhava-Sindhu-plavah* [a raft (canoe) in the Ocean of the World]—the human existence or life is likened to a raft.—See Çrīdhara, 6.

(b) *Ātura-chittānām* [...minds...distressed]—,, ; 5.

(c) *Ichchkhayā* [by.....desire]—,, ,, 4.

(d) *Sparśa* [for enjoyment]—,, ,, 3.

(e) *Mātrā* [pleasure.....elements]—,, ,, 2.

[ÇRĪDHARA'S GLOSS—V. 35.]

1. This verse states about the necessity of other persons of the world.
2. *Mātrā* [pleasures.....elements]—secular matters.
3. *Sparśa* [for enjoyment]—by their enjoyment.
4. *Ichchkhayā* [by.....desire]—desire of such enjoyment.
5. *Ātura-chittānām* [...minds.....distressed].—It refers to persons whose minds are so distressed by the desire for the enjoyment of secular things.
6. *Bhava-sindhu-plavah* [a raft (canoe) in the Ocean of the World]—for such persons the act of describing incessantly the career of Hari is like a raft or small ship to cross over the Ocean of Life. This is not only heard but has been clearly proved (by evidence and argument).

The soul, incessantly blasted by lust and avarice, doth not become so much (fully) pacified by self-restraint, &c., the means of contemplative meditation, as by serving the Giver of Liberation (Kṛiṣṇa). 36.

[ÇRĪDHARA'S GLOSS—V. 36.]

1. The soul become pacified by serving Kṛiṣṇa. The acts of self-control, self-restraint, &c., the means by which contemplative meditation is practised, do not appease the soul so much as by means of serving Kṛiṣṇa. When by

serving Him a little, the soul is pacified then, what to say about the effect of describing his glories. ?

(O) Sinless, I have described all these, whatever thou hast asked me (as regards) the mysteries of my birth and deeds, and the means for satisfying thy mind. 37.

[ÇRĪDHARA'S GLOSS—V. 37.]

1. Nārada said that the means for the satisfaction of Vyāsa's mind is also described.

The glorious sage, without having any personal motive or necessity (a), thus addressing the son of Vāsavi (b) and bidding (him) farewell (c), went away playing on his lute. 38.

(a) *Yādṛichchhikah* [without having any personal motive or necessity]—See *Çrīdhara*, 2.

(b) *Vāsavi-sutaṃ* [son of Vāsavi].—It means Vyāsa. Vāsavi is another name of Satyavati, mother of Vyāsa.

(c) *Āmantrya* [bidding farewell]—See *Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 28.]

1. *Āmantrya* [bidding farewell]—(taking leave.)

2. *Yādṛichchhikah* [without having any personal motive or necessity]—Nārada had no necessity or intention of his own.

Ah! blest is this Divine Sage, because by singing with the string (of his lute), the glories (of the Lord who), holdeth bow of horn, (Nārada himself) becoming inebriated, (with joy), gladdeneth this distressed Universe. 39.

[ÇRĪDHARA'S GLOSS—V. 39.]

1. This verse states about the praise due to the fortunate person who chants the glories of the Supreme Lord.

FINIS OF THE SIXTH CHAPTER, NAMED THE
CONVERSATION OF VYĀSA AND NĀRADA,
IN THIS STORY OF NAIMIṢA, IN THE
FIRST BOOK, IN THE ÇRĪMAD-
BHĀGAVATA, THE GREAT
PURĀNA, AND THE VYĀSA'S
TREATISE OF THE
SELF-DENYING
DEVOTEES.

CHAPTER VII.

(THE PUNISHMENT OF AÇVATTHĀMĀ).

¶ Sūta, said Çaunaka, on the departure of Nārada, what did (that) great and glorious *Bādarāyaṇa* (*a*) do next, having thus heard (about) his (Nārada's) views (*b*). ? 1.

(*a*) *Bādarāyaṇaḥ* [बादरायणः]—Vyāsa. *See* p. 32. *note* (*a*).

(*b*) *Tadabhipretam Çrutavān* [having.....views]—after hearing about the suggestions of Nārada.

Sūta said : there is a hermitage called the *Çamyā-prāsah* (most conducive of) increasing the rites (*a*) of sages, on the west bank of the *Sarasvatī*, the presiding deity of which is *Brahman* (*b*). 2.

(*a*) *Satra-varddhanah* [most.....rites]—*See* *Çrīdhara*, 2.

(*b*) *Brahmanadyām* [the presiding deity of which is Brahman]—*See* *Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 2.]

1. *Brahmanadyām* [the presiding deity of which is Brahman].—The river of which Brahman is the presiding deity ; or the river full of Brāhmaṇas.

2. *Satra-varddhanah* [most.....rites]—that which increases acts (rites).

Sitting in that hermitage of his, adorned with clusters of plum-trees (*a*), Vyāsa, sipping water (from the palm of his hand) (*b*), concentrated (*c*) his mind. 3.

(*a*) *Badarī* [plum-tree]—*See* *Çrīdhara*, 1.

(*b*) *Apah upasprīçya* [sipping water (from the palm of his hand)].—It refers to the process of *Āchamana* (आचमन) sipping water before the performance of any religious ceremonies, before taking meals, &c., from the palm of the hand. It is usual to spit out the water again. The ceremony also includes touching the body in various parts. It also means rinsing the mouth.

(*c*) *Prāṇīdadhyanu* [concentrated]—*See* *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 3.]

1. *Badarī* [plum-trees]—covered with plum-trees.
2. *Pranīdudhyau* [concentrated].—Vyāsa in a condition of *Samādhi* meditated upon as taught by Nārada.

The stainless mind having been fully concentrated (*a*) by means of devotion (*b*), (Vyāsa) perceived the Primeval (Supreme) Being (*c*) and Illusion (*d*), whose refuge is His feet (*e*). ⁴

(*a*) *Pranīhite* [having been fully concentrated]—See *Çrīdhara*, 1 ; and *Jīva*, 2.

(*b*) *Bhakti-yogena* [by means of devotion]—See *Jīva*, 1.

(*c*) *Pūrvam-Purusham* [Primeval.....Being]—See *Çrīdhara*, 2 ; and *Jīva*, 3.

(*d*) *Māyām* [Illusion].—Extraordinary or supernatural power ; wonderful power ; for the meaning of the word in the text, See *Jīva* 4.

(*e*) *Tadapāçrayām* [whose refuge is His feet]—See *Çrīdhara* 3 ; and *Jīva*, 4.

[ÇRĪDHARA'S GLOSS—V. 4.]

1. *Pranīhite* [having been fully concentrated]—motionless (fixed). In what way concentrated ? By means of devotion, the mind becoming pure.

2. *Pūrvam-Purusham* [Primeval.....Being].—The first Being, the God (who was seen by Vyāsa). In some books the word *Pūrṇa* (पूर्ण) instead of *Pūrvam* (पूर्व) is found.

3. *Tadapāçrayām* [whose refuge is His feet]—dependent on God. *Māyā* (Illusion) who is dependent on God.

[JĪVA GOSVAMIN'S GLOSS—V. 4.]

1. *Bhakti-yogena* [by means of devotion]—by devotion. The superiority of devotion is shown in many places. It is said, Kṛishṇa gives salvation but under no circumstance bestows devotion. In another it is said that 'the devotion is generated out of devotion.' In all such places the superiority of devotion is maintained.

2. *Pranīhite* [having been fully concentrated]—having been in a state of *Samādhi* (complete abstraction). Nārada also instructed Vyāsa to be in such a state of meditation.

3. *Pūrvam-Purusham* [Primeval.....Being]—it should be understood that Vyāsa saw Kṛishṇa in His real form. For instance when it is said 'I have seen the full moon', it means nothing but the moon full of brightness. In the subsequent part of the *Çrīmadbhāgavata*, Kṛishṇa has been described as the Primeval Being, who is beyond the reach of *Prakṛiti* and who Himself dispels illusion and dwells in pure soul like Himself.

4. *Māyāmecha-Tadapāçrayām* [Illusion, whose refuge is His feet]—by this it signifies that which has an inferior refuge in Him. It appears that

He (also observed) the means of unflinching (*a*) devotion (*b*) which pacifieth all evils (*c*), in Him who hath subdued the knowledge derived from the senses (*d*). (There-upon) the learned Vyāsa composed the Scripture of the worshippers of Kṛishṇa for ignorant persons (*e*). ⁶

(*a*) *Sākṣhat* [unflinching]—See *Jīva*, 5.

(*b*) *Bhakti-yogaṃ* [the means of.....devotion]—See *Jīva*, 2.

(*c*) *Anarthopaṣaṃam* [which pacifieth all evils]—,, „ 3.

(*d*) *Adhokshaje* [in Him.....senses]—See p. 52. (note) (*b*).

(*e*) *Sātvata-saṃhitāṃ* [the Scripture.....persons]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS.—V. 6.]

1. Vyāsa also observed the means of devotion in Kṛishṇa. This devotion dispels all undesirable things (evils). He perceived all these himself.

2. *Sātvata-saṃhitāṃ* [the Scripture.....persons]—and for persons who are ignorant, he composed the *Çrīmadbhāgavata*. The present and the subsequent two verses express in brief the meaning of the *Çrīmadbhāgavata*. Thus, it has been stated, that, God is all-powerful, omniscient, full of the greatest happiness, eternal and controller of illusion by His power of knowledge. The sentient being (*Jīva*) is full of quite opposite nature from God. He is under the influence of illusion, therefore, bereft of his real nature, that is to say, his real nature being unexpressive. The final beatitude is attained by the knowledge gained by devotion to the Supreme Lord.

3. Vishṇu Svāmī said : 'God is full of the power of complaisant knowledge, existent, and full of sensation and happiness, and *Jīva* (sentient being) is covered with ignorance and the resting place of all miseries. *

4. Again : 'He is the Supreme Being to whom Illusion is subordinate, and he is sentient being who is distressed by that illusion. In God prevails the greatest happiness and in sentient being the misery is patent. Let us bend down upon that *Nara-Hari*. †

[JĪVA GOŚVAMIN'S GLOSS.—V. 6.]

1. This verse states about the object of publishing the *Varishṇava* Scripture, *Çrīmadbhāgavata*.

2. *Bhakti-yogaṃ* [the means of.....devotion].—This implies the practice of devotion by hearing, chanting, &c., but not the actual devotional love for the Supreme Being. The practice of devotion is dependent on instruction from others ; whereas the love for the Supreme Lord can be obtained only by the grace of Him.

* ज्ञादिन्या संविदाश्लिष्टः सच्चिदानन्दईश्वरः । स्वाविद्यासंवृती जीवः संक्षेत्रनिकराकारः ॥

† स ईशो यद्वशे माया स जीवो यत्तयाद्विषतः । स्वाविर्भूतपरानन्दः स्वाविर्भूतघटुःस्वभूः ॥

स्वाद्युग्व्यपिपर्यासमव भेद जमीश्वरः । यन्मायया लुप्तमात्रो तमिमं दृष्ट्वि नृपः ॥

3. *Anarthopaçamaṃ* [which pacifieth all evils]—but the devotion is a direct eradication of evil, because, it is associated with love on account of the Supreme Lord's grace. It is true, evils are also eradicated by knowledge, but it is dependent on devotion.

4. The words can be explained in another way. *Anartha* secular power ; *Upaçamaṃ* that which puts an end.

5. *Sākshāt* [unflinching]—without any interruption.

Which (*a*) (Scripture) being heard, verily, it generateth (*b*) the devotion (*c*) of beings, (which) abandoneth (dispeleth) grief, delusion and fear (*d*), in the Great Being (*e*) *Kṛishṇa*. 7.

(*a*) *Yasyām* [which]—See *Çrīdhara*, 2.

(*b*) *Utpadyate* [generateth]—See *Jīva*, 3.

(*c*) *Bhaktih* [devotion]—See *Jīva*, 2.

(*d*) *Çoka-moha-bhayāpahā* [(which).....fear]—See *Jīva*, 4.

(*e*) *Parama Puruṣe* [in the Great Being]— „ „ 5.

[ÇRĪDHARA'S GLOSS—V. 7.]

1. This verse states about the evil-destroying power of the *Çrīmadbhāgavata*.

2. *Yasyām* [which]—the Scripture (*Çrīmadbhāgavata*). When devotion to *Kṛishṇa* generates at the time of hearing the recitation of the *Çrīmadbhāgavata*, then what to say when the hearing of such recitation is complete ?

[JĪVA GOSVAMIN'S GLOSS—V. 7.]

1. With a view to explain the necessity of a Scripture like *Çrīmadbhāgavata* and also to bringing into prominence the formerly mentioned Eternal Being *Kṛishṇa* and the benefit to be derived from *Çrīmadbhāgavata* is pointed out together with an insight into other matters in connection with the Supreme Lord.

2. *Bhaktih* [devotion]—it implies love because it is by devotion, the practice of hearing the recitation is effected.

3. *Utpadyate* [generateth]—appears or is produced.

4. *Çoka-moha-bhayāpahā* [(which)...fear].—These are the accompanying good result of hearing the recitation of the *Çrīmadbhāgavata* by reason of devotion which is produced by hearing such recitation. The reminiscence of grief, &c., is eradicated. *Ṛishavadeva* said, 'As long as love is not generated in me (to *Vāsudeva*) the corporeal connection is not released.

5. *Parama Puruṣe* [in the Great Being].—The Eternal Being previously mentioned.

That sage, having composed the Scripture relating to the Supreme Lord and correcting (or arranging the same) (*a*) caused it to be read by his son *Çuka*, who was engaged in the practice of abstraction from worldly matters (*b*). 8.

(a) *Anukramya* [correcting]—making corrections.

(b) *Nivṛttinirataṃ* [engaged.....matters]— See *Jīva*, 2.

[JĪVA GOŚVAMIN'S GLOSS—V. 3.]

1. With a view that Çuka may enjoy the greatest happiness, Vyāsa caused the *Çrīmadbhāgavata* to be read by his son.

2. *Nivṛttinirataṃ* [engaged.....matters]—Çuka, having been deeply engaged in the divine happiness, completely abstracted his mind from secular matters.

Çaunaka said: For what reason that sage, engaged in practising abstraction from the worldly matters; indifferent in everything and delighted in his soul, had learnt the vast (Scripture) ? 9.

Sūta said: The sages, delighted in their soul, though free from pride (a), evince unflinching (b) devotion to the Lord of High Rank (Kṛishṇa), because *Hari* hath the quality of being thus (drawing such men towards Him) (c). 10.

(a) *Nirgranthāḥ* [free from pride]—See *Çṛidhara*, 1 and 2. ; and *Jīva*, 1

(b) *Ahaitukīm* [unflinching]—free from the desire of fruition.

(c) *Itthambhūtaguṇaḥ* [the quality of being thus.....]—See *Çṛidhara*, 3 ; and *Jīva*, 2.

[ÇRĪDHARA'S GLOSS—V. 10.]

1. *Nirgranthāḥ* [free from pride]—persons, who have passed the reach of books, that is to say, who do not feel the necessity of studying books. It is stated in the *Bhagavat-Gītā*. 'O Arjuna, when thy intellect shall be completely free from delusion then thou shalt attain the renunciation of whatever thou hast heard and whatever thou shalt hear' *

2. The word can be explained in another way : 'persons whose knot of heart has been annihilated'.

3. *Itthambhūtaguṇaḥ* [the quality of being thus.....].—This accounts for the necessity of devotion for persons who have already attained the final beatitude.

[JĪVA GOŚVAMIN'S GLOSS—V. 10.]

1. *Nirgranthāḥ* [free from pride].—He, who is beyond the rules and prohibition. He, who is free from pride likened to knot.

2. *Itthambhūtaguṇaḥ* [the quality of being thus.....].—Hari has the power of drawing towards him persons who are delighted in their soul.

* यदा ते भीहकलिलं बुद्धिर्व्यनितरिष्यति । तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य चेति ॥

Being attracted by the attributes of Hari (*a*), the glorious son of Bādarāyaṇa (*b*), studied (*c*) the great (*d*) narrative ; for that reason he always became favourite of the votaries of Viṣṇu (*e*). ¹¹.

(*a*) *Guṇākṣiptamatih* [Being attracted by the attributes of *Hari*]—See *Jīva*, 1.

(*b*) *Bādarāyaṇih* [son of Bādarāyaṇa]—Son of Vyāsa, Çuka, See pp. 27, note (*c*) ; 32 note (*a*).

(*c*) *Adhyagāt* [studied]—See *Çrīdhara*, 2 ; and *Jīva*, 2.

(*d*) *Mahat* [great]—See *Jīva*, 3.

(*e*) *Viṣṇu-jana-priyah* [favourite of the votaries of Viṣṇu]—See *Çrīdhara*, 3 ; and *Jīva*, 4.

[ÇRĪDHARA'S GLOSS—V. 11.]

1. Let Çuka evince his devotion towards the Supreme Lord, if he likes, but what was the necessity of his learning this Scripture ? This verse explains the reason.

2. *Adhyagāt* [studied]—read.

3. *Viṣṇu-jana-priyah* [favourite of the votaries of Viṣṇu]—He whose favourites were the votaries of Viṣṇu or who became desirous to receive the visits of the votaries by reason of religious discussion.

[JĪVA GOSVAMIN'S GLOSS—V. 11.]

1. *Guṇākṣiptamatih* [Being attracted by the attributes of *Hari*]—by little study of the *Çrīmadbhāgavata* from Vyāsa, the mind of Çuka felt the divine felicity.

2. *Adhyagāt* [studied]—Studied subsequently.

3. *Mahat* [great]—Although the Scripture is very big.

4. *Viṣṇu-jana-priyah* [favourite of the votaries of *Viṣṇu*]—Afterwards Çuka became favourite of the votaries, or the votaries became favourite of Çuka, by reason of their love for the narrative of *Viṣṇu*. It appears from the *Brahma-vaivarta Purāṇa* that Çuka knew beforehand the superhuman power of Kṛishṇa in dispelling the illusion, also, subsequently he knew this fact by the assistance of Vyāsa. It is said, that the latter caused his son to hear the recitation of a particular verse. Çuka seemed to have lamented over his acquired piety though very great considering it to be very interesting and his father took this opportunity to induce Çuka to study the whole of the *Çrīmadbhāgavata*. This circumstance clearly shows the superiority of the *Çrīmadbhāgavata* as a Scripture of great renown.

I shall now describe (unto thee about) the birth, deeds and death (*a*) of the Royal sage *Parīkṣhit*, and the act of setting out on the great journey (renouncing worldly affairs) (*b*) by the sons of Pāṇdu, in such a manner as would arise the narrative of Kṛishṇa (*c*). ¹².

- (a) *Vilāpanam* [death]— See *Çrīdhara*, 2.
 (b) *Samsthām* [the act.....affairs]— See *Çrīdhara*, 3.
 (c) *Kṛishṇakathodayam* [in.....Kṛishṇa]—See *Çrīdhara*, 4 ; and *Jīva*, 1.

[ÇRĪDHARA'S GLOSS—V. 12.]

1. This verse replies to the question put previously (Bk. I. c. IV. v. 7.).
2. *Vilāpanam* [death]—final beatitude or departing this life.
3. *Samsthām* [the act.....affairs]—It is called *Mahā-prasthān* 'great departure', (departing this life from which there is no return).
4. *Kṛishṇakathodayam* [in.....Kṛishṇa]—in such a way as would arise the narrative of Kṛishṇa.

[JIVA GOSVAMIN'S GLOSS V. 12.]

1. *Kṛishṇakathodayam* [in.....Kṛishṇa]—from which arose the narrative of Kṛishṇa. This indicates the beginning of the narrative of Kṛishṇa.

When, the warriors of the *Kauravas* and *Pāṇdavas* (a), had received, in battle (b), the warrior's fate (c), and afterwards (d), when the thigh of the son of Dhṛitarāshtra (e) was broken by the blow of the mace (f) hurled by *Vṛi kodara* (g); ¹³.

When, considering (h) the censurable (i) act fully blamed by all to be pleasing to his supporter (j), although (in reality) it was distasteful to him (k), the son of *Droṇa* (l) presented (to his supporter) the heads of the sleeping sons of *Kṛishṇā* (m); ¹⁴.

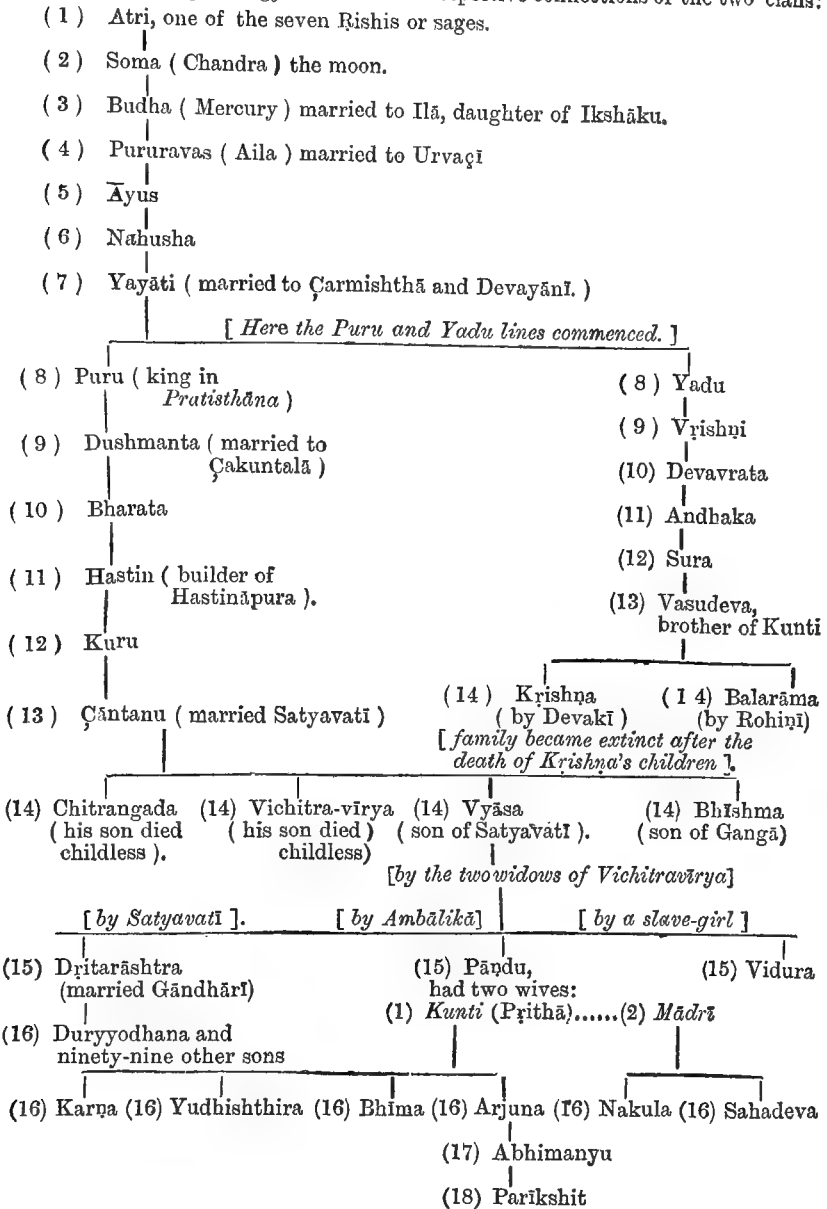
Then, hearing about the slaughter of her infant sons, the mother being burdened with unbearable (n) grief, and with eyes full of particles of tears (o), began to wail. On this, the (Hero) decorated with a diadem (p) said : ¹⁵.

(a) *Kauravasṛinjayānām* [of the Kauravas and Pāṇdavas]—See *Çrīdhara*, 3 (V. 13.); and pp. 175-176 note (c).

1. The *Kauravas* are the sons of Dhṛitarāshtra, and his wife Gāndhārī. At an early period they became jealous of their cousins, the Pāṇdavas, who were brought up with them in their father's palace. Duryyodhana was the eldest of the Kauravas.

2. The Pāṇdava is the patronymic from Pāṇdu, applied first to his five sons,—Yudhishtira, Bhīma, Arjuna, Nakula, Sahadeva, and then generally to their party or army, and also to Arjuna in particular.

The following genealogy will show the respective connections of the two clans:



Thus it will be seen that Parikshit is the eighteenth in order of descent from the original ancestor.

(b) *Mṛidhe* [in battle]—See *Çrīdhara*, 2. (V. 13).

(c) *Viragatim* [the warrior's fate]—See *Çrīdhara*, 4. (V. 13).

(d) *Atho* [afterwards]—See *Çrīdhara*, 5. (V. 13).

- (e) *Dhṛitarāshṭra-putra* [son of Dhṛitarāshṭra].—Duryyodhana is meant.
 (f) *Gadābhimaṇṇa* [by the blow of the mace]—See *Çrīdhara*, 7. (V. 13.).
 (g) *Vṛikodara* [वृकोदर]—‘wolf-bellied.’ It is the name of Bhīma, the second son of Pāṇḍu, so called from his great appetite.
 (h) *Sma* [considering].—See *Çrīdhara*, 2. (V. 14).
 (i) *Jugupsitam* [censurable].—See *Çrīdhara*, 4. (V. 14).
 (j) *Vipriyam-eva* [although...him].—See *Çrīdhara*, 3. (V. 14).
 (k) *Bhartuh* [supporter].—“ ” “ ” 1. (V. 14).
 (l) *Draupih* [son of Droṇa].—Aṣvatthāmā is meant.
 (m) *Kṛishṇā* [कृष्णा].—An epithet of Draupadī.
 (n) *Ghoram* [unbearable].—See *Çrīdhara*, 1. (V. 15).
 (o) *Bāshpakalākulākshī* [with...tears].—See *Çrīdhara*, 2. (V. 15).
 (p) *Kīrtimālī* [(hero) decorated with a diadem].—It is a name of Arjuna.
 See *Çrīdhara*, 3. (V. 15).

[ÇRĪDHARA’S GLOSS—V. 13.]

1. This verse is an introductory to the description of Parikshit’s birth. It is to be construed with the verse, 15.
2. *Mṛidhe* [in battle].—during the fighting.
3. *Kauravasrījayānām* [of the Kauravas and the Pāṇḍavas].—The *Pāṇḍavas* are included in the *Kaurava* clan. As *Dhrishtadyumna*, who descended from the family of Sṛījayā, was the commander-in-chief of the Pāṇḍavas, hence were called *Srījayānām*.
4. *Viragatim* [the warrior’s fate].—reached heaven.
5. *Atho* [afterwards].—subsequently.
6. *Vṛikodarāviddha* [hurled by Vṛikodara].—flung by him.
7. *Gadābhimaṇṇa* [by the blow of the mace].—by the stroke of the mace, the thigh (of Duryyodhana) was) smashed.

[ÇRĪDHARA’S GLOSS—V. 14.]

1. *Bhartuh* [supporter].—Duryyodhana is meant.
2. *Sma* [considering].—supposing, probably ; considering this act is to be liked by Duryyodhana.
3. *Vipriyam-eva* [although...him].—The act was also distasteful to Duryyodhana.
4. *Jugupsitam* [censurable].—because the act was blamable.

[ÇRĪDHARA’S GLOSS—V. 15.]

1. *Ghoram* [unbearable].—that which can be borne with difficulty.
2. *Bāshpakalākulākshī* [with...tears].—It refers to Draupadī, whose eyes were filled with the particles of tears.
3. *Kīrtimālī* [(hero) decorated with a diadem].—Although diadem is a single object, yet its crests are many, hence the word is termed *Kīrtimālī*.

(O) Beloved one (a), (I) shall, then, wipe away (b) thy (tears of) sorrow (c) when (d) (I) shall present (thee), by the arrow, released from (my) bow (e), the head of the

meanest of Brāhmaṇas (*f*), whose bow was stretched to take another's life (*g*); and having ascended (*h*) on which (head) (*i*) thou shalt bathe, (after) cremating (the corpse of) thy sons. 16.

{ *a*) *Bhadre* [(*O*) Beloved; one].—This is often used as a vocative singular in feminine gender, and a familiar mode of address in the sense of 'my good lady,' or 'my dear madam.'

{ *b*) *Pramriṣāmi* [wipe away]—fully rub out.

{ *c*) *Çuchak* [sorrow]—tears of sorrow.

{ *d*) *Yat* [when]—at which time.

{ *e*) *Gāṇḍivamuktaiḥ* [by the arrow released from...bow]—See *Çrīdhara*, 3.

{ *f*) *Brahmabandhok* [the meanest of Brāhmaṇas]— " " 1.

{ *g*) *Ātatāyinaḥ* [whose bow was stretched to take another's life]—See *Çrīdhara*, 2.

{ *h*) *Ākramya* [having ascended]—See *Çrīdhara*, 4.

{ *i*) *Yat* [which]—the head.

[ÇRĪDHARA'S GLOSS—V. 16.]

1. *Brahmabandhok* [the meanest of Brāhmaṇas].—Brāhmaṇa of the lowest order.

2. *Ātatāyinaḥ* [whose bow was stretched to take another's life].—The following six persons are denominated *Ātatāyina* (felon) :—the person who sets a house on fire with a view to take away human life ; administers poison to other men ; who is armed with a deadly weapon ; stealer of another's wealth ; usurper of another's land ; and the enticer of another's wife. But here it means 'the holder of the weapon' and the term is here properly applied to Açvatthāmā on account of his making away with the sleeping sons of Arjuna.

3. *Gāṇḍivamuktaiḥ* [by the arrow released from.....bow]—by launching the javelin from the bow I am determined to bring the head of Açvatthāmā.

4. *Ākramya* [having ascended]—having made the head a seat for bathing.

Having thus consoled his darling with pleasing (*a*) and varied words (*b*), that (*c*) stern-bowed (Arjuna) (*d*), having an ensign of a monkey (*e*), and whose friend and charioteer was the Imperishable (*f*) (Kṛishṇa), mailing himself with armour (*g*), chased after (*h*) (his) preceptor's son (*i*) by (riding on) his chariot. 17.

{ *a*) *Valgu* [pleasing]—nice

{ *b*) *Jalpaik* [words]—expressions.

{ *c*) *Sak* [that].—It refers to Arjuna.

{ *d*) *Ugradhanvā* [stern-bowed]—See *Çrīdhara*, 4.

{ *e*) *Kapildhvajah* [having.....ensign]— " 2.

- (f) *Achyuta-mitra-sūtaḥ* [whose...Imperishable]—See *Çrīdhara*, 1.
 (g) *Damçitah* [mailing.....]— " " 3.
 (h) *Anvādravat* [chased after]— " " 5.
 (i) *Guru-putram* [preceptor's son].—Açvatthāmā, son of Droṇa who was the preceptor of the Pāṇdavas and the Kauravas.

[ÇRĪDHARA'S GLOSS—V. 17.]

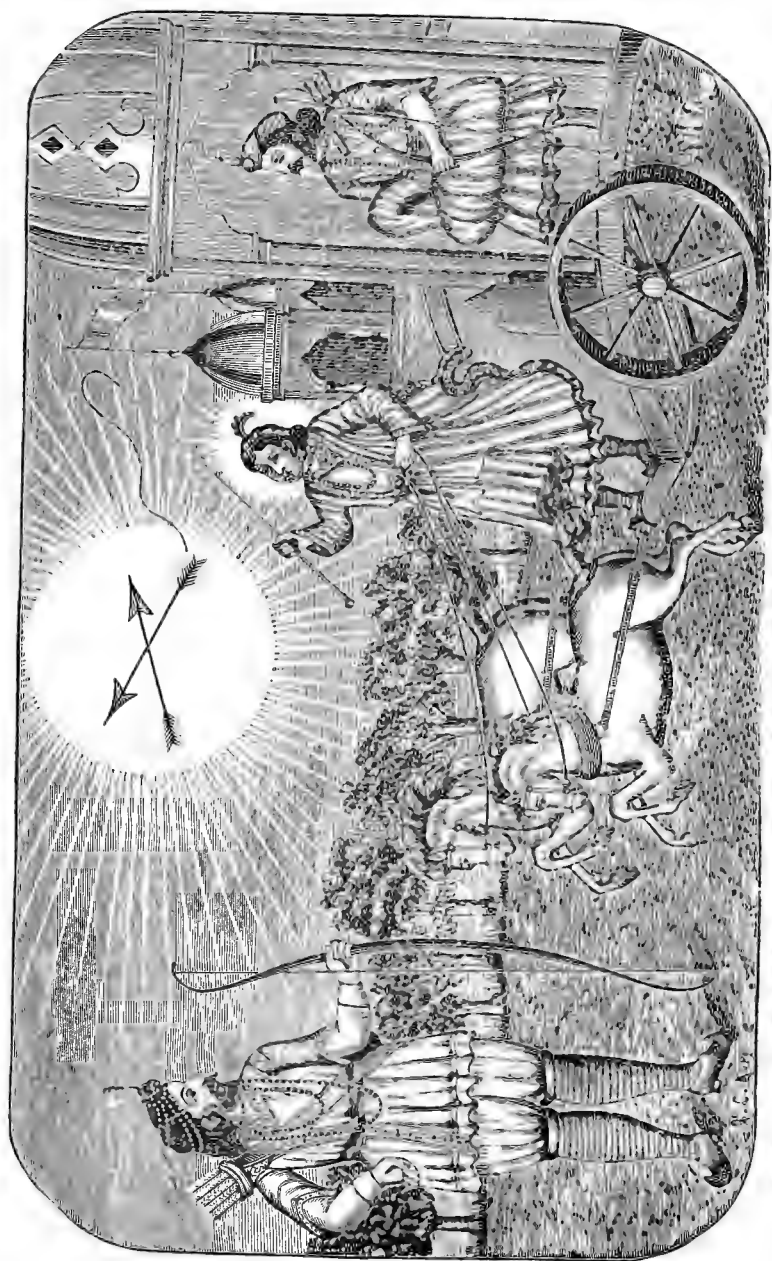
1. *Achyuta-mitra-sūtaḥ* [whose.....Imperishable].—Kṛishṇa was Arjuna's friend and charioteer.
2. *Kapīdhvajah* [having.....ensign]—in whose flag Hanumāna (the monkey) appears as symbol.
3. *Damçitah* [mailing (himself with armour)].—having armed himself with armour.
4. *Ugradhanvā* [stern-bowed]—whose bow is terrible.
5. *Anvādravat* [chased after]—drove fast after his preceptor's son in a chariot.

From a distance observing him (Arjuna), in his chariot, approaching (Açvatthāmā) (a), that (b) killer of boys (c), being of depressed mind (d), with a desire to save his life (e), began to run away (f) like Brahmā (or Sol) afraid of Rudra (h), as long as he could (go) (g), over the wide world. 18.

- (a) *Āpatantaṃ* [approaching]—See *Çrīdhara*, 1.
 (b) *Sah* [that]— " " 2.
 (c) *Kumārahā* [killer of boys]— " " 3.
 (d) *Udvignamanāḥ* [being of depressed mind]—See *Çrīdhara*, 4.
 (e) *Prāṇaparīpsuh* [with a desire to save his life]— " 5.
 (f) *Parādravat* [.....run away]— " " 7.
 (g) *Yāvadyamaṃ* [as long as he could (go)].— " " 6.
 (h) *Rudra-bhayāt-kah-yathā* [like Brahmā (or Sol) afraid of Rudra]—See *Çrīdhara*, 8.

[ÇRĪDHARA'S GLOSS—V. 18.]

1. *Āpatantaṃ* [approaching.....]—running at a full speed towards Açvatthāmā.
2. *Sah* [that]—son of Droṇa, Açvatthāmā.
3. *Kumārahā* [killer of boys]—killer of Arjuna's sons.
4. *Udvignamanāḥ* [being of depressed mind]—with a trembling heart.
5. *Prāṇaparīpsuh* [with a view to save his life]—with a desire to save his life only, but not his glory.
6. *Yāvadyamaṃ* [as long as he could (go)]—as long as Açvatthāmā could go.
7. *Parādravat* [...run away]—(Açvatthāmā) fled from Arjuna, and ran over the world.



NO. 5. S. M. Datta's *Cṛīmullāṅgavata*]

[From the sketch of M. N. Chatterjee.

ĀCĀTTHAMA—BRAHMĀSTRA—KRISHṆA—ARJUNA.

From a distance observing him (Arjuna), in his chariot, approaching (Agratthamā), that killer of boys, being of depressed mind, with a desire to save his life, began to run away like Brahmā (or Śal) afraid of Rudra, as long as he could (go), over the wide world. 18. (c. VII. Bk. I. p. 236; see also vv. 19, 20 and 30, c. VII Bk. I. pp. 237 and 241.)



8. *Rudra-bhayāt-kah-yathā* [like Brahmā (or Sol) afraid of Rudra].—It is said, that, Brahmā in the guise of an antelope wanted to have a carnal intercourse with his daughter, but he had to flee himself from the wrath of Īiva for this ignoble attempt.

9. In some of the manuscripts the word *Arka* (अर्क) is to be found instead of *kah* (कः) there the allusion is to the circumstance related in the *Vāmana Purāṇa*, where it is said, that, Īiva was once pleased with a man-eater named Vidyumālī for his unflinching devotion to him, and rewarded the votary with a baloon made of gold. The man-eater chased the sun all over the firmament and by the bright ray of his baloon dispelled darkness, the effect of such act being that there was no night-fall in the Universe, the sun, seeing that his power is thus weakened, caused the golden baloon of the man-eater to be melted down on earth by the heat of his ray. On hearing this Īiva was incensed. Being unequal to withstand the effect of such ire, he fell down on earth in Benares, being known by *Lolarka* (slaken sun).

Seeing himself (quite) destitute of refuge (*a*), the son of Brahmana (*b*), whose horse was tired (*c*), considered the weapon (named) the *Brahma-çirah* (*d*) (the Head of Brahmā) as the only means of saving himself. 19.

(*a*) *Açaraṇam* [...destitute of refuge]—See *Çrīdhara*, 1.

(*b*) *Çrānta-vājinam* [whose horse was tired]—See *Çrīdhara*, 2.

(*c*) *Astram-Brahma-çirah* [the weapon.....*Brahma-çirah*.....].—It is the name of the mystical weapon named *Brahma-çira*.

[ÇRĪDHARA'S GLOSS—V. 19.]

1. *Açaraṇam* [.....destitute of refuge]—being without a defender. Is it not the act of running away (from Arjuna) the means of his self-defence ?—No ; even having recourse to that he felt weary.

2. *Çrānta-vājinam* [whose horse was tired].—Aṣvatthāmā's horse was fatigued (hence unable to run fast).

Thereupon, on the approach of danger to life (*a*), although unaware of accomplishing thoroughly (*b*), he aimed at (Arjuna) (*c*) that (*d*) (weapon), after sipping water and concentrating (his mind) (*e*). 20.

(*a*) *Prāṇakricchra* [danger to life].—This is the cause of Aṣvatthāmā's directing a weapon towards his adversary, although he was incapable to use it properly.

(*b*) *Samhāram-ajānan-api* [although unaware of accomplishing thoroughly]—although ignorant of using that weapon.

(*c*) *Sandadhe* [aimed at]—put the weapon (arrow) on the bow.

(*d*) *Tat* [that].—It means *Brahmāstra*.

(*e*) *Samāhitah* [concentrating]—abstraction of mind ; meditating upon.

Then, seeing the terrible ray (from that weapon) visible on all directions and (viewing) the danger to life (therefrom), the conquering (Arjuna), verily, said unto Kṛishṇa : 21.

(O) Kṛishṇa, (O) Kṛishṇa, (O) Great-armed, (O) Dispeller of Votaries' fear, thou art the (source of) emancipation of the soul (causing exemption from further transmigration) (*a*) of those (persons who) are being burnt by secular matters. 22.

(*a*) *Apavargah* [the emancipation] —the destroyer of that secular matter.

(*b*) *Saṁsṛiteh-dahyamānānām* [.....are being burnt by secular matters]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 22.]

1. This and the subsequent three verses contain eulogy to Kṛishṇa, before stating the proposed subject.

2. *Saṁsṛiteh-dahyamānānām* [.....are being burnt by the secular matters]—persons who are distressed by the troubles of repeated births and deaths.

Thou art the primitive (*a*) Supreme Being (*b*), beyond Nature (*c*), and visibly manifested God (*d*), (who) existeth in thyself (full of) eternal happiness (*e*), having thrown off Illusion (*f*), by (thy) intellectual power (*g*). 23.

(*a*) *Ādyah* [primitive]—See *Çrīdhara*, 2.

(*b*) *Purushah* [Supreme Being]—It means the Supreme Spirit, or soul of the Universe ; God, identified variously with Brahmā, Viṣṇu, Śiva and Durgā. It also means soul, which according to the *Sāṁkhya* philosophy is neither a production nor productive. See *Jīva*, 7.

(*c*) *Prakṛiti* [Nature]—the original or natural form of anything, natural state, or primary substance (opposed to *vikṛiti*, change) ; cause, origin, or original source. In *Sāṁkhya* philosophy it corresponds with *Pradhāna*, the evolver of all material appearances. See *Çrīdhara*, 1 ; and *Jīva*, 6, and also pp. 130-134 note (*d*).

(*d*) *Sākṣāt-Īśvarah* [visibly manifested God]—See *Jīva*, 2.

(*e*) *Kaivalya* [eternal happiness]—perfect insolation ; abstraction ; detachment from all other connections ; detachment of soul from further transmigrations ; becoming one with the Supreme Lord ; emancipation ; or beatitude.

(*f*) *Māyām-vyudasya-ātmani-sthitaḥ* [...existeth....Illusion]—See *Çrīdhara*, 3 ; and *Jīva*, 4.

(*g*) *Chichchhaktiḥ* [by....intellectual power]—See *Jīva*, 8.

[ÇRĪDHARA'S GLOSS—V. 23.]

1. *Prakṛiteḥ paraḥ* [beyond Nature].—Kṛishṇa is the god manifested ; because he is beyond the reach of Nature.
2. *Ādyaḥ* [primitive]—because He is the cause of every thing.
3. *Māyām-vyudasya ātmani-sthitaḥ* [...existeth...Illusion].—This is expressive of the Supreme Lord's power, although He is the cause of every thing. He, subduing the effects of Illusion, lives in his own form which is full of eternal happiness. (He keeps Himself aloof from all other connections.).

[JĪVA GOSVAMIN'S GLOSS—V. 23.]

1. It has been shown in previous verse that the world (secular matter) which is the mere creation of Illusion is destroyed by the Supreme Lord. This verse points out a greater power than Illusion.
2. *Sākṣāt-Īśvaraḥ* [visibly manifested God].—Thou art the manifest *Bhagavāna* (Supreme Lord) as well as the Eternal Being.
3. *Prakṛiteḥ-Paraḥ* [beyond Nature]—hence there is no connection with Nature.
4. *Māyām-vyudasya* [having thrown off Illusion].—The temporary power (by reason of Illusion) is thrown off by the eternal power of the Supreme Lord.
5. *Kaivalya* [eternal happiness].—Lord's real self is full of perceptible happiness ; hence it means the happiness which can be directly felt.
6. *Prakṛitī* [Nature].—The three qualities of *Māyā* (Illusion).
7. *Purushaḥ* [Supreme Being].—Being the Creator of Illusion, God has been described as having intimate connection with Illusion ; but in reality, He is above its influence. Kapila said : ' The Supreme Being is without beginning, spirit, and beyond Nature, all-pervading, full of great light, and the Universe is pervaded by Him. *
8. *Chichchhakṛtyā* [by...intellectual power].—The Illusion, which is naturally at a distance from the Supreme Lord, is thrown at a greater distance by His intellectual power, Çuka said : ' The place where the qualities of Passion, and Darkness, and the mixture of both the qualities—Goodness, and the Supremacy of death cannot go. Even Illusion cannot enter there, what to say of others ? and the place where the votaries of *Hari* adored by gods and demons live. ' †

Thou art the very Being (*a*), by thy power dost thou ordain the good furnished with the characteristics of Religion, Wealth and Enjoyment (of secular things) of the sentient beings, whose minds are deluded by Illusion. 24.

(*a*) *Sah-eva-ivam* [Thou art the very Being].—It refers to Kṛishṇa. See Çrīdhara, 1.

* अनादिरात्मा पुरुषो निरुणः प्रकृतेः परः । प्रत्यग्भामा स्वयंभ्योतिर्विश्वं येन समन्वितम् ॥

† प्रवर्तते यत्र रजस्तमसयोः सत्वचमिश्रं न च कालविक्रमः ।

न यत्र माया किमुतापरे हरैरनुव्रता यत्र सुरासुराङ्घ्रिता इति ॥

[ÇRĪDHARA'S GLOSS—V. 24.]

1. This verse states that Kṛishṇa is also the giver of three things—Religion, Wealth and Enjoyment of worldly things.

This incarnation of thine, like others, is for the purpose of lessening the weight (of misery) of this earth, for fully meditating upon thee, again and again, by (thy) relations and persons, who have no other feeling (than devotion) towards thee. 25.

(O) the God of gods, I do not understand this that wherefore, what can it be, or whence, is coming this all-pervading and very strong ray. 26.

The glorious Supreme Lord said : This Brahmā's missile (*a*), shown (hurled) only, by the son of Droṇa, on the approach of the annihilation of his life, because he doth not know to bring (it back) together (after being flung, but this thou) knowest. 27.

(*a*) *Brāhmamastraṃ* [Brahmā's missile].—It is a fabled weapon supposed to be the gift of Brahmā, which causes infallible destruction.

[ÇRĪDHARA'S GLOSS—V. 27.]

1. (Kṛishṇa said :) This is the weapon hurled by the son of Droṇa who has hurled it, only seeing the approach of death. He does not know how to use it, inasmuch as, he has not the skill of drawing it back, after the weapon was hurled by him against his adversary.

Verily, no other weapon is capable of weakening (its force) (*a*) ; thou art the knower of (the science of) weapon (*b*) ; therefore do thou counteract (*c*) this extreme (*d*) ray of the weapon by the weapon's ray (only) (*e*). 28.

(*a*) *Pratyavakarṣaṇam* [capable of weakening]—See Çrīdhara, 1.

(*b*) *Astrajñāḥ* [knower of.....weapon]—because Arjuna had acquired the science of wielding weapon.

(*c*) *Jahi* [counteract]—See Çrīdhara, 2.

(*d*) *Unmaddham* [extreme]—very great.

(*e*) *Astra-tejasā* [by the weapon's ray (only)]—by Brahmā's missile.

[ÇRĪDHARA'S GLOSS—V. 28.]

1. *Pratyavakarṣaṇam* [capable of weakening]—That which weakens ; that which puts an end to,

2. *Jahi* [counteract]—destroy. The weapon hurled by Arjuna will destroy the effect of the weapon from Açvatthāmā, then, the weapon of Açvatthāmā will become appeased.

Having heard what is said by the Supreme Lord, sipping water (*a*), and walking round (*b*) Him (Kṛishṇa) (*c*), (the hero) born under the star *Falgunī* (*d*), the slayer of enemy's warriors (*e*), aimed the weapon of Brahmā (at the similar) weapon (hurled by Açvatthāmā, with a view to neutralise its effect.) (*f*). 29.

(*a*) *Sprishtvāpah* [sipping water]—See *Çrīdhara*, 3.

(*b*) *Parikramya* [walking round]—going about.

(*c*) *Tam* [Him].—Kṛishṇa.

(*d*) *Fālgunah* [(the hero) born under the star *Falgunī*]—See *Çrīdhara*, 2.

(*e*) *Paravīrahā* [the slayer of enemy's warriors]— " " 1.

(*f*) *Brāhmāya* [(at the similar) weapon.....effect]— " " 4.

[ÇRĪDHARA'S GLOSS—V. 29.]

1. *Paravīrahā* [the slayer of enemy's warriors].—He who kills the warriors on the side of an enemy.

2. *Fālgunah* [(the hero) born under the star *Falgunī*].—It refers to Arjuna (who was born at the night when the auspicious star *Falgunī* appeared in the sky.).

3. *Sprishtvāpah* [sipping water]—touching water with a view to sipping.

4. *Brāhmāya* [(at the similar) weapon.....effect]—with a view to stop the effect of the weapon of Brahmā.

Fully covered with arrows (*a*) the flames of both the (weapons) (*b*), coming in contact with each other and spreading over the Heaven, Earth (*c*), and Firmament (*d*), increased like the fire and sun (at the time of the destruction of the Universe) (*e*). 30.

(*a*) *Çara-samvrite* [Fully covered with arrows.]—See *Çrīdhara*, 2.

(*b*) *Ūbhayoh* [both]— " " 1.

(*c*) *Rodasi* [.....the Heaven, Earth]— " " 3.

(*d*) *Kham* [firmament]—the sky.

(*e*) *Arkabahnī-vat* [like the fire and sun.....]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 30.]

1. *Ūbhayoh* [both].—It means the weapons hurled by Açvatthāmā as well as Arjuna.

2. *Çara-saṃvṛite* [Fully covered with arrows]—completely surrounded by the arrows.

3. *Rodasi* [.....the Heaven, Earth]—How increased ?—by spreading over the Heaven and Earth, and

4. *Arkavahni-vat* [like the fire and sun.....]—like the union of fire on earth from the mouth of Saṃkarshaṇa and the ray of the sun above.

(Afterwards), being burnt (*a*) all the created beings, (and) seeing that the great flames of their (*b*) weapons are also completely burning (*c*) the Three-worlds (*d*), considered (such flames) to be the fire at the dissolution of the Universe (*e*). ³¹.

(*a*) *Dahyamānāḥ* [being burnt]—See *Çṛīdhara*, 1 ; and *Jīva*, 2.

(*b*) *Tayoh* [their]—Açvatthāmā's and Arjuna's.

(*c*) *Pradakat* [completely burning]—See *Jīva*, 1.

(*d*) *Trin-Lokān* [Three-worlds]—1. It includes Heaven, Earth and the Nether region.

[THE FOURTEEN WORLDS.]

2. But, the fuller classification enumerates fourteen, seven descending one below the other and constituting together the lower worlds, called collectively the *Pātāla*, which is the abode of the *Nāgas* or serpents and demons. These are enumerated as follow :—(1) *Atala*, *Vi-tala*, *Su-tala*, *Rasā-tala*, *Talā-tali*, *Mahātala* and *Pātāla*. According to *Mahābhārata*, *Pātāla* is also a town in the world of serpent race. And seven higher regions rising one above the other as follow :—(1) '*Bhūr-loka*, the earth ; (2) '*Bhūvar-loka*, the space between the earth and the sun, the region of the *Munis*, *Siddhas*, &c. ; (3) '*Svar-loka*, the heaven, of Indra above the sun, or between the sun and the polar star ; (4) '*Mahar-loka*, said to be one *Crore* of *Yojanas* above the polar star and to be the abode of *Bṛighu* and other saints who survive the destruction of the three worlds situated below ; during the conflagration of these lower worlds the saints ascend to (5) '*Janar-loka*, which is described as the abode of *Brahmā's* sons, *Sanatkumāra*, &c. ; (6) '*Tapar-loka*, where the deified *Vairāgins* reside ; (7) '*Saiya* or '*Brahma-loka* or the abode of *Brahmā*, translation to which world exempts beings from further births ; the first three worlds are destroyed at the end of each *Kalpa* or day of *Brahmā*, the last three at the end of his life or of 100 of his years ; the fourth *loka* is equally permanent, but uninhabitable from heat at the time that the first three are burning.

[THE DIFFERENT ENUMERATION.]

3. Another enumeration calls these seven worlds :—earth, sky, heaven, middle region, place of births, mansion of the blessed and the abode of truth, placing the sons of *Brahmā* in the sixth division and affirming the fifth or *Janar-loka* to be that where animals are destroyed in the general conflagration and born again.

(e) *Sāṃvarttakam* [the fire at the destruction of the Universe]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 31.]

1. *Dahyamānāh* [being burnt]—being burnt by Aṣvatthāmā and Arjuna.
2. *Sāṃvarttakam* [the fire at the destruction of the Universe]—the fire at the time of the final dissolution of this world.

[JĪVA GOŚVAMIN'S GLOSS—V. 31.]

1. *Pradūhat* [completely burning]—engaged in burning.
2. *Dahyamānāh* [being burnt]—having commenced to burn, expressing nearness and presence of the flame. This is according to *Pāṇini*.

Beholding that calamity of the created beings, the destruction of the worlds (being imminent) (*a*) and (understanding) the pleasure of Vāsudeva (*b*), Arjuna withdrew (*c*) both (the weapons) (*d*). 32.

(<i>a</i>)	<i>Loka-vyatikaram</i> [destruction of the worlds]—See <i>Çrīdhara</i> , 1.	
(<i>b</i>)	<i>Vāsudevasya-mataṃ</i> [the pleasure of Vāsudeva]—	„ „ 2.
(<i>c</i>)	<i>Samjahāra</i> [withdrew]—	„ „ 4.
(<i>d</i>)	<i>Dvayam</i> [both]—	„ „ 3.

[ÇRĪDHARA'S GLOSS.—V. 32.]

1. *Loka-vyatikaram* [destruction of the worlds]—the change or final dissolution of the Universe.
2. *Vāsudevasya-mataṃ* [the pleasure of Vāsudeva]—Understanding what Kṛishṇa desired Arjuna to accomplish.
3. *Dvayam* [both]—both the weapons of Aṣvatthāmā and Arjuna.
4. *Samjahāra* [withdrew]—put an end to.

[JĪVA GOŚVAMIN'S GLOSS—V. 32.]

1. Arjuna was first directed by Kṛishṇa to repel the weapon of Aṣvatthāmā by his own, but he was not ordered to withdraw it. Then how was it possible for him to withdraw the weapon of the opposite party when the final dissolution was at hand? He adopted the means of destroying it by putting together both the weapons; but their union became productive of misfortune to the created beings. The Lord advised Arjuna who was in dilemma as how to withdraw both of them.

Thereupon, Arjuna, (whose) eyes (became) of copper red colour by (reason of) indignation (*a*), having reached immediately the cruel son of Gautamī (*b*), bound him with rope like a beast (*c*). 33.

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|--------------|---|
| (<i>a</i>) | <i>Amarśhatāmṛākṣaḥ</i> [...eyes...indignation]—See <i>Çrīdhara</i> , 2. |
| (<i>b</i>) | <i>Gautamī-Sutam</i> [son of Gautamī]—It refers to Aṣvatthāmā whose mother's name was Gautamī. See <i>Çrīdhara</i> , 1. |
| (<i>c</i>) | <i>Paṣuṃ-yathā</i> [like a beast]—See <i>Çrīdhara</i> , 3. |

[ÇRĪDHARA'S GLOSS—V. 33.]

1. *Gautamī-sutam* [son of Gautamī].—Kṛipī is called Gautamī, because she was born of the Gautama race. Her son is meant here.

2. *Amarśatāmrākṣhaḥ*]eyes.....indignation].—He whose eyes were copper coloured in rage.

3. *Paçuṃ-yathā* [like a beast].—This is expressive of unkindness shown by Arjuna (towards Açvatthāmā). As the person, engaged in *Yajna*, ties a sacrificial animal so Arjuna tied Açvatthāmā with a piece of rope.

(Then), the lotus-eyed Supreme Lord said, (as if) being extremely enraged (a) unto Arjuna who was desirous of removing (b) by force, towards the camp (c), the enemy (d), having tied with a rope : 34.

(a) *Prakupitah-iva* [(as if) being enraged]—See Çrīdhara, 4.

(b) *Ninśhantam* [.....desirous of removing]—,, ,, 3.

(c) *Çibirāya* [towards the camp].—(literally) a camp, a royal camp, an entrenchment for the protection of an army; (here) Royal residence. See Çrīdhara, 2.

Ripuṃ [enemy].—Açvatthāmā.

[ÇRĪDHARA'S GLOSS—V. 34.]

1. This and the subsequent five verses state about Arjuna's righteousness, even when he was sorrowful (for the death of his sons) and enraged (at the conduct of Açvatthāmā).

2. *Çibirāya* [towards the camp]—towards the place of Royal residence.

3. *Ninśhantam* [.....desirous of removing]—desirous of taking (Açvatthāmā) to that place.

4. *Prakupitah-iva* [(as if) being enraged]—like an enraged person.

(O) Son of Pṛithā (a), (thou art) not fit to save the (person) who hath slaughtered the innocent (b) boys sleeping at night. Kill this meanest of Brāhmaṇas. 35.

(a) *Pārtha* [son of Pṛithā].—It is a metronymic of Yudhishtira, Bhīmasena and Arjuna. Here it refers to Arjuna.

(b) *Anāgasah* [innocent]—faultless, stainless and the like (Çrīdhara).

(The persons) acquainted with religion, do not kill (even) an enemy (who is) intoxicated (a), heedless (b), insane (c), sleeping, child, female, inactive (d), refugee (e), frightened and (whose) chariot is broken (f). 36.

- (a) *Matta* [intoxicated]—See *Çrīdhara*, 2.
 (b) *Pramatta* [heedless]— „ „ 3.
 (c) *Ummatta* [insane]— „ „ 4.
 (d) *Jaḍa* [inactive]—without any energy.
 (e) *Prapanna* [refugee]—one who flies to a shelter or place of safety.
 (f) *Viratha* [.....chariot is broken]—person having broken chariot.

[ÇRĪDHARA'S GLOSS—V. 36.]

1. This verse clearly points out that it is an impious act to kill even an enemy who is sleeping or a child, (&c.,).
2. *Matta* [intoxicated]—is drunk by taking an intoxicating things.
3. *Pramatta* [heedless]—careless. (Unprepared is the more appropriate word).
4. *Ummatta* [insane]—mad ; affected by strong vital airs.

Killing of that (a) wicked person, destitute of compassion, who fully maintaineth his life by the life of others, is verily for his benefit (b), because a being goeth to the Lower region on account of the fault (arising from non-expiation of crimes by suffering punishment). (c). 37.

- (a) *Tadvadhah* [Killing of that.....]—See *Çrīdhara*, 1.
 (b) *Çreyah* [benefit]— „ „ 2.
 (c) *Doshāt-Pumān-adhah-yāti* [a being.....punishment]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 37.]

1. *Tadvadhah* [Killing of that.....].—It means the act of inflicting punishment is for his
2. *Çreyah* [benefit]—*Purushārtha* (good).
3. *Doshāt-Pumān-adhah-yāti* [a being.....punishment]—because a person goes to the region of torment for want of punishment and consequent atonement for his crime. The text of Smṛiti Scripture says :—‘Man after being punished by the king for the sins committed and becoming sinless attaineth Heaven (as) a well-doing person does. *

I have also heard thee to promise unto *Pāṇchālī* (a) to this effect ‘O esteemed (lady), I will bring unto thee the head of him who is the killer of thy sons.’ 38.

- (a) *Pāṇchālī* [पाञ्चाली].—Draupadī the wife of the five Pāṇḍava princes.

* राजभिर्दृष्टदृष्टास्तु कृत्वा पापानि मानवाः । विधूतकल्मषा यानि स्वर्गे सुकृतिनो यथा इति ॥

(O) Brave, do thou, therefore, kill this sinful (person who is an) enemy and (who) hath killed (thy) own relations. (This) defiler of his race hath also committed (acts) disagreeable to his supporter. 39.

Although thus urged (*a*) by Kṛishṇa the Tester of piety, yet the son of Prithā (*b*) did not wish to kill the son of (his) preceptor (*c*), though the latter was killer of his (Arjuna's) boys (*d*), because he was magnanimous (*e*). 40.

(*a*) *Choditah* [urged]—See *Çrīdhara*, 1.

(*b*) *Pārthah* [son of Prithā].—Arjuna.

(*c*) *Guru-sutaṃ* [son of (his) preceptor].—Droṇa was the preceptor of the *Pāṇḍavas* and *Kauravas*. His son *Açatthāmā* is meant in the text.

(*d*) *Ātmahanam* [killer of.....boys]—See *Çrīdhara*, 2.

(*e*) *Mahān* [magnanimous]—(because Arjuna was) great.

[ÇRĪDHARA'S GLOSS—V. 40.]

1. *Choditah* [urged].—Although directed by Kṛishṇa, yet Arjuna did not (obey His command).

2. *Ātmahanam* [killer of.....boys]—slaughterer of sons.

Thereafter, reaching his camp, (Arjuna) whose favourite and charioteer was Govinda (*a*), presented that (*Açvatthāmā*) to his darling (*b*) (who was) weeping (*c*) at the demise of her sons. 41.

(*a*) *Govinda-priya-sārathiḥ* [whose...Govinda].—Being finder and protector of cows, Kṛishṇa is called Govinda. See *Çrīdhara*, 1. (The word is fully explained hereafter under v. 21, c. VIII. Post.)

(*b*) *Priyā* [darling].—Draupadī.

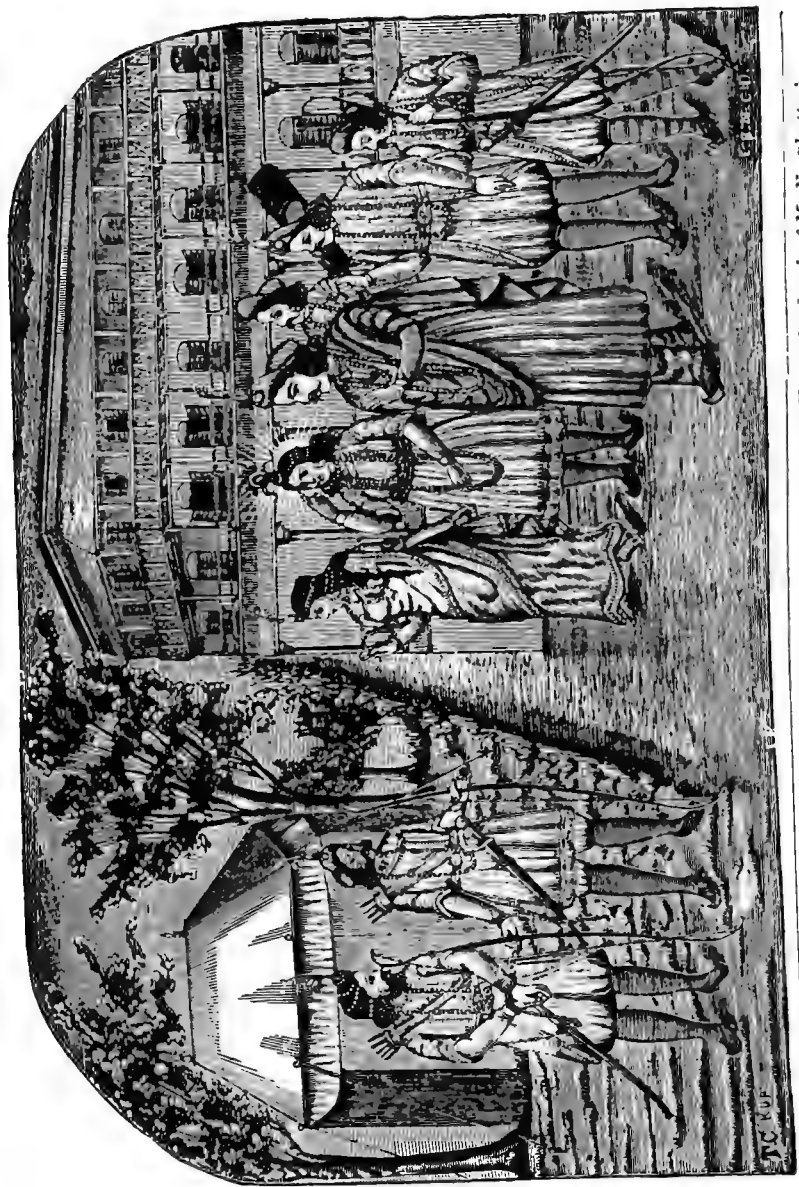
(*c*) *Çochantyā* [weeping]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 41.]

1. *Govinda-Priya-Sārathiḥ* [whose.....Govinda]—(It means Arjuna) whose favourite and charioteer was Kṛishṇa.

2. *Çochantyā* [weeping]—weeping in remembrance (of the death of her sons).

Seeing the son of the preceptor (*a*) thus brought bound in rope like a beast, with speechless face (*b*) by (reason of committing the) ignoble act (*c*), the amiable-natured (*d*) Kṛishṇa (*e*) kindly saluted (him), though (*f*) (he was) an injurer (*g*). 42.



NO. 7. S. M. Datta's *Çrīmadbhāgavata*.]

ĀÇVATHĀMĀ—(as prisoner bound in rope)

ARJUNA—DRAUPADĪ—KRISHNA—YUDHISHTHĪRA, &c.

Thereafter, reaching his camp, (Arjuna) whose favourite and charioteer was Govinda, presented that (Āçvatthāmā) to his darling (who was) weeping at the demise of her sons. (c. VII. v. 41, p. 246 and see also pp. 246 to 262.)

[From the sketch of M. N. Chatterjee,

- (a) *Guroh-sutam* [the son of the preceptor].—Aṣvatthāmā.
 (b) *Avānmukham* [with speechless face]—See *Ḡṛidhara*, 2.
 (c) *Karmma-jugupsitena* [by.....ignoble act]—See *Ḡṛidhara*, 1.
 (d) *Vāma-Svabhāvā* [amiable-natured]—whose nature was amiable.
 (e) *Kṛishṇā* [कृष्णा]—Draupadī.
 (f) *Cha* [though]—See *Ḡṛidhara*, 3.
 (g) *Apakṛitam* [.....injurer]—to the injurer.

[ḠṚIDHARA'S GLOSS—V. 42.]

1. *Karmma-jugupsitena* [by...blamable act]—on account of the fault for committing blamable act.
2. *Avānmukham* [with speechless face]—with lowly face.
3. *Cha* [though]—The particle *Cha* (च) in this and in the next verse is expressive of respect towards Aṣvatthāmā (who was not only Brāhmaṇa but also the preceptor's son).

Being unable to bear (the sight of) being this (Aṣvatthāmā) in (a state of) captivity, the chaste (lady) also said 'Release him, release (him) ; Brāhmaṇa is always (venerable as a) preceptor. 43.

That glorious Droṇa (a), by whose kindness thou hast learnt the Science of Archery (b) with (its) mysteries (c), and the weapons with (their ways of) sending forth (d) and withdrawal (e), existeth in this (f) form of a progeny (g) ; half of his body Kṛipā (h) (his) wife (i) also existeth. She } brought forth heroes (and for this reason) did not follow (her husband on the funeral pyre (j). 44-45.

(a) *Droṇa* [द्रोण]—Father of Aṣvatthāmā and preceptor of the Kauravas and the Pāṇdavas.

(b) *Dhanurvedah* [Science of Archery]—Name of a treatise on Archery, regarded as an ½ *Upa-veda* connected with the *Yajur-veda* and ascribed to Viśvāmitra, or according to others to Bhṛigu.

(c) *Sarahasyah* [with its mysteries]—See *Ḡṛidhara*. 1. (v. 44).

(d) *Viśarga* [.....sending forth]— „ „ 2. „

(e) *Upasamyamah* [withdrawal]— „ „ 3. „

(f) *Eśah* [this]—In some of the manuscripts the word 'eva' (like), instead of 'eśa' (this) is found.

(g) *Prajārūpeṇa* [in.....form of a progeny]—This refers to Aṣvatthāmā.

(h) *Kṛipā* [कृपा]—She was the wife of Droṇa, mother of Aṣvatthāmā, daughter of Satyaditya, who was proficient in military science. Being enamoured of the nymph Urvācī, he became the father of two children, a boy and a girl.

Rājā Çāntanu went in a hunting excursion and found these children exposed in a clump of *sara* grass. He took them to his care and brought them up. As they were nurtured through *kṛipā* (pity), the boy was called Kṛipa and the girl Kṛipī, the latter was married to Droṇa, the preceptor of the Pāṇdavas and Kauravas.

(i) *Tasya-ātmanah-arddham* [half.....wife]—See *Çṛīdhara*, I. (v. 45).

(j) *Anvagāt* [.....follow]— " " 2. "

[ÇRĪDHARA'S GLOSS—V. 44.]

1. *Sarahasyaḥ* [with its mysteries]—with the holy text by which the weapons could be hidden.

2. *Viśarga* [.....sending forth]—act of applying.

3. *Upasamyaṃ* [.....withdrawal]—act of withdrawing.

[ÇRĪDHARA'S GLOSS—V. 45.]

1. *Tasya-ātmanah-arddham* [half...wife]—half of the body of that Droṇa was Kṛipī ; because she is half of his body, therefore, she is his wife. The *Çruti* says 'That which is wife is half of the body' * (that is to say wife is half of the husband's body). Again, 'the husband and wife together shall hold the fire.' † This and other verses of the *Çruti* prove the equality of authority of husband and wife.

2. *Anvagāt* [...follow].—How does a wife exist on the departure of her Lord from earth ? Being mother of warrior, Kṛipī did not ascend the funeral pyre of her husband (hence she was alive).

(O) Virtuous, (O) Fortunate (one), therefore, the race of the preceptor (*a*), (which is) repeatedly adorable, and worthy of praise, is unfit to receive affliction (*b*) from thee. 46.

(*a*) *Gauravaṃ Kulam* [the race of the preceptor...]—family of the preceptor (*Çṛīdhara*).

(*b*) *Vṛjinaṃ* [affliction]—(such family) is unfit to be distressed by Arjuna, &c., on the other hand they should be adored and praised (*Çṛīdhara*).

As I, whose sons have died, being aggrieved, am weeping incessantly, having tears on the face, so (let) his (Aṇṇatthamā's (mother, Gautamī, to whom husband was her God, may not weep. 47.

The Brāhmaṇa race which is incensed by the Royal tribe (*a*), having unformed minds (*b*), soon fully consumeth (*c*), that tribe (*d*) with all kinsmen (*e*), (after) having placed it in sorrow (*f*). 48.

* अङ्गी वा एष आत्मनो यत् पत्नी इति ।

† आयापत्नी अभिसादयिष्याताम् ।

(a) *Rājanyaiḥ* [by...tribe]—by persons belonging to the military class ; the Kshatriyas.

(b) *Akṛitātmabhik* [having...mind].—Philosophically this word signifies the mind not yet identified with the Supreme Lord ; (here it means) the unsubdued mind.

(c) *Pradahati* [fully consumeth]—See *Ṣṛīdhara*, 5.

(d) *Tat-kulam* [that tribe]— " " 2.

(e) *Sānubandham* [with all kinsmen]—See *Ṣṛīdhara*, 3.

(f) *Ḣuchārpitam* [having placed it in sorrow]— " 4.

[ṢṚĪDHARA'S GLOSS—V. 48.]

1. This verse states about the bad effect of offending the Brāhmaṇas.

2. *Tat-kulam* [that tribe]—race of the royal tribe.

3. *Sānubandham* [with all kinsmen]—with all the members of a family.

4. *Ḣuchārpitam* [having placed it in sorrow]—being pervaded by grief ; or being full of sorrow.

5. *Pradahati* [fully consumeth]—the nominative of this verb is *Brahma-kula* (ब्रह्मकुल) the race of Brāhmaṇas.

Sūta said : (O) Twice-borns (a), the king (who is) the Son of Dharma (b), and also Nakula (c), Sahadeva (d), Sātyaki (e), Dhananjaya (f), the glorious Son of Devakī (g), and other men and women all approved (gladly) (h) the pious (i), reasonable (j), full of kindness (k), guileless (l), equable (m) and the great (n) words of the Queen (o). 49-50.

(a) *Dvijāḥ* [Twice-borns].—Ḣaunaka and others. See note *Varna*, p. 69, para, 5.

(b) *Dharmasutah* [the Son of Dharma].—Yudhishtira, the eldest of the Pāṇḍava princes. See p. 165 note (c). (g) notes *Prithā* under verses 3-4. c. VIII. Post.

(c) *Nakulāḥ* [नकुलः].—one of the sons of Pāṇḍu by his wife Mādrī, though in fact begotten by Nāsatyā, the elder of the two Aṣvinīs. He is half-brother to Sahadeva, son of Dasrā, by the same mother, and nominal brother to the three other Pāṇḍavas. He is always referred to as one of the wisest of mortals.

(d) *Sahadevaḥ* [सहदेवः].—He is the fifth and youngest son of Pāṇḍu by his wife Mādrī, but in reality he was mystically begotten by Dasrā, the younger of the two Aṣvinīs. He was renowned for his masculine beauty. Droṇa taught him Astronomy and the use of the sword. When the Pāṇḍavas applied for services to king Virāta, Sahadeva was the master of the cattle-caster of nativities and teller of fortune.

(e) *Yuyudhānaḥ* [युयुधानः].—It is another name of Sātyaki, the grandson of Sini (*Ṣṛīdhara*, v. 50.).

(f) *Dhananjayaḥ* [धनञ्जयः].—The word means 'the Conqueror of Wealth'. It is a name of Arjuna, the third of the Pāṇḍava princes.

(g) *Devakīputrah* [son of Devakī].—It refers to Kṛishṇa. (q. v. pp. 41-44).

(h) *Pratyānandat* [approved]—See Çrīdhara, 8.

(i) *Dharmyaṃ* [pious]— " " 2.

(j) *Nyāyyaṃ* [reasonable]— " " 3.

(k) *Sakarūṇaṃ* [full of kindness]— " " 4.

(l) *Nirvyalikaṃ* [guileless]— " " 5.

(m) *Samam* [equable]— " " 6.

(n) *Mahat* [great] — " " 7.

(o) *Rājnyāḥ* [of the Queen]—the queen here referred to is Draupadī.

[ÇRĪDHARA'S GLOSS—V. 49.]

1. The six qualities of Draupadī's speech unobservable in the previous six verses in which are embodied her statements.

2. *Dharmyaṃ* [pious].—That which is not against religion or virtue (v. 43. ante. q. v.).

3. *Nyāyyaṃ* [reasonable]—that which is not against equity. (v. 44. ante. q. v.).

4. *Sakarūṇaṃ* [full of kindness]—full of humanity. (v. 45. ante. q. v.).

5. *Nirvyalikaṃ* [guileless]—(v. 46. ante. q. v.).

6. *Samam* [equable]—(v. 47. ante. q. v.).

7. *Mahat* [great]—(v. 48, ante q. v.).

8. *Pratyānandat* [...approved].—The words which have such six qualities had been approved of (by those present in the place).

Then, the enraged Bhīma (a) said : it is enjoined that killing of him, who unnecessarily slaughtereth (b) the sleeping boys, neither for his supportor nor for himself, is better. 51.

(a) *Bhīmaḥ* [भीमः].—The second of the five sons of Pāṇḍu, but mystically begotten by Vāyu, the god of wind or air through his mother Kuntī. 'The terrible' is considered the principal general of the Pāṇḍava army. The chief events of his career are given below :—The preceptor Droṇa instructed him, in early age, the use of the club. Duryodhana, his cousin, wanted to poison him but he was saved by the *Nāgas* (serpents). He fought Duryodhana with his club at the exhibition of arms at Hastināpura. He is said to have married Hiḍimavi, the sister of the Asura Hiḍimva whom he slew in the forest. He slaughtered Vaka, the Asura, subdued Jarāsandha, the king of Magadha ; attempted to interfere in behalf of Draupadī in the gambling pavilion ; uttered fearful vow against Duryodhana and Duḥśāsana ; interview with Hanumāna, supposed to be his mystical brother ; appeared before king Virāta ; engaged as a cook, consumed daily enormous quantity of provision himself ; killed Jīmūta and Kichaka ; rescued king Virāta from Suçarman who was carrying him as a captive ; fought with Bhīṣma on the first day of the great battle at Kuru-

kshetra ; subsequently also fought with his preceptor Droṇa, Duḥçāsana, and with Duryodhana. After some minor events, he repaired to the Himālayās with his other brothers and died.

(b) *Ahan* [slaughtereth]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 51.]

1. This verse states that the killing of Açvatthāmā under the circumstance, in which he was placed, is preferable otherwise he was liable to go to the Region of Torment.

2. *Ahan* [slaughtereth]—killeth.

Having heard the speeches of Bhīma and Draupadī, (transforming Himself as) four-armed (α) and looking at the face of his friend, as if in a smile, (Kṛishṇa) said the following : 52.

1. *Chaturbhujah* [.....four-armed].—Kṛishṇa spread his four arms with the object of desisting Bhīma from killing Açvatthāmā and also Draupadī who suddenly and persistently prevented Bhīma from doing the act. (*Çrīdhara*).

The Supreme Lord said: The meanest of Brāhmaṇas is not (fit) to be killed, but an enemy is (liable) to be killed (α); do thou follow both the ordinances enjoined by me. 53.

(α) *Vadhārhaṇah* [...is (liable) to be killed].—The following is enjoined :—'Enemy who is actually present with a view to take away the life of his adversary, must be killed, even if he is versed in the Scripture of *Vedānta* ; by such killing the slayer is not reckoned as killer of Brāhmaṇa.' * In this verse it is also enjoined that 'the meanest of Brāhmaṇas, is unworthy to be killed' Both these rules have been ordained by Kṛishṇa who directed Arjuna to follow them. (*Çrīdhara*).

Make that (promise) true, whatever thou hast promised (in) consoling (thy) darling (α), and also (do thou) perform (whatever is) pleasing to Bhīma-sena, Pāṇchālī and myself (b). 54.

(α) *Priyām* [darling]—See *Çrīdhara*, 2.

(b) *Mahyam* [to myself]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 54.]

1. This verse states that Kṛishṇa told Arjuna to fulfill his promise which the latter made to Draupadī.

* आतवायिनमायान्तमपि वेदान्तपारगम् । जिघांसन् जिघांसीयान्न तेन ब्रह्महा भवेत् ॥

2. *Priyam* [darling].—Draupadī. Arjuna was told by Kṛishṇa to fulfill the promise of killing (the slaughterer of the sleeping sons).

3. *Mahyam* [to...myself]—also do what is pleasing to me. The killing of Aṣvatthāmā would be agreeable to Bhīma but not so to Draupadī, Arjuna should and must obey both these injunctions of Kṛishṇa at the same time.

Sūta said: Subsequently, Arjuna, suddenly knowing fully (what is) in the mind (*a*) of *Hari*, took away, by (his) sword, the jewel (which was) in the head (*b*) of the Brāhmaṇa, together with those that grew on the head (hair) (*c*). 55.

(*a*) *Hārddam* [(what is) in the mind]—See *Çrīdhara*, 1.

(*b*) *Mūrddhanyaṃ* [in the head]—See *Çrīdhara*, 2.

(*c*) *Sahamūrddhajam* [together.....head]—with the hair.

[ÇRĪDHARA'S GLOSS—V. 55.]

1. *Hārddam* [(what is) in the mind].—Intention. The acts of killing and saving the Brāhmaṇa one and the same time are quite impossible. Therefore understanding the true intention of Kṛishṇa, Arjuna took away the jewel from Aṣvatthāmā's head by his sword.

2. *Mūrddhanyaṃ* [in the head]—grown on the head.

[JĪVA GOŚVAMIN'S GLOSS—V. 55.]

1. The purport of the present verse is this. The text of the *Çruti*—'Brāhmaṇa is not fit to be killed' * has clearly explained by a similar text mentioned in a verse 53. (q. v.). As Aṣvatthāmā was an enemy, therefore he is considered a mean Brāhmaṇa. He was fit to be killed for the general reason, because he was an enemy. But it is impossible to kill him in compliance with Bhīma's desire and not to kill him as Draupadī wished. It is much more difficult to obey the order of Kṛishṇa in doing both the acts clearly contradictory to each other ; hence the means adopted to please all was by taking the jewel with hair, from Aṣvatthāmā's head.

Having released (him), Arjuna drove out of the camp (Aṣvatthāmā who was) bound in rope, devoid of (his) charms by the slaughter of the boys, (destitute of) power, and (deprived of) the jewel. 56.

1. This verse states about the driving away of Aṣvatthāmā who was devoid of jewel of his head. (*Çrīdhara*).

Verily, the shaving of head, confiscation of property, and similarly, banishment from the place (of residence) (are ordained as) death to the meanest of Brahmanas, and there is no other corporal (death or punishment for them). 57.

1. This verse states that everything that was directed by Kṛishṇa was performed (by Arjuna) (*Çrīdhara*).

Thereafter all the *Pāṇdavas*, distressed with sorrow for the death of their sons (*a*) accompanied by Kṛishṇa, performed the act of carrying out dead bodies to be burnt (*b*) and whatever (other) duties (necessary) for the deceased relations. 58.

(*a*) *Putraçokāturāḥ* [distressed.....their sons].—The sons referred to in this and the other verses of the present Chapter, were born of Draupadi. The five Pāṇdavas were their respective fathers ; they are :—(1) Prativindhya by Yudhishthira ; (2) Sutasoma by Bhīma ; (3) Çrutakīrti by Arjuna : (4) Çatānika by Nakula ; and (5) Çrutakarmā by Sahadeva. It should be noticed that there were other sons of the Pāṇdavas by their different wives, but they are beyond the scope of the present *note* to be designated.

(*b*) *Nirharāṇa* [the act.....burnt]—carrying the dead for the purpose of burning.

FINIS OF THE SEVENTH CHAPTER, NAMED
THE PUNISHMENT OF THE SON OF DRONA,
IN THIS STORY OF NAIMIÇA, IN THE
FIRST BOOK, IN THE ÇRĪMAD-
BHĀGAVATA, THE GREAT
PURĀṆA, AND THE VYĀSA'S
TREATISE OF THE
SELF-DENYING
DEVOTEES.

CHAPTER VIII.

(KUNTI'S EULOGY TO KṚISHṆA AND YUDHISHTHIRA'S REPENTANCE.)

Śūta said: Taking the women on the front (*a*), they (*b*) went to the Gangā (*c*) with Kṛishṇa, for (the purpose of) offering (libation in memory of) (*d*) the relations (who had) gone to the other world (*e*), and were desirous to have libation ; 1.

(*a*) *Striyah-puraskṛitya* [taking the women on the front]—See *Çṛīdhara*, 4.

(*b*) *Te* [they]—See *Çṛīdhara*, 1.

(*c*) *Gangāyām* [to the Ganges]—It means to the river Gangā.

(*d*) *Dātum* [for.....offering.....]—See *Çṛīdhara*, 3.

(*e*) *Samparetānām* [.....gone to the other world]—See *Çṛīdhara*, 2.

[ÇṚIDHARA'S GLOSS—V. 1.]

1. *Te* [they]—The Pāṇḍavas.
2. *Samparetānām* [.....gone to the other world]—in memory of the dead.
3. *Dātum* [for.....offering]—with a view of offering libation in the Ganges.
4. *Striyah-puraskṛitya* [taking the women on the front]—because the performance of such duties by women previous to men is prescribed in the *Çāstras*.

Taking (offering libation of) water (*a*), and lamenting exceedingly, they all again (*b*) bathed in the water of the river sanctified by the dust of the lotus-like feet of *Hari* (*c*). 2.

(*a*) *Udakaṁ-ninīya* [Taking.....water]—See *Çṛīdhara*, 1.

(*b*) *Punah* [again]—

" " 3.

(*c*) *Haripādābjarajah-pūta-sarijjale* [in.....*Hari*]—See *Çṛīdhara*, 2.

[ÇṚIDHARA'S GLOSS—V. 2.]

1. *Udakaṁ-ninīya* [Taking.....water]—offering libation of water.
2. *Haripādābjarajah-pūta-sarijjale* [in.....*Hari*]—in the water of the river Gangā sanctified by the dust of *Hari*'s feet which have been compared to lotus.

3. *Punah* [again].—It appears from the application of this word that Pāṇdavas had previously bathed.

Showing that the action of Death on (the mortal frame of) beings is not to be counteracted (by any possible means), *Mādhava* (*a*) (with) sages (*b*), consoled the Lord of the *Kurus* (*c*) with the younger brothers (*d*); *Dṛitarāshtra* (*e*); and *Gāndhārī* (*f*), *Prithā* (*g*) and *Kṛishṇā* (*h*), afflicted with sorrow for (the demise of their) sons (*i*), were (all) seated there, destitute of relations (and therefore) placed in (pervaded by) grief. ³⁻⁴.

(*a*) *Mādhava* [माधव].—It is an epithet of Kṛishṇa. See *povt*.

(*b*) *Munibhiḥ* [sages]—with sages (*Ṛṣidhara*, v. 4.); by sages (*Jīva*, v. 4.)

(*c*) *Kurupati* [Lord of the *Kurus*]—See *Ṛṣidhara*, 1.

(*d*) *Sahānujam* [...brothers].—Bhīma, Arjuna, and half-brothers, Nakula and Sahadeva. See *Ṛṣidhara*, 2.

(*e*) *Dhṛitarāshtra* [दृतराष्ट्र from *Dhṛita* (दृत्) held firm, and *Rāshtra* (राष्ट्र) a kingdom, hence 'he who tenaciously maintains the sovereignty].—He was the eldest son of Vyāsa, begotten on Satyawatī, one of the widows of Vichitravīrya, and the ruler of Hastināpura. Being blind from his infancy, he abdicated the throne in favour of his eldest son Duryyodhana. The five Pāṇdavas with their family, were banished from his kingdom, at the instigation of Duryyodhana. He had one hundred sons of which the principals were Duryyodhana, Duhgāsana, Vikarna and Chitra-sena. Duryyodhana was killed by Bhīma during the great war.

(*f*) *Gāndhārī* [गान्धारी]—was the daughter of the king of Gāndhāra and mother of *Kauravas*. She was married to Dṛitarāshtra. It is said that she blindfolded herself on hearing that her husband was blind. During the great war, she was summoned to the council, with a view to persuade her eldest son Duryyodhana, in desisting from further quarrel, but to no effect. Her superior character and ability can be well gleaned from her career.

(*g*) *Prithā* [प्रथा]—another name of Kunti and mother of Yudhishtira, Bhīma, Arjuna and Karṇa. She was the eldest of the five daughters of Sura, a Yādava prince, by his wife Mārishā. In her infancy, she was presented by her father to Kuntibhoja who was a childless cousin of Sura. She was brought up like his own child by the latter. Being pleased with her for the respect and attention shown by her, while a guest under her father's roof, sage Duvāsā gave her a charm and taught her an incantation, by which she was privileged to have a child by any god she liked. Before her marriage she invoked the sun by whom she got a child named Karṇa. To avoid censure, she deserted the child in the Yamunā. She was subsequently married to Pāṇdu, to whom she bore three sons Yudhishtira, Bhīma, and Arjuna. Pāṇdu was incapable

of producing child by reason of a curse of a sage in the shape of an antelope, whom he killed. The sons were, therefore, begotten by the three gods, Dharma, Vāyu and Indra.

(*h*) *Kṛishṇā* [कृष्णा].—It is a name of Draupadī. She was the daughter of the king Drupada of Panchāla, and wife of the five Pāṇdavas. The episode in connection with her marriage is very interesting. The report of her exquisite beauty attracted many princes to the assembly where the marriage took place. The young princess was led to the arena, decked with the richest dress and ornaments, with garland in her hand, which she was to put about the neck of the hero, who would win her by the prowess of arms. The essential condition of the marriage, announced by prince Dhṛiṣṭadyumna, brother of the bride, was that he who shot the arrow at the revolving discus on the first attempt and struck the eye of the golden fish, should marry the princess. Many kings and chieftains attempted to achieve the exploit, but failed. Arjuna, however, won the bride by his skill in archery and she became the wife of the five brothers by the command of their mother Kuntī, the polyandry being customary in those days.

(*i*) *Putra-çokārttām* [afflicted...sons]—See *Çṛidhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 3.]

1. *Kurupati* [Lord of the Kurus].—Yudhishtira.
2. *Sahānujām* [..... brothers].—Bhīma, &c.
3. *Putra-çokārttām* [afflicted.....sons].—This adjective qualifies Gāndhārī, Prithā (Kuntī) and Kṛishṇā (Draupadī).

Causing to kill the wicked princes, whose lives were weakened by touching the hair (of Draupadī) (*α*), having accomplished (the recovery) of the enemy-less (Yudhishtira's) own kingdom, usurped by the fraudulent (*b*) (princes Duryodhana, &c.) ; 5.

And, inducing him (Yudhishtira) to perform (*c*) the three Horse-sacrifices (*d*), the object (of which) is excellent, Kṛishṇa caused his (Yudhishtira's) holy fame to be spread on all directions like (that of) the One who hath performed a hundred (such) sacrifices (*e*). 6.

(*a*) *Kacha-sparça-kshatāyushah* [causing.....hair.....].—This refers to the following incident :—A *Rajāsūya* sacrifice was performed by Yudhishtira at Indraprastha on his return from exile, when the Pāṇdavas were restored to power by Bhīshma and Yudhishtira was made king. His cousin Duryodhana being incensed at this, arranged for Yudhishtira's visit to a gambling match at Hastināpura, the latter reluctantly accepted the proposal. Through the fraudulent contrivance of Duryodhana, Yudhishtira lost his

kingdom ; staked his brothers and his own person on condition to be reduced to slavery and lost ; Draupadī was also staked and lost. Duhgāsana, a brother of Duryyodhana dragged Draupadī into the gambling pavilion having caught her by the hair and grossly insulted her before the assembly. Bhīma vowed to drink his blood and which he fulfilled by having slain his adversary on the sixteenth day of the great war at Kurukshetra. See *Çrīdhara*, 2. (v. 5.).

(b) *Kitavaikh* [by the fraudulent] — See *Çrīdhara*, 1. (v. 5).

(c) *Yājayitvā* [inducing him ... to perform] — See *Çrīdhara*, 1. (v. 6).

(d) *Aṣvamedhāih* [Horse sacrifices].—In old times, any one claiming to be the supreme ruler of a country used to announce his intention of celebrating horse-sacrifice, by selecting a horse and then letting it loose to go whither it liked, but was followed by armed men. Any sovereign wanted to contest the claim of the prince from performing the sacrifice must endeavour to seize the horse. In case the men who watched over the course of the horse returned unconquered, the sacrifice was performed with great pomp and alacrity. It has a political as well as a religious character. The flesh of the horse intended for sacrifice was eaten, but according to a most approved authority it was the prevailing custom to burn the animal. This was one of the most celebrated of the ceremonies, antiquity of which may be traced as far back as the Vedic period. Hymns 162 and 163 in the first Mandala of the *Ṛig-veda* were recited at this sacrifice. It is said that the performance of a hundred such sacrifices would entitle the sacrificer to displace Indra from Heaven, his dominion. Enormous gifts were made in this sacrifice. The sacrificial horse was sometimes not immolested but kept bound during the ceremony.

(c) *Çatamanyoh* [the One...sacrifices].—Indra. See *Çrīdhara*, 2. (v. 6.) ; and note (c) ante.

[ÇRĪDHARA'S GLOSS—V. 5.]

1. *Kitavaikh* [by the fraudulent]—the cunning princes like Duryyodhana, &c.
2. *Kachasparçakshatāyushah* [causing...hair...].—This refers to the incident of drawing Draupadī by the hair, &c. The lives of such persons were shortened by the performance of such heinous acts.

[ÇRĪDHARA'S GLOSS—V. 6.]

1. *Yājayitvā* [inducing him...to perform]—by the application of this word future (further) story (of the Pāṇdavās) is cut short.

(2) *Çatamanyoh* [the One...sacrifices]—(like) Indra.

(Afterwards), accompanied by the grandson of Çini (a) and Uddhava (b), (Kṛishṇa desirous to go to Dvārakā), bidding farewell to the sons of Pāṇdu and paying (his) respects to (c) Dvaipayana and other (sages) was paid respects by the Brāhmaṇas in return. 7.

(a) *Çaineyah* [the grandson of Çini].—Sātyaki. Kṛishṇa being united with him and Uddhava (*Çrīdhara*).

(*b*) *Uddhava* [उद्धव].—He was a sage versed in the Contemplative Philosophy. He foresaw the destruction of the Yādavas. On applying for advice to Kṛishṇa, he was sent to Badarikāçrama to practise penance and prepare for Heaven.

(*c*) *Pūjitaik* [paying respects]—(literally) adoring or worshipping.

Subsequently, (*O*) Brāhmaṇa, making up his mind to go to Dvārakā (*a*) (when) staying on the chariot, He perceived (*b*) Uttarā (*c*), overcome with fear, running towards Him. ⁸.

(*a*) *Dvārakā* [द्वारका].—It was a city founded by Kṛishṇa in the peninsula of Guzrat. After surmounting many difficulties of his position, he asked the ocean to give a piece of land measuring twelve furlong whereupon to build the city. It was protected by high ramparts. The city was full of gardens and reservoirs of pure and transparent water, numberless splendid houses and buildings of picturesque beauty equal to Amarāvati of Indra. After Kṛishṇa had given up his mortal frame, Arjuna protected, with care and tenderness, his friend's many wives and all people of Dvārakā. The city was then submerged with the exception of Kṛishṇa's residence where He was supposed to reside, even after the cession of his earthly career. This accords with the description given in the *Vishṇu-purāṇa*, whereas from the *Mahābhārata*, it appears that the sea did not spare any part of the city. The present shrine of Kṛishṇa held in great repute, in former centuries, is still a place of pilgrimage.

(*b*) *Upalebhe* [perceived]—observed. (*Çrīdhara*).

(*c*) *Uttarā* [उत्तरा]—mother of Parikshit. (*Çrīdhara*).

(*O*) Great saint, God of gods, the Lord of the Universe, save me, save me, (in this world) wherein (*a*) all persons are mutually (the cause of) death, I do not see any other (*b*) unfearful (Being) than thyself. ⁹.

(*a*) *Yatra* [wherein]—See *Çrīdhara*, 3.

(*b*) *Anyam* [any other] | „ „ 2.

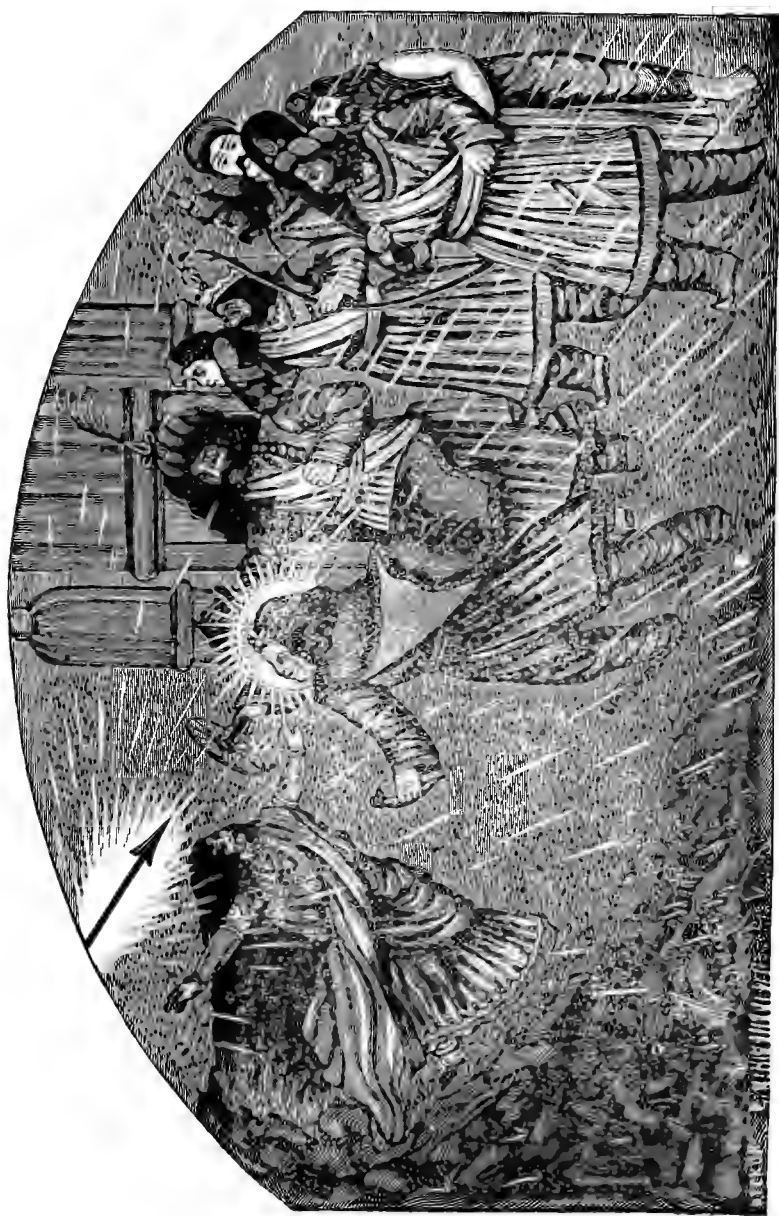
[ÇRĪDHARA'S GLOSS—V. 9.]

1. Uttarā is making her prayer to Kṛishṇa in this and the next verse.

2. *Anyam* [any other].—There is no other desirable Being, hence it is stated here that beyond Kṛishṇa there is no other being, devoid of fear.

3. *Yatra* [wherein]—in this world.

(*O*) Powerful (One), Manifest (Lord), a javelin of burning iron (*a*) is coming towards (*b*) me. (*O*) Lord, let (it) entirely (*c*) burn me ; (but) let the foetus (in my womb) may not be miscarried. ¹⁰.



NO. 6. S. M. Dutta's *Crāmadbhāga-rata*]

AÇVATTHAMĀ'S BRAHMĀSTRA—UTTARĀ (*flying from it*)

KBISHṆĀ (*with discus protecting*)—THE FIVE PANDAVAS.

[*From the sketch of M. N. Chatterjee.*]

(O) Powerful (One), Manifest (Lord), a javelin of burning iron is coming towards me. (O) Lord, let (it) entirely burn me ; (but) let the *śarṇa* , in my womb) may not be miscarried. (c. VIII. v. 10 Bx. I. p. 238; and See pp. 259-260)

- (a) *Taptāyasaḥ* [a javelin of burning-iron]—See *Ṣṛidhara*, 3.
 (b) *Abhidravati* [are coming towards]—only the person at whom an arrow is aimed, can see the same. (*Jīva*, v. 10) See *Ṣṛidhara*, 2.
 (c) *Kāmaṇ* [entirely]—fully.

[ṢṚIDHARA'S GLOSS—V. 10.]

1. This verse states about the imminent danger that might have befallen on *Uttarā*.
2. *Abhidravati* [are coming towards]—coming towards *Uttarā*.
3. *Taptāyasaḥ* [a javelin of burning iron]—made of iron which is hot.

Sūta said : After hearing (a) her words, the Supreme Lord (who is) kind to the votaries, understood (it) to be the weapon of Aṣvatthāmā (who engaged himself) in making this (world) devoid of the Pāṇḍavas (Pāṇḍu race). 11.

- (a) *Upadhārya* [after hearing]—See *Jīva*, I.

[ṢṚIDHARA'S GLOSS—V. 11.]

1. The Supreme Lord understood the weapon to be the *Brahmastra*, hurled against the Pāṇḍava race by Aṣvatthāmā, for extirpating it from this earth, the reason for such act of Aṣvatthāmā being that he was vanquished (by Arjuna) and ignominiously driven from the camp of the Pāṇḍavas.

[JĪVA GOSVAMIN'S GLOSS—V. 11.]

1. *Upadhārya* [after hearing]—hearing carefully because Kṛishṇa was kind to the votaries.

Moreover, (O) the Greatest of sages (a), observing, those five dazzling arrows coming towards them, Pāṇḍavas immediately took up their arms. 12.

- (a) *Muni-śreṣṭhī* [the Greatest of sages].—Çaunaka is meant.

(b) *Pāṇḍavāḥ* [Pāṇḍavas].—Beholding at a distance that five arrows coming towards them, the five Pāṇḍavas took up their respective arms, with a view of escaping the imminent danger.

Having observed that calamity (a) of those (persons whose) minds are fixed upon no other object (than Kṛishṇa), the mighty (Lord) ordained the safety of (his) own persons (votaries) by (his) own weapon the discus. 13.

- (a) *Vyasanam* [calamity]—See *Ṣṛidhara*, 1.

(b) *Ananya-vishayātmanām* [of those]—See *Ṣṛidhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 13.]

1. *Vyasanam* [calamity]—seeing that the force of the weapon, *Brahmāstra* cannot be counteracted by any other weapon Kṛishṇa considered the circumstance as calamitous.

2. *Ananya-viśhayātmanām* [of those.....object.....].—The persons whose minds are not fixed upon any other object, that is to say, those who are solely devoted to Kṛishṇa.

Having entered (*a*) into (the womb of) the daughter of Virāta (*b*), Hari, the Soul of all beings (*c*), and the Lord of Meditation (*d*) covered (shielded) the foetus, the child of the Kuru line (*e*), by His Illusion (power) (*f*). 14.

(*a*) *Antahsthaḥ* [Having entered]—See *Jīva*, 2.

(*b*) *Vairāṭyāḥ* [into.....Virāta].—Uttarā, mother of Parikṣhit and daughter of Virāta. See *Çrīdhara*, 1.

(*c*) *Sarvabhūtānām-ātmā* [the Soul of all beings]—See *Çrīdhara*, 2 ; and *Jīva*, 1.

(*d*) *Yogeśvarah* [Lord of Meditation]—See *Çrīdhara*, 3 ; and *Jīva*, 3.

(*e*) *Kuru-tantave* [the child of the Kuru line]—, 4.

(*f*) *Svāmāyayā* [by His Illusion]—See *Jīva*, 4.

[ÇRĪDHARA'S GLOSS—V. 14.]

1. *Vairāṭyāḥ* [into.....Virāta].—Entering into the womb of Uttarā, Kṛishṇa protected the foetus ; the reason being,

2. *Ātmā* [Soul]—that Kṛishṇa is the internal Being (of all).

3. *Yogeśvarah* [Lord of Meditation]—by the use of this adjective it is indicated that it is possible for him who lives in the external world to enter within the body of beings, although staying in the external world.

4. *Kuru-tantave* [the child of the Kuru line].—The Pāṇḍavas have descended from the common ancestor, hence the child is said to be of the Kuru line.

[JĪVA GOSVAMIN'S GLOSS—V. 14.]

1. *Sarvabhūtānām-ātmā* [the Soul of all beings]—the Supreme Spirit.

2. *Antahsthaḥ* [Having entered]—hence living internally.

3. *Yogeśvarah* [Lord of Meditation]—Then why is he living in the external world, because He is the Lord of Meditation.

4. *Svāmāyayā* [by His Illusion].—For His kindness towards the Pāṇḍavas.

(O) the Best of the Bhṛigu (race) (*a*), although the weapon (named) *Brahmaśiraḥ* is verily unerring (*b*) and not counteracting (*c*), yet it fully became appeased (*d*) by coming in contact with the flame (of the discus) of Viṣṇu. 15.

(*a*) *Bhrigu* [भृगु]—is the name of a mythical race of beings, frequently mentioned in connection with Agni and classed in *Naighantuka* v. 5, with the *Angirasa*, *Atharvaṇa*, *Ribhus*, &c. ; they are described in the *Rig-veda* as cherishing Fire brought to them by the wind (*Mātariṣvan*), or as kindling Fire from the wood by attrition ; in *Rig-veda* IV. 16, 20, and in one or two other passages, they are said to be the builder of chariots ; the descendants of *Bhrigu* ; it is also the name of a sage regarded as the ancestor of the whole race of *Bhrigus*. He is sometimes described as the offspring of *Prajāpati*, but in *Manu* I. 35, is enumerated among the ten *Maharshiṣ* or primeval patriarchs created by the first *Manu*. It is said *Varuṇa* adopted him as his son, hence he is called *Vāruṇi* and is regarded as the author of the *Rig-veda* (IX. 65, X. 19). It signifies the name of one of the chief *Brāhmaṇical* families, the *Aitaṇyana*s are said to belong to it. Again it implies one of the *Prajāpatis* produced from *Brahmā*'s skin.

(*b*) *Amoghaṃ* [unerring]—sure (*Çrīdhara*).

(*c*) *Apratikriyam* [not counteracting]—not remediable (*Çrīdhara*).

(*d*) *Samā-çamyat* [fully became appeased]—fully quietened (*Çrīdhara*).

Verily, do not consider strange this (*a*) (act of counteracting the effect of the weapon of *Brahmā*), for that Imperishable (*Kṛishṇa* who is) full of all strangeness, birthless, and who createth, preserveth and destroyeth this (Universe) by His divine Illusion (power). 16.

(*a*) *Etat* [this]—the act of neutralizing the effect of the weapon *Bṛahmāstra*. Do not consider this to be strange thing for *Kṛishṇa* (*Çrīdhara*, v. 16).

With her sons (*a*), fully released (saved) from the flame of the weapon of *Brahmā*, and *Kṛishṇā* (*b*), the virtuous *Prithā* (*c*) thus said unto *Kṛishṇa* who was about to depart (*d*). 17.

(*a*) *Ātmajāih* [With.....sons]—with *Pāṇḍavas*—*Yudhishtira*, *Bhīma*, *Arjuna*, *Nakula* and *Sahadeva*.

(*b*) *Kṛishṇayā* [कृष्णया]—*Draupadī* ; with *Draupadī* (*Çrīdhara*, v. 17).

(*c*) *Prithā* [प्रथा]—*Kanti*.

(*d*) *Prayāṇābhīmukhaṃ* [.....about to depart]—for the city of *Dvārakā*.

Kunti said : (Thou art) the Primeval Being (*a*) beyond (the reach of) Nature (*b*), Ruler (*c*), present within and without all beings (*d*) and unseen (*e*). I bend down to thee. 18.

- (a) *Ādyam-Purusham* [Primeval Being]—See *Çrīdhara*, 2.
 (b) *Prakṛiteh-param* [beyond...Nature]— „ „ 3.
 (c) *Içvaram* [Ruler] — „ „ 4.
 (d) *Sarvabhūtānām-antah-vahih avasthitam* [present within and without all beings]—See *Çrīdhara*, 5.
 (e) *Alakshyam* [unseen]—See *Çrīdhara*, 6.

[ÇRĪDHARA'S GLOSS—V. 18.]

1. Kuntī said to Kṛishṇa: I bend down to thee. How is it possible that she should bend down to Kṛishṇa when the latter is younger than the former ?

2. *Ādyam-Purusham* [Primeval Being]—because He is the First Being.

3. *Prakṛiteh-Param* [beyond.....Nature]—why is He the Primeval Being ? because He is beyond the reach of Nature.

4. *Içvaram* [Ruler].—Why is He beyond Nature, because, He is the Ruler of Nature.

5. *Sarvabhūtānām-antah-vahih avasthitam* [present within and without all beings]—therefore He is fully present in all beings.

6. *Alakshyam* [unseen].—Yet He is unobservable ; (that is to say, He can be known with difficulty.)

(I am) ignorant (a). Thou art hidden behind the curtain of Illusion (b), beyond the knowledge derived from the senses (c), and immutable (d). (I can but bend down to thee) ; like a performing actor, (thou art) unobservable to (persons with) confused sight (knowledge) (e). 19.

(a) *Ajñā* [...ignorant]—See *Çrīdhara*, 2.

(b) *Māyājavanikāchchhannam* [...hidden...Illusion]—See *Çrīdhara*, 1 ; and *Jīva*, 1.

(c) *Adhokshajam* [beyond...senses]—See *Çrīdhara*, 3 ; and p. 52.

(d) *Avyayam* [immutable]—See *Çrīdhara*, 4.

(e) *Mūḍha-dṛiṣṭā* [(persons with) confused sight (knowledge)]—See *Çrīdhara*, 5.

[ÇRĪDHARA'S GLOSS—V. 19.]

1. *Māyājavanikāchchhannam* [...hidden...Illusion].—The reason for being unseen is stated in this verse. Illusion is the screen which has kept hidden the real nature of Kṛishṇa.

2. *Ajñā* [...ignorant].—I am ignorant of the means of devotion ; therefore I only salute thee (Kṛishṇa).

3. *Adhokshajam* [beyond...senses]—See p. 52, *ante*.

4. *Avyayam* [immutable]—not liable to change.

5. *Māḍha-driṣṭā* [(persons with) confused sight (knowledge)].—The being proud of their mortal frame.

[JĪVA GOŚVAMIN'S GLOSS—V. 19.]

1. *Māyājavānikāchchhannam* [...hidden...Illusion].—This is expressive of the cause of not being seen. The same remark is applicable to the adjective next following. The first adjective has reference to the act of seeing by persons who have not acquired requisite degree of devotion, but the latter has reference to Kṛishṇa's real nature which is described to be, that He is not perceptible by the knowledge derived from the senses ; therefore although present everywhere, He is unobservable.

Similarly (*a*), (*thy*) advent (on this world) is for prescribing the means of devotion (*b*), (even) for the ascetics of the highest order (*c*) amongst the sages (*d*), of undefiled mind (*e*), verily, how is it (possible for us) women to see thee ? 20.

(*a*) *Tathā* [similarly]—See *Jīva*, 1.

(*b*) *Bhakti-yoga-vidhānārthaṃ* [for prescribing the means of devotion]—See *Jīva*, 5.

(*c*) *Paramahamṣānām* [the ascetics of the highest order]—See *Çrīdhara*, 1 ; and *Jīva*, 4.

(*d*) *Munīnām* [sages]—See *Çrīdhara*, 2 ; and *Jīva*, 3.

(*e*) *Amalātmanām* [of undefiled mind]—See *Çrīdhara*, 3 ; and *Jīva*, 2.

[ÇRĪDHARA'S GLOSS—V. 20.]

1. *Paramahamṣānām* [ascetics of the highest order].—The ascetics who are endued with the knowledge about soul and everything which is beyond soul.

2. *Munīnām* [sages]—for this reason they are *Muni* (or meditative).

3. *Amalātmanām* [of undefiled mind]—therefore thou art not observable in thy real form even to beings whose minds are devoid of anger and other passions. Thy advent on earth is for enjoining the means of devotion to these persons. How is it therefore possible for ignorant women like us to know thee ?

This portion of the verse is explained in another way :—to teach the ascetics of the highest order the means of devotion, that is to say, to attract the minds of the sages who are acquainted with truth regarding the spirit by his own great qualities ; or to teach the means of devotion, thou hast descended on earth.

[JĪVA GOŚVAMIN'S GLOSS—V. 20.]

1. *Tathā* [similarly]—after that event came to pass.

2. *Amalātmanām* [of undefiled mind]—pure mind.

3. *Munīnām* [sages]—amongst the sages.

4. *Paramahamṣānām* [the ascetics of the highest order]—those who are pleased with their soul. (The persons who are ascetics of the highest order amongst the sages).

5. *Bhakti-yoga-vidhānārtham* [for prescribing the means of devotion]—with a view to generate such person's love towards Kṛishṇa.

(I) bend down—bend down (again and again) to thee; (thou art) Kṛishṇa (*a*), Vāsudeva (*b*), son of Devakī (*c*), son of Nanda the milkman (*d*), and Govinda (*e*). 21.

(*a*) *Kṛishṇa* [कृष्ण]—See pp. 41-44. note 1. (*a*).

(*b*) *Vāsudeva* [वासुदेव]—The following different interpretations are given of this word :—

(1) He who lives everywhere and in whom everything lives, is called *Vāsu* (वासु); with the word *Deva* (देव) completes the compound word *Vāsudeva*. See p. 9. *

(2) The son of Vasudeva (p. 42. para 3.).

(*c*) *Devakīnandanāya* [देवकी-नन्दाय]—son of Vasudeva's wife Devakī (See *Ibid*).

(*d*) *Nanda-gopa-kumārāya* [नन्दगोपकुमाराय]—Nanda the milkman was the chief of the cow-herds in Braja (Vṛindāvana). Kṛishṇa is called his son by implication.

(*e*) *Govinda* [गोविन्द]—The word has the following significations :

(1) When Indra wanted to destroy the abode of the cow-herds by the heavy rain-fall, Kṛishṇa protected the place by holding up the Govardhana mountain as an umbrella over it (See —p. 42 para. 4). The Brāhmaṇas installed Him to sovereignty of Gokula, hence Kṛishṇa is called Govinda. (Here *go* (गो) means earth).

(2) He who obtained possession of *Dik* (दिक्) or quarters of the world by reason of his being the regent or guardian of the different quarters. (Here *go* (गो) signifies quarters)

(3) He who got Himself afloat on water by lying down on a leaf of the banyan tree (*Ficus Indica*.) at the time of the destruction of the world. (Here *go* (गो) implies water).

(4) He who obtains brightness, because He is full of light. Here *go* (गो) means ray.

(5) He who is knowable by words. Here *go* (गो) means by the words, and *Vinda* (विन्द) knowable.

[CRĪDHARA'S GLOSS—V. 21.]

1. On account of her want of knowledge and devotion, Kunti is saluting Kṛishṇa again and again by this, and the subsequent verses.

* सर्ववासी समस्तं वसत्येति वै यतः । तेनासौ वासुदेवेति विद्वद्भिः परिग्रीयते ॥
(*Vishnu Purāṇa*).

[JĪVA GOSVAMIN'S GLOSS—V. 21.]

1. It has been stated in the previous verse that Kṛishṇa's advent on earth was to teach the means of devotion to the ascetics of the highest order, and it is difficult for Kunti and other women to know about Him ; but Kṛishṇa is the destroyer of all pain and bestower of happiness, hence remembering this, Kunti is saluting Kṛishṇa (over and over again).

(I) bend down to (thee), having a lotus springing from (thy) navel (*a*) ; (I) bend down to (thee), having a garland (about thy neck) (*b*) ; (I) bend down to (thee), having eyes like lotus (*c*) ; (I) bend down to thee, having the lotus-like feet (*d*). 22.

(*a*) *Pankajanābhāya* [(to thee), having.....navel]—See *Çṛīdhara*, 1 ; and *Jīva*, 2.

(*b*) *Pankajamālīnī* [(to thee), having a garland]—See *Çṛīdhara*, 2.

(*c*) *Pankajanetrāya* [(to thee), having eyes like lotus]—See *Çṛīdhara*, 3.

(*d*) *Pankajāṅghraye* [(to thee), having lotus-like feet]—See *Çṛīdhara*, 4.

[ÇṚĪDHARA'S GLOSS.—V. 22.]

1. *Pankajanābhāya* [(to thee), having.....navel].—to Him who has lotus in His navel.

2. *Pankajamālīnī* [(to thee), having a garland]—to Him who has garland about His neck.

3. *Pankajanetrāya* [(to thee), having eyes like lotus]—to Him whose eyes are beautiful like lotus.

4. *Pankajāṅghraye* [(to thee), having lotus-like feet]—to Him whose feet are like lotus.

[JĪVA GOSVAMIN'S GLOSS.—V. 22.]

1. This verse states that the different members of the body of Kṛishṇa are like lotus. They are indicative of His capacity to give happiness to mankind, and relieve them from all kinds of pain.

2. *Pankajanābhāya* [(to thee), having.....navel]—to Him who has lotus-like signs indicative of those in the Supreme Lord.

(O) the mighty Lord of the organs of senses, as being imprisoned by the wicked Kāṁsa (*a*) for a very long time and pervaded by grief, Devakī was fully released by (thee) ; (so) with my sons I was also again and again relieved from a series of troubles, by Lord like thee. 23.

(*a*) *Kaṁṣa* [कंस, from *Kamu* (कमु) to desire ; and *Sah* (सः). *Unādi* affix].—He was the king of Mathurā, the uncle and enemy of Kṛishṇa. After deposing his father Ugrasena he became the ruler of the place and wanted to kill his cousin, Devakī, the mother of Kṛishṇa, on her wedding day. She was then spared, on her husband Vasudeva's consenting to deliver up all the issue of the marriage to the cruel king. Devakī and her husband were imprisoned for a long time. Kaṁṣa was warned previous to the birth of Kṛishṇa that the latter would kill him. He attempted to slay Kṛishṇa immediately after He was born. Being frustrated in his attempt, he ordered a general massacre of all the followers of Viṣṇu and to slay all the new-born male children in his realm. He engaged demons to find and assassinate Kṛishṇa, and sent Akrura to Vṛindāvana for bringing him to his capital. On the latter's arrival there, public games were celebrated with great pomp. A contest took place in which Kaṁṣa with others were killed by Kṛishṇa. Devakī and Vasudeva were then released from the imprisonment. As the foe to the deity, Kaṁṣa is considered an *Asura* (demon). (See p. 42. para. 3).

[ÇRĪDHARA'S GLOSS—V. 23.]

1. This and the next verse describe the reminiscence of Kuntī for several acts of favour done to the *Pāṇḍavas* by Kṛishṇa.

2. The purport of this verse is this ; Kuntī said : 'Thy love towards me is greater than what thou hast evinced towards thy mother Devakī. O Lord of the organs of senses, being imprisoned by Kaṁṣa, Devakī was released by thee. Hast thou similarly relieved me of my troubles ?—No, there is a vast difference relating to me and Devakī. The latter was imprisoned for a long time, but was only once released from her troubles, and all her sons were not saved from the hand of Kaṁṣa, and she had her husband (to protect her) ; but on the other hand thou hast, again and again and without any delay, relieved me with my sons from various difficulties, when I had none to relieve me from such troubles except thee, my Lord.

(*O*) Hari, (we) have been saved (by thee) (*a*), from poison (*b*), from the great fire (*c*), from the sight of the man-eater (*d*), from the assembly of the wicked (*e*), from the troubles of living in a wood (*f*), from the weapons of many great warriors (*g*) in battle after battle, and from the weapons of the son of Droṇa (*h*). 24.

(*a*) *Abhiraṁkṣitāh* [saved]—protected in every way.

(*b*) *Vishāt* [from poison].—This refers to the fact that Duryyodhana, being jealous of the strength of his cousin Bhīma, attempted to take away his life by administering poison, and throwing him into a lake while stupefied from its effects. Bhīma was not however killed. (See *Mahābhārata*).

(c) *Mahāgneh* [from the great fire].—This is an allusion to the following circumstance :—Dhṛitarāshtra was born-blind. He therefore raised Yudhishtira to the seat of *Yuvarāja* (heir apparent) to exercise his sovereign power. Duryodhana, the eldest son of Dhṛitarāshtra, was greatly incensed at this act of his father and persuaded him to send away the Pāṇdavas to the city of Vārāṇavata (the modern Allahabad), where a splendid house was built, with the materials chiefly composed of combustible substances, for their residence. Duryodhana's object was to set the house on fire with a view to kill the five Pāṇdavas and their mother Kunti ; fortunately they were timely warned, and precautions of the impending danger escaped through an underground passage previously made by them. (*Mahābhārata*).

(d) *Purushādadarṣanāt* [from the sight of the man-eater].—This refers to the following fact :—Hiḍimva was a heinous *Asura* and cannibal, with yellow eyes and a horrible aspect, possessed of great strength. He lived in the forest south of Vārāṇavata (Allahabad) and attacked the Pāṇdavas on their way, but was killed by Bhīma after a severe contest.

(e) *Asatsabhāyāh* [from the assembly of the wicked].—This refers to the events happened in the gambling pavilion of Duryodhana, where Yudhishtira lost everything by the deceitful act of Duryodhana and his accomplices, particularly his wife Draupadī who was about to be denuded of all her clothing by Duhśasana, but the wearing apparel of Draupadī was by a miracle increased to such a length that Duhśasana failed to complete his mis-deed.

(f) *Vanavāsakṛichchhratah* [from the trouble of living in a wood].—This verse refers to the second exile of the Pāṇdavas after Yudhishtira had lost everything at the dice-gambling.

(g) *Mahārathā* [great warriors]—(Literally) a commander of ten thousand soldiers and one versed in the science of weapon. *

(h) *Mridhe, Mridhe* [in battle after battle].—This refers to a good many battles fought in the great war of *Kurukshetra*.

(i) *Draumyastratah* [from the weapon of the son of Droṇa]—from Aṣvatthāmā's missile of Brahṁā.

(O) preceptor of the world, let those difficulties happen over again in those (places and circumstances) in which (a) such difficulties (thy sight can be gained) (b) (by reason of which sight there is) no seeing of this world again (c). 25.

(a) *Yat* [in which]—See *Çrīdhara*, 1 ; and *Jīva*, 2.

(b) *Darṣanam* [sight]—See *Jīva*, 1.

(c) *Apunarbhava-darṣanam* [no seeing of this world again]—See *Çrīdhara*, 2 ; and *Jīva*, 3. This has reference to the principles of :—

[THE TRANSMIGRATION.]

1. The alternate succession of birth and death until the attainment of final beatitude is the transmigration of soul. The belief in such transition is one of the leading phases in the religion of the Hindus. It was not the object of mere fantastical superstition, but also of philosophical speculation of ancient India. This principle is founded on the belief in the immortality of the human soul. It is a part and parcel of the Brāhmaṇical religion, that individual spirits, emanated from the Supreme Being, which, as it were, in a state of bewilderment or forgetfulness, allowed them to become separate existence and to be born again and again on earth. The individual spirit, thus separated from its fountain head, is bound to return to it or become merged again into that divine substance with which it was originally united as one, but on account of its being contaminated with sin during its sojourn on earth, it necessarily endeavours to free itself from all guilt, and to become fit for its ultimate destiny.

[THE PATANJALA.]

2. The aphorism of Patanjali,—‘The desire is infinite by reason of the prayer being eternal,’ * had established the principle of transmigration. Acts are the causes of sentient beings and *vice versa*. Sentient being cannot be premordial, as the fear of death and the desire—‘Let there be happiness and no pain’ are inherent in him. This fear of death and desire for happiness prove the previous birth. Without much difficulty it will be observed that no one wishes to die of his own accord. What may be the reason of such unwillingness to die? The answer is very simple :—because death is a great source of unbearable and dreadful pain. It is an admitted fact that the person who suffers pain and misery from any person or thing, entertains aversion, fear and hatred against it. It must further be admitted that death is most painful, the sentient being must have once suffered from its effects and does not like to suffer it again. When he anticipates death, his heart trembles within himself and fear is naturally engendered in his mind. What may be the reason for such a fear? Because by the remembrance of the miseries of death, without which no fear is entertainable against the thing which is the cause of such pain. It is self-evident, that any thing unseen and unfelt cannot be the subject of remembrance ; hence it must be admitted that the sentient being must have previously suffered the pangs of death, which cause fear in man in this life. It is not conceivable that man should die several times in the present life ; therefore, the natural conclusion is that he must have suffered the troubles of death in previous life. The fear of death is to be found in the new-born child. It cannot be imagined that such fear is the result of reasoning which the child had none. But the remembrance of the miseries of previous death happens in former life is the real cause of entertaining such fear. This circumstance clearly establishes that there was a previous life and previous death and that the desire for acts in such birth is also eternal.

* तासामनादित्वाशिशो नित्यत्वात् । 10 *Pātanjala Darśana-Kaivalya-pāda*.

[THE SANKHYA.]

3. The aphorism of the *Sāṃkhya-Darśana*—"The opposite of knowledge is ignorance, * also proves the doctrine of transmigration. The sentient being enjoys the happiness and endures the troubles of earthly life on account of ignorance. This is the cause of the creation of the grosser body (*sthūla-śarīra*) again and again in the subtle body (*linga-śarīra*) of the sentient being. Is it consonant with reason to think that the happiness can be enjoyed and misery suffered without a body? There is no proof that the soul can enjoy eternal happiness and attend the progressive state, without a body. When the soul is eternal, it is evident, that, it is also subject to happiness and misery. No one can argue with reason that he wishes to see a thing, but at the same time is undesirous to have his eyes. The grosser body is the receptacle for enjoyment of happiness and endurance of misery. Without such body these things are not possible to happen in the subtle body also. † Therefore, the individual spirit with its subtle body is subject to repeated birth and death in the grosser body. There is no possibility of an individual spirit which has not attained the final beatitude to be free from bliss and pain; hence the individual spirit is subject to re-birth in animals, birds, man and god. The human soul transmigrates in the superior and inferior bodies, according to the merit and demerit of his actions on earth and to the degree of knowledge it acquires during its sojourn on earth. ‡ It should be observed that the individual spirit, though born in superior body in previous life, may come down to an inferior body and *vice versa*. It is the action of the previous life which regulates the superiority or inferiority of the one next following. §

[THE CODE OF MANU.]

4. The code of Manu which is accepted as an authority by all Hindus contains a very comprehensive account of the whole subject of the transmigration of soul, a short summary of which is given below:—

[THE ACTION IS THE SOURCE OF TRANSMIGRATION.]

5. The actions, either mental, verbal or corporal, bear, says Manu, good or evil fruit as they themselves are good or evil; and from the actions of men proceed their various transmigrations in the highest, the meanest and the lowest degree.

[THE THREE KINDS OF BAD ACTIONS.]

6. The bad acts are of three kinds,—mental, verbal and corporal.

[REWARD AND PUNISHMENT FOR ACTS.]

7. A rational creature has a reward or a punishment for mental acts.

* बन्धो विपर्ययात् । *Sāṃkhya-Darśana*, c. III.

† संसरति निरूपभोगं भावैरधिवासितं लिङ्गम् । (*Sāṃkhya-tattva-kāumudī*)

‡ योनिमन्त्रे प्रपद्यन्ते शरीरलाय देहिनः । स्थाणुमन्त्रेऽनुसंयन्ति यथाकर्म यथाशुतम् ॥
(*Kāthopaniṣad* 5, 6.)

§ आवृत्तिस्तत्रापि उत्तरीत्तर-योनि योगाद्वेयः । (*Sāṃkhya-Darśana*, c. III).

[THE DIFFERENT ASSUMPTION OF FORMS AFTER DEATH.]

8. For sinful acts mostly corporal, a man shall assume, after death, a vegetable or mineral form ; for such acts mostly verbal, the form of a bird or a beast ; for acts mostly mental, the lowest of human conditions.

[A BODY REDUCED TO ASHES, ANOTHER BODY CREATED IN ITS PLACE.]

9. By individual spirit of those men, who have committed sins in the body reduced to ashes, another body, composed of nerves with five sensations, in order to be susceptible of torment, shall certainly be assumed after death.

[THE NEW BODY SUFFERS PAIN.]

10. The individual spirit shall feel in that new body, the pangs inflicted in each case by the sentence of Yama (the deity of *Naraka* or hell).

[THE CONDITION AFTER NEW BIRTH.]

11. When the individual spirit has gathered the fruit of sins which arise from love of sensual pleasure, must produce misery, and, when its taints have thus been removed, it approaches again those two most effulgent essences, the *Mahat* (intellect) and the Supreme Spirit.

12. They two, closely conjoined, examine without remission the virtues and vices of that individual spirit, according to its union with which it acquires pleasure or pain in the present and the future worlds.

[ENJOYMENT OF BLISS.]

13. If the individual spirit had practised virtue for the most part and vice in a small degree, it enjoys delight in celestial abode, clothed with a body formed of pure elementary particles.

[ENDURANCE OF PAIN.]

14. But, if it had generally been addicted to vice, and seldom attended to virtue, then shall it be deserted by those pure elements, and having a courser body of sensible nerves, it feels the pain to which Yama shall doom it.

[THE CONDITION AFTER SUFFERING YAMA'S SENTENCE.]

15. Having endured those torments according to the sentence of Yama and its taints being almost removed, it again reaches those five pure elements in the order of their natural distribution.

16. Let each man, considering with his intellectual powers those migrations of the individual spirit according to its virtue or vice, into a region of bliss or pain, continually fix his heart on virtue.

[THE INFLUENCE OF THE QUALITIES ON INDIVIDUAL SPIRIT.]

17. Individual spirit, endued with Goodness, attains always the state of the deities ; those filled with ambitious Passions, the condition of men ; and those immersed in Darkness, the nature of beasts ; this is the triple order of transmigration.

18. The following table will show the different forms produced by reason of the three qualities which influence the individual spirit :—

THE FORMS PRODUCED	THE QUALITY WHICH PRODUCES THEM.	THE CONDITION
(1.) Vegetable, and mineral substances, worms, insects, reptiles, fish, snakes, tortoises, cattle, deer.....	Darkness	The Lowest
(2.) Elephants, horses, men of the servile class, and contemptible <i>Mlechchhas</i> , lions, tigers, and boars	Do	The middle.
(3.) Dancers, singers, birds, deceitful men, giants and blood-thirsty savages.	Do	The highest
<hr/>		
(1.) <i>Phallas</i> (cudgel-players), <i>Mallas</i> (boxers and wrestlers.), <i>Natas</i> (actors), instructor of arms, gamblers, drunkards	Passion	The Lowest.
(2.) Kings, soldiers, domestic priests of kings, men skilled in the war of controversy.	Do	The middle.
(3.) <i>Gandharvas</i> , or (aerial musicians), <i>Rakshas</i> , <i>Yakshas</i> , servants and companions of <i>Kuvera</i> , genii attending superior gods, as <i>Vidyādhara</i> s, and others, nymphs.....	Do	The highest
<hr/>		
(1.) Hermits, religious mendicants, other Brāhmaṇas, such orders of demi-gods, as are wafted in airy cars, genii of signs and lunar mansions, and <i>Dāityas</i> ,.....	Goodness	The Lowest
(2.) Sacrificers, holy sages, deities of the lower heaven, genii of the <i>Vedas</i> , regents of stars not in the paths of the sun and moon, divinities of years, <i>Pitris</i> (progenitors of mankind), and the demi-gods named <i>Sanhyāsas</i>	Do	The middle
(3.) Brahmā, Patriarchs under him as Marīchi and others, the genius of virtue, the divinities presiding over <i>Mahat</i> (the great) and <i>avyakta</i> (unevolved).....	Do	The highest

(N. B.—Cf. *Manu* vv. 42, 43, 44, 45, 46, 47, 48, 49, and 50).

[THE VARIOUS RE-BIRTHS.]

19. The persistent or unrepenting sinners, having passed through the regions of torment for a great number of years are doomed to suffer the troubles of various births ; those are as follow :—

SINNERS	THE PARTICULARS OF RE-BIRTH TO WHICH THEY ARE SUBJECTED.	SINNERS	THE PARTICULARS OF RE-BIRTH TO WHICH THEY ARE SUBJECTED.
(1.) Slayer of Brāhmaṇa.....	A dog, a boar, an ass, a camel, a bull, a goat, a sheep, a stag, a bird, a <i>Chandāla</i> (an out-caste), <i>Pukkasa</i> , respect- ively, according to the nature of the crime committed.		creeping and twin- ing plants, vol- tures, and other carnivorous ani- mals, lions and other beasts with sharp teeth, tigers and other cruel brutes.
(2.) A drunken priest.....	A smaller or larger worm or insects, moth, fly feeding on ordure or of some rave- nous animal.	(5.) He who hurts on any sen- tient beings.	Cat or other eaters of raw flesh
(3.) Stealer of a priest's gold. ...	A thousand births into the bodies of spiders, snakes, chameleon crocodiles and oth- er aquatic mons- ters, or mischie- vous blood-sucking demons.	(6.) Taster of forbidden things (7.) Stealer of ordinary things ...	Maggots, or small flies. Devourers of one another.
(4.) Violaters of the bed of one's natural and spiritual father ...	A hundred times into the forms of grass, shrubs with crowd- ed stems, or of	(8.) Embracer of low women... (9.) He who has intercourse with degraded men or been criminally connected with the wife of ano- ther, or stolen common things from a priest..... (10.) Stealer of rubies or other gems, pearls, coral precious things of various sorts.....	Restless ghosts A Brahma-Rāk- shasa (demons.) A goldsmith or <i>Hemkār</i> , birds.

SINNERS	THE PARTICULARS OF RE BIRTHS TO WHICH THEY ARE SUBJECTED.	SINNERS	THE PARTICULARS OF RE-BIRTHS TO WHICH THEY ARE SUBJECTED.
(11.) Stealer of gram in husk.....	A rat	(27.) Stealer of Molasses	The <i>vāgguda</i> .
(12.) Stealer of yellow mixed me- tal.....	A gander	(28.) Stealer of exquisite Perfume	A maskrat.
(13.) Stealer of Water	A diver	(29.) Stealer of potherbs	A peacock.
(14.) Stealer of Honey	A great stinging gnat.	(30.) Stealer of dressed grain ...	A porcupine.
(15.) Stealer of Milk	A cow.	(31.) Stealer of raw grain	A hedge-hog.
(16.) Stealer of extracted Juice...	A dog.	(32.) Stealer of Fire	The bird <i>vaka</i> .
(17.) Stealer of clarified butter...	An ichneumon weasel.	(33.) Stealer of House-hold utensil	An ichneumon fly
(18.) Stealer of flesh-meat ...	A vulture.	(34.) Stealer of dyed cloth.....	The bird <i>chacora</i>
(19.) Stealer of Fat	The water-bird <i>madgu</i> .	(35.) Stealer of deer or an ele- phant	A wolf.
(20.) Stealer of Oil	A blatta, or oil- drinking beetle.	(36.) Stealer of Horse	A tiger.
(21.) Stealer of Salt	A cicada or cri- cket.	(37.) Stealer of Roots or fruits...	An ape.
(22.) Stealer of Curd	The bird (<i>valaka</i>)	(38.) Stealer of a woman	A bear.
(23.) Stealer of silken cloth ...	The bird, <i>tittir</i> .	(39.) Stealer of Water from a jar	The bird <i>Chaloka</i>
(24.) Stealer of woolen flax ...	A frog.	(40.) Stealer of a carriage	A camel.
(25.) Stealer of cotton cloth	The water bird <i>Krauncha</i> .	(41.) Stealer of small cattle.....	A goat.
(26.) Stealer of Kine	The lizard <i>Godha</i>	(42.) Whoever in- tentionally takes away the proper- ty of another or eats any holy cakes not first pre- sented to the deity at a solemn rite ...	Sink into the condition of a brute.

SINNERS	THE PARTICULARS OF RE-BIRTHS TO WHICH THEY ARE SUBJECTED.	SINNERS	THE PARTICULARS OF RE-BIRTHS TO WHICH THEY ARE SUBJECTED.
(43.) Women for all cases of theft...	Incur a similar taint and shall be paired with those male beasts in the form of their fe- males.	their several duti- es except of an urgent necessity...	Migrate into sin- ful bodies and be- come slaves to their enemies.
(44.) Persons of the four regenerate class omitting the performance of			

(N. B)—Manu cf. vv. 55 to 70.

[ĆRĪDHARA'S GLOSS—V. 25.]

1. *Yat* [in which]—in which difficulties.
2. *Apunarbhava-darśanam* [no seeing of this world again].—What is the nature of the sign of Kṛishṇa ? It is such that there is no more coming to this world.

[JĪVA GOSVAMIN'S GLOSS—V. 25.]

1. *Darśanam* [sight]—act of seeing.
2. *Jat* [in which]—difficulties.
3. *Apunarbhava-darśanam* [no seeing of this world again]—by reason of the want of such sublimity of character, as in Kṛishṇa therefore no equal to Him is to be seen elsewhere.

Verily, the persons, whose pride (*a*) hath been increased by (reason of high) birth (*b*), glory, knowledge of the sacred books (*c*), and prosperity, are not capable of invoking (*d*) thee (Kṛishṇa who is) accessible (*e*) to persons without anything (*f*). 26.

- (*a*) *Madah* [pride]—inebriety.
 (*b*) *Janma* [birth]—birth in a good family
 (*c*) *Gruta* [knowledge of the sacred books]—‘audition’, hearing ; that which was heard or revealed from the beginning, revelation, the *Veda* (that is to say, the sound eternally heard and so differing from *Smṛiti* or what is only remembered and handed down by human authors. See Manu, c. II., v. 10 :—‘By *Gruti*, or what was heard from above, is meant the *Veda* ; and *Smṛiti*, or what was remembered from the beginning, the body of law ; those two must not be oppugned by heterodox arguments ; since from those two proceeds the whole system of duties.’ The word is properly applied to signify the works considered to have been revealed

by the deity, and therefore, only to the *Mantra* and the *Brāhmaṇa* portion of the *Veda* but often applied also to the *Upanishads* and other *Vedic* works) ; any *Vedic* or sacred text. (often used with the word *iti* इति, as *iti ṣruteḥ*, according to or because of such a *Ṣruti* or *Vedic* text).

(*d*) *Abhidhātum* [invoking]—See *Ṣṛidhara*, 2.

(*e*) *Gocharam* [accessible]—worthy of taking (reciting).—*Ṣṛidhara*.

(*f*) *Akinchana* [to persons without anything]—of the poor.

[*ṢṚIDHARA'S GLOSS—V. 26.*]

1. This verse states that riches and prosperity are not conducive to real good.

2. *Abhidhātum* [invoking]—calling out by saying 'Kṛishṇa' 'Govinda'.

(I) bend down —bend down to thee (Kṛishṇa), whose riches are (thy votaries) without anything (*a*), (from whom) the actions of qualities have been abstracted (*b*), (who is) self-complaisant (*c*), tranquil (*d*), and the Lord of eternal happiness (*e*). 27.

(*a*) *Akinchana-vittāya* [whose.....anything]—See *Ṣṛidhara*, 2 and 3.

(*b*) *Nivṛitta-guṇavṛittaye* [the action...abstracted]—See *Ṣṛidhara*, 4 ; and *Jīva*, 2.

(*c*) *Ātmārāmāya* [self-complaisant]—This has been so rendered, according to *Jīva Gosvāmin's* gloss, 3.

(*d*) *Kaivalyapataye* [the Lord...happiness]—See *Ṣṛidhara*, 6.

(*e*) *Āntīya* [tranquil]— „ „ 5 ; and *Jīva*, 4.

[*ṢṚIDHARA'S GLOSS—V. 27.*]

1. This verse states, about Kuntī's salutation, to Kṛishṇa, with a desire to gain her proposed object.

2. *Akinchana* [.....without any thing]—It refers to the votaries.

3. *Vitta* [riches]—everything.

4. *Nivṛitta-guṇavṛittaye* [the action.....abstracted]—*Guṇa-vṛitti* refers to religion, wealth, and enjoyment of worldly things.

5. *Āntīya* [tranquil]—devoid of anger and other faults.

6. *Kaivalyapataye* [the Lord.....happiness]—(He) who is able to effect emancipation or beatitude.

[*JĪVA GOSVAMIN'S GLOSS—V. 27.*]

1. This verse is expressive of the greatness of Kṛishṇa on account of his being the wealth of poor men.

2. *Nivṛitta-guṇavṛittaye* [the action.....abstracted]—He who is beyond the dominion of the qualities of passion, darkness, &c.

3. *Ātmārāmāya* [self-complaisant]—Kṛishṇa is greater than the *ātmārāmas*.

4. *Āntīya* [tranquil]—similarly He is greater than those who are tranquil.

I consider thee to be the Fate (*a*), Ruler (*b*) devoid of birth and death (*c*); omnipresent (*d*), as moving alike everywhere (*e*), (though) from thee (*f*) arise the (mere) mutual wrangles (*g*) of beings. 28.

(*a*) *Kalam* [Fate]—See *Çrīdhara*, 2 ; and *Jīva*, 1.

(*b*) *Iṣṇam* [Ruler]—, " 3 ; " " 2.

(*c*) *Anādi-nidhanam* [.....devoid of birth and death]—void of beginning and end.

(*d*) *Vibhum* [omnipresent]—pervading everywhere.

(*e*) *Sarvatra Samam-charantanam* [moving alike everywhere]—present impartially in all places.

(*f*) *Yat* [from thee.....]—See *Çrīdhara*. 4; and *Jīva*, 3.

(*g*) *Kalīh* [wrangles]—quarrel.

[ÇRĪDHARA'S GLOSS—V. 28.]

1. It may be asked what is the necessity of praising Kṛishṇa so much when He was the son of Devakī ? Kuntī anticipating this question stating in this verse that she did not consider him so, but as

2. *Kalam* [Fate]—the reason being that Kṛishṇa is

3. *Iṣṇam* [Ruler]—controller of all.

4. *Yat* [from thee.....]—because Kṛishṇa is the subject of wrangle and quarrel amongst men, but He does not show any partiality towards any person. This explains away the fact of His being a charioteer of Arjuna which circumstance was a mere apparent, but not real partiality towards the *Pandavas*.

[JĪVA GOŚVAMIN'S GLOSS—V. 28.]

1. *Kalam* [Fate].—The Being who knows the inside.

2. *Iṣṇam* [Ruler]—controller of inside.

3. *Yat* [from thee.....].—Kṛishṇa is impartial in all matters, regarding which the human beings quarrel one another. In this verse His impartiality is shown ; although impartial, the next verse states about His grace towards His votaries and the punishment He ordained to those who had shown hatred towards Him ; the third relates about His pastimes which are great ; and the fourth describes the most sublime truth about Him.

(O) glorious (Lord), no one knoweth thy innate purpose (*a*) of attempting the imitation of mankind. The intellect (opinion) of men is unequal (divided) (*b*) on thee (Kṛishṇa) who hath no (object of) love and hatred at any time. 29.

(*a*) *Vidambanam* [imitation]—See *Çrīdhara*, 2.

(*b*) *Vishamā* [unequal]— " " 3.

[ĆRĪDHARA'S GLOSS—V. 29.]

1. It may be urged that there is inconsistency in Kṛishṇa's character in favouring and disfavouring mankind. This verse clears the point.
2. *Viḍambanam* [imitation].—Imitator of mankind.
3. *Vishamā* [unequal]—opinion is formed as regards Kṛishṇa's favour and disfavour in mankind.

(Q) Soul of the Universe, (thou art) birthless (*a*), passive, and supreme spirit, thy births and deeds in (the shape of) animal (*b*), man (*c*), sage (*d*), and aquatic animal (*e*), are mere imitations. 30.

- | | | |
|--------------|------------------------------------|------------------|
| (<i>a</i>) | <i>Ajasya</i> [.....birthless]— | See Ćrīdhara, 1. |
| (<i>b</i>) | <i>Tiryam</i> [in.....animal]— | „ „ 2. |
| (<i>c</i>) | <i>Nṛi</i> [man]— | „ „ 3. |
| (<i>d</i>) | <i>Rishi</i> [sage]— | „ „ 4. |
| (<i>e</i>) | <i>Yadaksu</i> [aquatic animal]— | „ 5. |

[ĆRĪDHARA'S GLOSS—V. 30.]

1. *Ajasya* [.....birthless]—free from birth.
2. *Tiryam* [in.....animal]—in the forms of boar, &c.
3. *Nṛi* [man]—in the forms of Rāma, &c.
4. *Rishi* [sage]—in the forms of *Nara* and *Nārāyaṇa*.
5. *Yadaksu* [aquatic animal]—in the forms of fish, &c.

(When) for the offence committed (*a*) by thee, the cowherdess (*b*) had taken the rope (*c*) (in her hand), then, bending down thy face (*d*) with flurried eyes, full of tears mixed with black pigment (*e*), thou hadst been placed (in a position) to ponder over the fear (of chastisement) (*f*); that very condition of thee fully infatuateth me, because even the Terror (itself) is afraid of thee (*h*). 31.

- (*a*) *Kṛitāgasi* [for the offence committed]—See Ćrīdhara, 2.

(*b*) *Gopī* [cowherdess].—Yaḡodā, wife of Nanda, the chief of the cowherds. She was the foster-mother and nurse of Kṛishṇa who was conveyed immediately after he was born to the bed of Yaḡodā, by his father Vasudeva. Yaḡodā's newborn child, Yoganidrā, was removed to the bed of Devakī and was destroyed by Kāṃsa. See Ćrīdhara, 3 ; and p. 42. para, 3.

(*c*) *Dāma Adade* [had taken the rope].—It refers to the fact that Yaḡodā, the foster-mother of Kṛishṇa bound him by a piece of rope for the offence of His breaking the vessel for curd and appropriating the contents thereof. See Ćrīdhara, 2.

- (d) *Vaktram* [face]—See *Çrīdhara*, 6.
 (e) *Açrukulilānjana-sambhramāksham* [with...pigment]—See *Çrīdhara*, 5.
 (f) *Bhayabhāvanayā* [.....to ponder over the fear.....]—See *Çrīdhara*, 7.
 (g) *Yat* [from whom]— " " 8.

[ÇRĪDHARA'S GLOSS—V. 31.]

1. This verse states that the assumption of human form by the Supreme Lord is very strange.

2. *Kṛitāgasi* [for the offence committed]—after Kṛishṇa had committed the offence, such as breaking the vessel for holding curd.

3. *Gopī* [cowherdess].—Yāçodā (who took cord in her hand with a view to inflict punishment by binding Kṛishṇa with the same).

4. *Vimohayati* [fully infatuateth]—by thinking of Kṛishṇa's condition which immediately followed after Yāçodā's taking the cord in her hand, Kuntī became greatly puzzled.

5. *Açrukulilānjana-sambhramāksham* [with...pigment].—What was the condition in which Kṛishṇa was then placed ? His eyes were full of tears mixed with black pigment, and they were also in a very agitated state.

6. *Vaktram* [face]—bending that face.

7. *Bhaya-bhāvanayā* [...to ponder over the fear...].—He was placed in a condition which led him to think over the fear of His being chastised.

8. *Yat* [from whom]—because Fear itself is afraid of Kṛishṇa.

Some say, that as the (tree) sandal (*a*) is for the fame of the Malaya (mountain, so) (*b*) hast thou been born in the race (*c*) of Yadu (*d*), (although) birthless, (for the fame of thy) beloved (*e*), (Yadu or Yudhishtira) of good reputation (*f*). 32.

(*a*) *Chandanam* [the (tree) sandal].—*Sirium Myrtifolium* ; either the tree, the wood, or the unctuous perfumes. Here it means the sandal-tree.

(*b*) *Malayasya* [for.....the Malaya.....]—a mountainous range in the Malabar, the Western ghats in the Dekhan. These mountains abound in sandal-trees. The allusion in the text is that of a sandal-tree growing there is not for its own reputation, but for increasing the fame of those mountains.

(*c*) *Anvavāye* [in the race]—See *Çrīdhara*, 4.

(*d*) *Yadoh* [of Yadu].—Yadu (यदु) was the eldest son of Yajāti, and ancestor of the Yādavās. On his father's ceasing to reign, his youngest brother Puru was installed to the sovereignty. The southern districts of the kingdom were given to Yadu by his father.

(*e*) *Priyasya* [(for.....) beloved]—See *Çrīdhara*, 3.

(*f*) *Punya-çlokasya* [.....of good reputation]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 32.]

1. This and the three subsequent verses state that Kṛishṇa's birth and deeds have been differently described by the wise men, as He is unknowable by reason of his actions and deeds being infatuating and mysterious.

2. *Punya-çlokasya* [.....of good reputation].—It means of the person whose fame is holy.

3. *Priyasya* [(for.....) beloved].—Yudhishtira's fame ; or Yadu's fame.

4. *Anvavāye* [in the race]—in the family of Yadu, or in the bamboo, that is to say, as sandal grows in bamboo for the reputation of Malaya mountain.

Some say (that) being solicited (by them in their previous birth) (*a*) thou, (though) birthless (*b*), hast got (accepted) (*c*) sonship in Vasudeva's (wife) Devakī, for the good (*d*) of this (world) and for killing the enemies of the gods (*e*). 33.

(*a*) *Yāchitah* [solicited]—See Çrīdhara, 2.

(*b*) *Ajah* [...birthless]—(although) devoid of or free from birth.

(*c*) *Abhyagāt* [hast got...]—See Çrīdhara, 1.

(*d*) *Kṣhemāya* [for good]—for benefit (of this world).

(*e*) *Suradvishām* [enemies of the gods].—It means *Asuras* (the derivation of which is variously traced : *A* (अ) negative and *sura* (सुर) a deity ; or *As* अस् to send, to cast, &c., and *Uran* (उरन्) *unadi* affix ; or *A* (अ) negative and *surā* (सुरा) spirituous liquor, personified as a damsel produced at the churning of the ocean, which was rejected by the demons and received by the gods. It should be noted that in later Sanskrit, *sura* (सुर) has been formed from *asura*, as *sitā* (सिता), from *asitā* (असिता). These are often regarded as the children of Diti by Kaṣyapa. They were the demons of the first order in perpetual hostility with the gods, and must not be confounded with the Rākshasas or imps who animated dead bodies and disturbed sacrifices. In the *Parāṇas*, they are said to have been born from the thigh of Brahmā, while the quality of Darkness pervaded his body, and inhabited in the *Pātāla* (Lower Region). In the earliest period the *suras* were personifications of light, so it may be inferred that the *Asuras* were those of darkness. The word occasionally occurs in the early books of the *Rig-veda*, and often in the tenth ; it also occurs very often in the *Atharva-Veda*. In all these books it is used in the sense of demon, and had no such evil meaning, as it appears in the *Paurāṇic* period, when it acquired a malevolent meaning. In the *Rāmāyaṇa* and *Mahābhārata*, *Sura* and *Asura* have played an important part.

[ÇRĪDHARA'S GLOSS—V. 33.]

1. *Abhyagāt* [hast got...].—He got sonship. In some manuscripts the word *Arbhatva* अर्भतृ is found which plainly means sonship.

2. *Yāchitah* [solicited].—Vasudeva and Devakī, in their previous births in the shape of Sūtapah and Pṛiṇi, asked Viṣṇu to be their son.

Others say, that, being asked by the Self-existent (*a*), thou hast verily been born (on earth) for removing the burden (of sin) of the Earth distressed by the extreme trouble, like a vessel (sinking with a heavy load) in the (troubled) ocean. 34.

(*a*) *Ātmabhūva* [Self-existent]—on account of Bramā's solicitation for the advent of the Supreme Lord on earth, this second opinion is set down in this verse. (*Çrīdhara*).

Some say, that thou hast been born (on earth) for performing (deeds) (*a*) worthy of hearing and remembering by (persons) distressed (*b*) on this earth by ignorance (*c*), desire for enjoyment (*d*), and acts. (*e*). 35.

(*a*) *Karishyan* [for performing...]—with a view to perform deeds, which are fit to hear and remember and that would remove the troubles of mankind. (*Çrīdhara*).

(*b*) *Kliçyamānānām* [distressed]—oppressed by (*Ibid*).

(*c*) *Avidyā* [ignorance]—ignorance as regards (the Supreme Lord who is) the source of great happiness (*Ibid*).

(*d*) *Kāma* [desire for enjoyment]—It is the outcome of the pride for the material body which pride in turn derived from ignorance (*Ibid*).

(*e*) *Karmabhik* [acts]—and from the desire of enjoyment is derived the the acts.

Verily, the men, who constantly hear, chant, recite, remember, and delight in (*a*) thy attempted (*b*) (deeds, can) see soon (*c*), thy (*d*) lotus-like feet which put an end to the streams of (birth on this) earth. (*e*), 36.

(*a*) *Nandanti* [delight in]—See *Çrīdhara*, 2.

(*b*) *Ihitam* [attempted (deeds)]—career (deeds).

(*c*) *Achireṇa* [soon]—without delay.

(*d*) *Tāvakaṁ* [thy]—Kṛishṇa's (lotus-like feet).

(*e*) *Bhava-pravāhoparamaṁ* [.....put an.....earth]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 36.]

1. This verse states about the good effect of hearing, &c., about the Supreme Lord's deeds.

2. *Nandanti* [delight in]—it signifies the act of accepting with delight the deeds of Kṛishṇa when described or cited by others.

3. *Bhava-pravāhoparamaṁ* [.....put an.....earth]—that which causes cessation of repeated births.

(O) Lord (thou hast) regard for the acts of thy own (votaries) (*a*). Verily, can it be so (*b*) that thou art to-day desirous of leaving us, thy friends and dependants (*c*), (who have) added (caused) misery to kings (*d*) and who have no other refuge (*e*) than thy lotus-like feet ? 37.

(*a*) *Svakṛitehita* [(thou hast) regard.....(votaries)]—See *Çṛidhara*, 4.

(*b*) *Svit* [can it be so]—a particle of interrogation or inquiry (after implying doubt or surprise, and translatable by 'why?' 'what?' 'can it be that or so?'); an expletive often redundant, but sometimes perhaps used disjunctively, and equivalent to 'either' 'or').

(*c*) *Suhṛidah anujīvinah cha* [friends and dependants]—See *Çṛidhara*, 2.

(*d*) *Yojitāṃhasām* [...added...misery to kings]— „ „ 3.

(*e*) *Parāyaṇam* [other refuge]—we have no other shelter than thyself.

[ÇṚIDHARA'S GLOSS—V. 37.]

1. In this and the three subsequent verses Kuntī implores Kṛishṇa that He should not leave His votaries, and go to Dvārakā,

2. *Suhṛidah anujīvinah cha* [friends and dependants]—O Lord, art thou desirous to leave us thy friends and dependants ?

3. *Yojitāṃhasām* [...added...misery to kings]—Why we have no other refuge ? Because we have caused misery to kings.

4. *Svakṛitehita* [(thou hast) regard...(votaries)]—by whom the performed acts of friends have been considered regarded. When there is Visarga (विसर्ग) at the end of this word it is used as a case of address. It is the adjective to *Tvam* (त्वम्).

When thou art absent (from us), like the organs of senses without their lord, the Individual Spirit (*a*), (then) what are we (*b*)—Pāṇdavas with Yādavas (*c*), full of (glorious) names and wealth ! (*d*). 38.

(*a*) *Hṛishīkāṇām Īṣituh-iva* [like the organs of senses.....their lord]—See *Çṛidhara*, 2.

(*b*) *Ke vayaṃ* [what are we]—we are things—extremely insignificant.

(*c*) *Yadubhīh saha Pāṇdavāh* [Pāṇdavas with Yādavas]—the Pāṇdavas and Yādavas.

(*d*) *Nāmarūpabhyām* [full of.....names and wealth]—full of glory and wealth.

[ÇṚIDHARA'S GLOSS—V. 38.]

1. If it is said that the friends of the Pāṇdavas, the Yādavas and the sons of Kuntī—the five Pāṇdavas are all warriors and are able to repel any difficulty by the prowess of arms, why then she is imploring Kṛishṇa with such humility ?

This verse states the reason. When Kṛishṇa deos not see them, then the Pāṇ-davas and Yādavas are nothing.

2. *Hṛishīkāṇām Īcituh iva* [like the organs of senses...their lord...]—as by the absence of the individual spirit, which is the Lord of the senses, neither pomp nor glory is of any value.

(O) Holder of the mace, this (land) will not look so beautiful ; then (aftier thy departure) (*a*), as it does now, being adorned with thy foot-prints, marked by thy extraordinary emblem (*b*). 39.

(*a*) *Tatra* [then...]—on thy departure. (*Ćṛidhara*).

(*b*) *Svalakṣhaṇa-vilakṣitaih* [marked...emblem]—thunderbolt (*Vajra*), hook, &c. The earth is adorned with such emblem. (*Ćṛidhara*).

Vajra [वज्र].—The thunderbolt and weapon of Indra said to have been formed out of the bones of a celebrated sage Dadhicha or Dadhichi. It is described in the *Mahābhārata*, III. 8695, that the sage devoted himself to death in order that the gods might be armed with his bones. The gods being oppressed by the Kālakeya Asuras, solicited from the sage his bones, and with them Tvashtṛi fabricated the thunderbolt with which Indra slew Vṛitra and routed the Asuras. It is sometimes described as circular like the *Chakra* (discus) of Viṣṇu or shaped like a quait but with a broader circumference and smaller central hole, and when made to revolve and launched at an enemy, the fire of lightning is supposed to issue in destructive flames from its periphery, elicited by the intensity of its centrifugal energy. The thunderbolt is also regarded as having the form of two traverse bolt or lines crossing each other.

Beheld by thee and being prosperous (*a*), are verily growing these countries full of well-ripped herbs and creepers (*b*), forests, mountains, rivers, and oceans. 40.

(*a*) *Svīddhāh* [being prosperous]—being full of great prosperity. (*Ćṛī-dhara*).

(*b*) *Vīrudhaḥ* [creepers]—a kind of plant which grows after being cut ; or a spreading creeper.

Then, (O) Lord of the Universe, (O) the Universal Spirit, (O) do thou, whose form is the Universe, cut off this strong bondage of my affection towards my ralations—the *Pāṇḍavas* and *Yādavas*. 41.

[ĆRĪDHARA'S GLOSS—V. 41.]

1. This verse states about Kuntī's prayer to Kṛishṇa by thinking over the respective misfortunes of the Pāṇḍavas and Yādavas on account of His departure from the former and in case His not going to the latter.

(O) Chief of the race of Madhu (*a*), let my mind (which is) fixed upon one (or sole) object (*b*), manifestly lead up unto thee my continued love, like the Ganges (*c*) (leading its) stream (*d*) to the Ocean. 42.

(*a*) *Mudhupate* [(O) Chief of the race of Madhu].—This is an epithet of Kṛishṇa, who was the head of the Yādavas.

(*b*) *Ananya-vishayā* [.....fixed upon one.....object]—See *Çṛidhara*, 1.

(*c*) *Gangā* [Ganges]—See *Çṛidharā*, 3.

(*d*) *Ogham* [stream]— „ „ 2.

[ÇṚIDHARA'S GLOSS—V. 42.]

1. *Ananya-vishayā* [.....fixed upon one.....object]—leaving aside all other objects, let my mind carry or enjoy continued love to Kṛishṇa.

2. *Ogham* [stream]—course.

3. *Gangā* [Ganges].—As the Ganges, without minding any obstruction, sends its stream to the ocean, so let my mind, not caring about any difficulty, lead the continued love towards thee—Kṛishṇa.

(O) the Greatest of the Vṛishṇis (*a*), (O) the Consumer of the race of the princes (who are) oppressors of the earth (*b*), (O) Being whose prowess knoweth no end (*c*), (O) Finder of the (glory of) the cows (of plenty) (*d*), and (O Lord whose) incarnation dispelleth the miseries of kine, Brāhmaṇas, and gods(*e*), (O) Lord of Meditation, (O) Preceptor of the world, (O) Glorious Lord, (O) Friend of Arjuna (*f*), (O) Kṛishṇa, I bend down to thee. 43.

(*a*) *Vṛishṇyṛishabha* [...Greatest of the Vṛishṇis]—See *Çṛidhara*, 3.

Vṛishṇi is the name of a descendant of Yadu and ancestor of Kṛishṇa. *Vṛishṇayas* signify a tribe or family (descendants of Vṛishṇi and relations of Kṛishṇa.).

(*b*) *Avantidrug-rājanya-vamṣa-dahana* [the Consumer...earth]—See *Çṛidhara*, 4.

(*c*) *Anapavarga-vīrya* [...whose prowess...end]—O Lord, thy prowess is not weakened.

(*d*) *Govinda* [...Finder...cows...].—He who has got the prosperity of *Kāma-dhenu*. See *Jīva*, 1 ; and p. 264 note (*e*).

(*e*) *Go-drija-saṁvṛtti-harāvātāra* [incarnation...gods]—thy incarnation is for putting an end to the miseries of the kine, Brāhmaṇas and gods.

(*f*) *Kṛishṇa-sākha* [Friend of Arjuna]—See *Çṛidhara*, 2.

Kṛishṇa is the name of Arjuna the most renowned of the Pāṇḍu princes, so named apparently for his colour. *

[ÇRĪDHARA'S GLOSS—V. 43.]

1. After enlozising Kṛishṇa, Kunti is again saluting Him remembering the good Kṛishṇa has already done ; she is addressing Him by various appellations.

2. *Kṛishṇa-sakha* [Friend of Arjuna].—Arjuna is called Kṛishṇa.

3. *Vṛishṇyṛishabha* [the Greatest of the Vṛishṇis].—Kṛishṇa.

4. *Avanīdhruḡ-rājanya-vamṣa-dahana* [the Consumer.....earth].—*Avanī* means earth ; *Dhruḡ* signifies one who oppresses ; *Rājanya* implies kings ; *Vamṣa-dahana* means ' (O) the consumer of such princes. '

[JĪVA GOSVAMIN'S GLOSS—V. 43.]

1. *Govinda* [Finder.....cows.....].—He who has eternally received the sovereignty of Golaka.

2. This and the previous three verses have connection with one another. The first refers to Kunti's request to Kṛishṇa for not departing from the place of the Pāṇḍavas, next refers to her prayer, third to promise and in the fourth the mutual love of Kṛishṇa and Arjuna is shewn by Kunti's addressing Him as friend of Arjuna.

Sūta said: Vaikuṇṭha (*a*), whose all glories (*b*) have thus been fully praised (*c*) in sweet words (*d*), by Pṛithā, smiled softly, as if causing infatuation by Illusion (*e*). ⁴⁴.

(*a*) *Vaikuṇṭha* [वैकुण्ठः].—It is a name² of Kṛishṇa. The word has various meanings:—

(1.) Son of Vikunṭha—The Viṣṇu Purāṇa says;—During the period of Chākshusha Manu, God Vaikuṇṭha, the greatest of beings was born with the gods in the womb of Vaikuṇṭha by Vikunṭhi †

(2.) That which causes hesitation is called *Kunṭhā* (कुण्ठा), Vi (वि) means various, *Kunṭhā* (Illusions) ; hence it signifies the deity in whom there are various Illusions.

(3.) At the end of the *Sahasranāma* of Viṣṇu, the word is explained in another way:—Vi (वि) various ; and *Kunṭha* (कुण्ठ) obstruction of course. He who destroys such obstruction is called Vaikuṇṭha. The Supreme Lord is so called, because at the creation of the universe he united the elements together and thereby put a stop to their going astray.

* अर्जुनः फाल्गुणो जिष्णुः किरीटी श्वेतवाहनः । द्धौमत्सुर्विजयः कृष्णः सव्यशाची धनञ्जयः ।
Mahābhārata Vrat-parva, 1389.

† चाक्षुष्यान्तरे देवो वैकुण्ठः पुरुषोत्तमः । विकुण्ठायामसौ जन्म वैकुण्ठे देवतैः सह ॥

Thus said in the *Çānti Parvan* of the *Mahābhārata*: Because the earth united or mixed with water, ether with air, and air with light, hence I have got my Vaikunthaship. *

(b) *Akṣhīlodayaḥ* [all glories]—whole glorious deeds (*Çrīdhara*).

(c) *Parīṇāta* [fully praised]—praised by such words. (*Çrīdhara*).

(d) *Kala-padaik* [in sweet words]—with sentences in which there are sweet words (*Çrīdhara*).

(e) *Māyā-iva-mohayan* [as if causing infatuation by Illusion].—It is only expressive of Kṛishṇa's infatuating power by way of example.

The word *Māyā* means kindness according to Sanskrit lexicon ; if the word *iva* is considered as a mere surplusage (*Jīva*).

(After promising) 'very well, be it so' (a), and entering the city bearing the name of elephant (b), and taking leave (c) of her (d) and (other) ladies (e), (Kṛishṇa) who was about to depart to his own city (f), was affectionately prevented (from departing) (g) by the King (h). 45.

(a) *Bādham* ['very well, be it so']—See *Çrīdhara*, 2.

(b) *Gaṇasāhvayam* [the city bearing the name of elephant].—Hastināpura. See p. 163. note (c).

(c) *Upāmantrya* [taking leave]—the literal meaning of the word has been adopted in translating the text. *Çrīdhara* explained it in a different way (q. v.). See *Çrīdhara*, 3.

(d) *Tām* [her]—(Kunti).

(e) *Striyāḥ* [...ladies].—Subhadrā and other ladies.

(f) *Svapuram* [own city].—Dvārakā.

(g) *Nivāritaḥ* [prevented.....]—See *Çrīdhara*, 4.

(h) *Rājñā* [by the King]—by Yudhishtira.

[ÇRĪDHARA'S GLOSS—V. 45.]

1. This verse states about the promise which Kṛishṇa made in answer to Kunti's prayer in verse 42.

2. *Bādham* ['very well, be it so']—promising this Kṛishṇa left the place, where the chariot was and entered the city of Hastināpura.

3. *Upāmantrya* [taking leave]—giving them permission to leave.

4. *Nivāritaḥ* [prevented...]—by saying affectionately 'Please to wait a little in this place.'

Being over-whelmed with grief, (Yudhishtira) did not awaken to intelligence (a), although (b) by the recitation of histories (c) (he was) consoled by (d) (the sages of

which) Vyāsa was the first (c) (and who were) unaquainted with the Lord's pleasure (f), and (also) by Kṛishṇa whose deeds were wonderful (g). 46.

(a) *Na abudhyata* [did not awaken to intelligence]—did not receive the celestial knowledge.

(b) *Api* [although]—although consoled by Kṛishṇa he did not feel relieved.

(c) *Itihāsaiḥ* [by...histories]—by reciting historical facts.

(d) *Pravodhitāḥ* [...consoled by]—consoled by such sages.

(e) *Vyāsādyaiḥ* [...Vyāsa was the first]—Vyāsa and others.

(f) *Īṣvarehājñaiḥ* [...unacquainted with the Lord's pleasure]—See *Çrī-dhara*, 2.

(g) *Adbhuta-karmaṇā* [whose deeds were wonderful]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 46.]

1. This verse is preliminary to the introduction of the story about the flight of Bhīṣma's soul (from his body).

2. *Īṣvarehājñaiḥ* [...unacquainted with the Lord's pleasure].—It refers to the sages who were not acquainted with the object of the Supreme Lord, that is to say, they did not know that He would go to the battle-field of Kurukshetra where Bhīṣma was lying and through whom he wanted to console Yudhishtira and also to see the ultimate end of Bhīṣma.

3. *Adbhuta-karmaṇā* [whose deeds were wonderful].—The purport of this is that Kṛishṇa in attempting to negotiate peace during the war of the *Kurus* and *Pāṇḍavas*, made the war as inevitable, so in trying to console Yudhishtira, He made firmer the ignorance of the former.

[JĪVA GOSVAMIN'S GLOSS—V. 46.]

1. It is certain that Yudhishtira was not consoled ; moreover he was over-powered with grief. The Supreme Lord had a different motive, hence all the arguments adduced by the sages were of no avail. This is Çrīdhara's conclusion. The verse should, in reality, be explained in this way : although the sages knew that Yudhishtira would not follow their instructions, yet they tried to console him fully in compliance with the Supreme Lord's pleasure.

(O) Brāhmaṇas (a), having brooded upon the slaughter of friends, and being subjected "by (his) blank mind (b) (devoid of judgment), to bewilderment (on account of) affection (for them), the King, the son of Dharma (c), said : 47.

(a) *Viprāḥ* [Brāhmaṇas].—Çaunaka, &c.

(b) *Prākṛiteṇa* [by.....blank mind]—See *Çrīdhara*, 2.

(c) *Dharma-Sutah* [son of Dharma].—Yudhishtira, son of Yama was begotten on Kunti by the latter ; as Pāṇdu the husband of Kunti was incapable of pro-creating children by reason of a curse of a sage in the shape of a deer. See p. 165. note (c).

[ÇRĪDHARA'S GLOSS.—V. 47.]

1. This and five following verses state fully about the non-intelligence of Yudhishtira on account of grief for the demise of his friends and relations.

Prākṛitena [by.....blank mind]—mind devoid of judgment.

Ah ! Behold the ignorance grown up in the heart of mine, a mean-spirited (as I am). For this body to be eaten up by others (animals) (a), immense army (b) have been destroyed by me. 48.

(a) *Pāraḱyasya* [to be eaten up by others.....]—See Çrīdhara, 1.

(b) *Akshauhiṇī* [army]—is an army consisting of ten *Anḱinīs* or 21,870 elephants ; 21,870 chariots ; 65,610 horse and 109350 foot. It must be noted that a *Anḱinī* consists 27 *Vāhinīs* ; and 27 being the cube, *Aksha*, of 3 ; it is probable that *Akshauhiṇī* is a compound from *Aksha* and *Vāhinī*. See Çrīdhara, 2.

[ÇRĪDHARA'S GLOSS.—V. 48.]

1. *Pāraḱyasya* [to be eaten up by others.....]—that which is to be eaten up by dogs and jackals.

2. *Akshauhiṇī* [army].—Vyāsa said : 'Those who are versed in counting numbers have said that the total of the following is named *Akshauhiṇī* :— Chariots 21, 870 ; elephants 21, 870 ; infantry 109350 ; and horse 65,610.' *

Verily, (being an) oppressor of boys (a), Brāhmaṇas (b), relations (c), friends (d), fathers (e), brothers (f) and preceptor (g), I shall have no deliverance from the Region of Torment (h) even by (the efflux of) myriads and myriads of years (i). 49.

(a) *Bāla* [boys].—Abhimanyu, Ghatotkacha, sons of Duryyodhana, &c.

(b) *Dvija* [Brāhmaṇas].—It refers to Droṇa and other Brāhmaṇas slain in the war at Kurukshetra.

* अचौहिणी प्रसंख्याता रथानां द्विजसत्तम । संख्यागणन-तलत्रैः सहस्राण्येकविंशतिः ॥
शतान्युपरि चाष्टौ च तथा भूयश्च सप्ततिः । गजानाञ्च प्रसंख्यानमेतदेव प्रकौर्त्तितम् ॥
अयं शतसहस्रं तु सहस्राणि नवैव तु । नराणामपि पञ्चाशत् शतानि त्रीणि चैव हि ॥
पञ्च-षष्ठि-सहस्राणि तथाश्चानां शतानि च । दशोत्तराणि षट् प्राहुः संख्या-तलविदो जनाः ।
एतामचौहिणीं प्राहुर्ग्रथावदिह संख्ययेति ॥

(c) *Sukrid* [relations].—Çalya, &c. Persons with whom there is a connection (by blood and otherwise) (*Çrīdhara*).

(d) *Mitra* [friends].—Kāṇa and others.

(e) *Pitṛi* [fathers]—father includes uncles such as Dhṛitarāshtra. According to *Çrīdhara* as well the word refers to uncles.

(f) *Bhrātri* [brothers].—As no brother of the whole or half-brother died in the battle, or oppressed by Yudhishtira, the natural conclusion is that the word refers to his cousin Duryyodhana and his ninety-nine brothers.

(g) *Guru* [preceptor].—It refers to Droṇa. Some commentators are of opinion as 'Venerable personages' then it alludes to Bhishma, &c.

(h) *Nirayāt* [from the Region of Torment].—*Naraka* or Hell ; should be distinguished from *Pātāla* the Lower Region (*g. v. p. 242.*). It includes various places of torture of different descriptions, generally said to be twenty-one in number they have been particularly described in the *Vishṇu Purāṇa*. Vol II. c. 6. with the crimes punishable in them respectively.

(i) *Varshāyutāyutaih* [myriads and myriads of years]—ten thousand and ten thousand years.

The words of ordinance (in the Scriptures) that to kill an enemy in battle is the duty and not sin of a king (who is) the cherisher of (his) subjects, are verily, not fit for my consolation, 50.

[ÇRĪDHARA'S GLOSS—V. 50.]

1. There is no sin to kill an enemy. This is an ordinance or precept of the Scripture, and is not a creation of imagination as it is the word that fell from the *Prajāpati*, Brahmā.

2. The purpose of the verse is this : that if any one oppresses a subject, it is the duty of the king to save him (even) by slaying the miscreant, if necessary. This in accordance with the dictates of Scriptures ; whereas Duryyodhana was a cherisher of his subjects. Yudhishtira considers (his own) act as a sin, as it was effected for satisfying the desire for the acquisition of the Kingdom.

[JĪVA GOSVAMIN'S GLOSS—V. 50.]

1. Yudhishtira said that the ordinance of Scripture that killing an enemy in fair fight is no sin, does not satisfy my mind ; because this precept is applicable to the king who is the cherisher of his subjects, and not to him who is ambitious to take other's state.

By the (performance of) acts (prescribed) for the house-holders (*α*), I am unable to remove the distress sprung up (in my mind), regarding the ladies whose relations have been slain by me in this battle. 51.

(a) *Grihamedhīyāḥ* [(prescribed) for house-holders] — See *Çrīdhara*, 2.
[ÇRĪDHARA'S GLOSS—V. 51.]

1. To kill man in battle is duty, but I am unable to remove the pangs of mind arisen in me for oppressing women by slaughtering, though without premeditation, their relations.

2. *Grihamedhīyāḥ* [(prescribed) for house-holders].—The acts directed to be performed by men in the second order of life.

Like the mire (unfit to cleanse) the dirty water, or the liquor (unable to wash away that impurity which is) caused by liquor, similarly no one is capable of expiating (the sin of) killing a single being by the (performance of many) sacrifices. 52.

[ÇRĪDHARA'S GLOSS—V. 52.]

1. It may be said that according to the text of Çruti the performance of the Horse-sacrifice can absolve men from all kinds of sin, even the most heinous act of killing Brāhmaṇas.* This verse expresses contrary proposition. As dirt cannot clear the dirt, and the wine, the impurity caused by it, so the sin of killing a single being, even unintentionally, is not expiated by the intentional killing of several animals in the performance of sacrifices.

* ननु च सर्वे पाप्मानं तरति तरति ब्रह्महत्यां । योऽश्वमेधेन यजते इति श्रुतिः ॥

FINIS OF THE EIGHTH CHAPTER, NAMED THE
KUNTĪ'S EULOGY TO KṚISHṆA AND
YUDHISHTHIRA'S REPENTANCE, IN
THIS STORY OF NAIMIṢA, IN THE
FIRST BOOK, IN THE ÇRĪMAD-
BHĀGAVATA, THE GREAT
PURĀṆA, AND THE
VYĀSA'S TREA-
TISE OF THE SELF-
DENYING DE-
VOTEES.

Kuvera's abode was on the white mountain named Kailāsa. It is further stated that he resided at Alakā, also in the Himālayas, and which has been vividly described in the *Megh-dūta* as a city of wealth and magnificence,

[CUSTODIAN OF RICHES,]

4. He is the Indian Plutus and is the custodian of gold, silver, precious stones, pearls and all the treasures in the earth. He is the head of the *Yakshas* and *Guhyakas*; and the horse-headed *Kinnaras* are his attendants,

[MATTERS PERSONAL,]

5. He has the appearance of a man with three legs and eight teeth, with a crown on his head, and a club in one of his hands. He is of white complexion decked with various ornaments. His vehicle is a self-moving chariot.

(c) *Guhyakaiḥ* [with demi-gods].—The *Guhyakas* are a class of demi-gods and like *Yakshas* are attendants of Kuvera, the Indian Plutus. They are so named by reason of their living in mountain caverns.

Seeing Bhīṣma lying on earth, as if a god fallen from Heaven, the Pāṇdavās with their followers, together with the Holder of the Discus (α), saluted him, 4.

(α) *Chakrinā* [the Holder of the Discus].—With Kṛiṣṇa.

(O) the Best of the virtuous (α), with a view to see the most excellent of the descendants of Bharata (b), the Brāhmaṇical sages, Divine sages, Royal sages (c), and all came there at that time (d). 5.

(α) *Sattama* [the Best of the virtuous...].—Çaunaka,

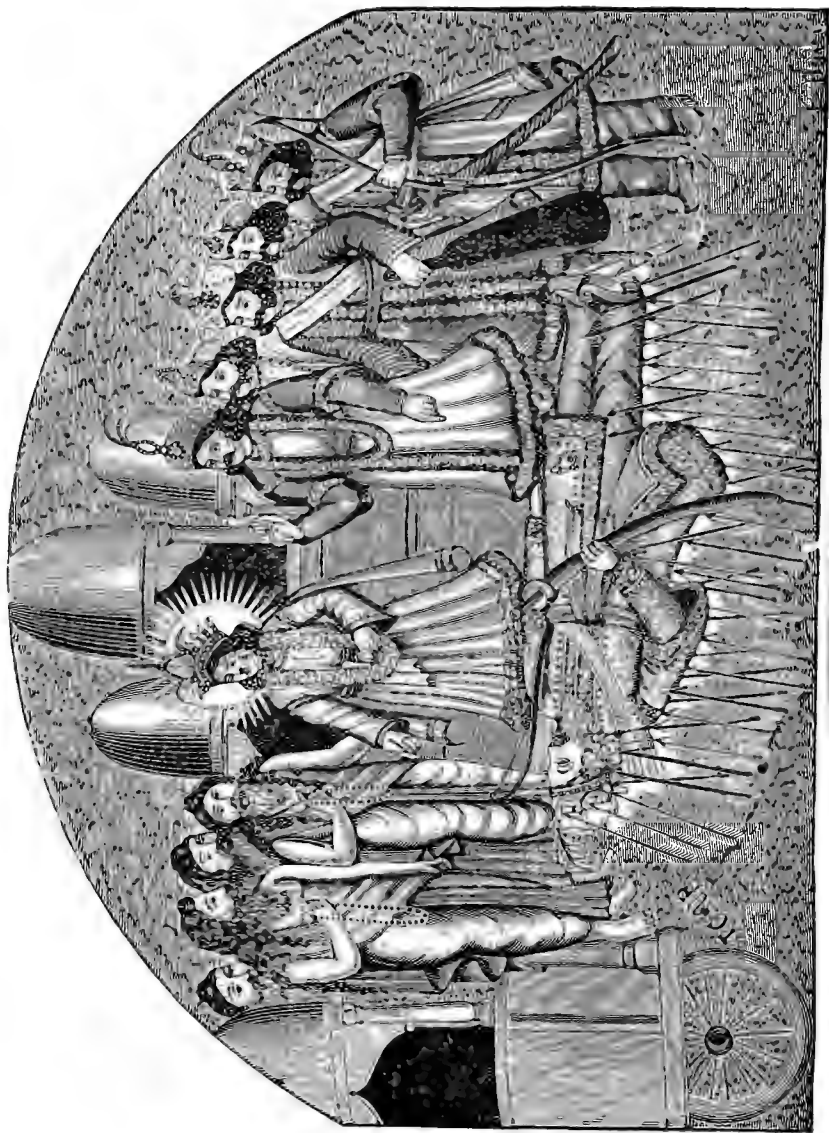
(b) *Bharata-Pungavam* [the most...Bharata].—It refers to Bhīṣma, who is a descendant of Bharata, a celebrated hero and monarch of all India. He was the first of a series of twelve *Chakravartins* or *Sārvabhaumas* or universal emperors. He was the son of Dushmanta and Çakuntalā. His descendants are also called Bharata.

(c) *Brahmarshayah Devarshayah cha Rājarshayah* [the Brāhmaṇical....., sages].—See p. 160.

(d) *Tatra* [at that time]—then (Çridhara).

With (their) disciples, Parvata (α), Nārada (b), Dhaumya (c), the glorious Bādarāyaṇa (d), Vṛihadaçya (e) Bharadvāja (f), the son of Reṇukā (g), 6.

Vaçiṣṭha (h), Indrapramada (i), Trita (j), Gṛitsamada (k), Asita (l) Kākshivān (m), Gautama (n), Atri (o), son of Kuika (p), and Sudarçana (q), and, 7.



N O. 8. S. M. Datta's *Crīmadbhagavata*]

[*From the sketch of M. N. Chatterjee.*

BHISHMA—(*lying on the bed of orrows*)

THE SAGES—KRISHNA—THE FIVE PĀNDAVAS

Seeing Bhishma lying on earth, as if a god fallen from Heaven, the Pāṇḍavas with their followers, together with the Holder of the Discus, saluted him. (c. IX. v. 4. Bk. I. p. 292 ; and subsequent verses of the said chapter. pp. 292 to 320.)

(O) Brāhmaṇa, other holy (sages of which) (Çuka) the gift of Brahmā (*r*), Kaçyapa (*s*) and the son of Angirasa (*t*) were the first, accompanied by their disciples (also) arrived there. 8.

(*a*) *Parvata* [पर्वत.]—A divine sage mentioned in several passages of the Mahābhārata. He is regarded as a companion of Nārada, and messenger of the gods. Cf. Nala II. 14. He is the author of the *Rig-veda* VIII. 12, IX. 104, 105, where he has the patronymics Kāṇva and Kāçyapa.

(*b*) *Nārada* See p. 126—128.

(*c*) *Dharmya* See p. 291.

(*d*) *Bādarāyaṇa* See p. 32.

(*e*) *Vṛihadaçva* [वृहदश्व.]—A sage who related the story of Nala to Yuddhishthira.

(*f*) *Bharadvāja* [भरद्वाज]—one of the eight sages and the reputed father of Droṇa. He received Rāma and Sitā on their way to banishment. It was he who pointed out to them the hills *Chitra-kūta* as their place of residence. *Prayāga*, modern Allahabad was his place of hermitage. From the Rāmāyaṇa it will appear that he commanded Bharata to stay with his whole army to the hermitage for the purpose of feasting them.

(*g*) *Reṇukā-suta* [Son of Reṇukā].—Paraçurāma. See p. 143 note (*b*).

(*h*) *Vaṇishtha* [वशिष्ठ]—I. One of the most celebrated of the Vedic sages. He was the owner of the *Kāmadhenu* (the cow of plenty) called Nandinī. It was this cow which made him the master of every *Vasu* (desirable object). He was the typical representative of Brāhmaṇical dignity and was the rival of Viçvāmitra who raised himself from the military to the sacerdotal class. In his conflict with Viçvāmitra, he maintained the power and superiority of the priesthood.

[IN THE RIG-VEDA]

2. The hymns of the seventh *Maṇḍala* of the *Rig-veda*, besides others, are ascribed to him. In one of these hymns, he is represented as the family-priest of king Sudā ; in another hymn, Vaṇishtha claims to have been inspired by Varuṇa. He is mentioned as the son of the nymph Urvasī by Mitra Varuṇa. To this act is attributed his patronymic Maitrāvaruṇī (*Rig-veda*. c. VII. 33. 11.).

[IN THE INSTITUTES OF MANU.]

3. Manu enumerates him as son of the *Prajāpatīs* (Patriarchs), and is said to have been produced by Svāyambhuva for peopling the universe.

[IN THE MAHABHARATA AND THE PURANAS.]

4. From the *Mahābhārata*, it will appear that he was the family-priest of the solar race, and Rāmchandra in particular ; and in the *Purāṇas* as one of the arrangers of the *Vedas* in the *Dvāpara* age.

[IN THE RAGHUVAMÇA.]

5. It will be observed from the first and the second chapters of the *Raghuvamça*, that he saved king Dilipa from his curse of childlessness by advising him to attend upon the cow Nandini in atonement for an offence the king had committed unintentionally against the mother of the cow named Surabhi.

[THE DIFFERENT ACCOUNTS OF MARRIAGE, &c.]

6. He was married to Urja (strength). But there are different accounts in this respect. Arundhati, one of the *Pleiades*, is described to be Vaçishtha's wife by whom he had seven sons. While according to others, he is classed as one of the seven great patriarchal sages regarded as forming the stars of the Great Bear.

(i) *Indrapramada* [इन्द्रप्रमद] name of a sage.

(j) *Trita* [त्रित]—name of a sage ; son of Gautama.

(k) *Gṛtsamada* [गृत्समद].—It is the name of a son of Çaunaka, of the family of Bṛighu. It is said that he was formerly a son of Çunahotra, of the family of Angiras. He was transferred to the former family by Indra's will. He is the chief sage of the second *Maṇḍala* of the *Rig-veda*.

(l) *Asita* [असित]—a descendant of Kacyapa.

(m) *Kākshivān* (काक्षीवान्).—He was a sage and poet. According to some account a son of Gautama and of Auṣinari. King Svanaya gave him his ten daughters in marriage, on the banks of the river Indus. He worshipped the Aṅvins from whom he received wisdom.

(n) *Gautama* [गौतम].—1. He was a sage belonging to the family of Angiras, with the patronymic Rāhūgaṇa, author of several hymns of the *Vedas*.

[SEVERAL PERSONS OF THE SAME NAME.]

2. There are several persons of the same name, such as the founder of the *Nyāya* philosophy, the twentieth Vyāsa in the *Vishṇu Purāṇa*, a king of Pātāla, the son of Karṇika, and a lawyer of the same name. It is difficult to give accurate accounts of all these personages.

[GAUTAMA OF THE RAMAYANA.]

3. In the *Rāmāyaṇa*, a description is given of the sage of the same name. He was born in the Himālayas, married Ahalyā, the daughter of Brahmā and led a very austere life of an ascetic for thousands of years. One day, he was absent from his hermitage when Indra, the lord of gods entered his dwelling in the guise of Gautama whose wife knowingly yielded to the desire of the lustful Indra. When leaving the hermitage, he was seen by the sage who cursed him as well as Ahalyā, in solemn terms.

[THE PLACES WHERE HE LIVED.]

4. As an ascetic, he at first lived at *Prayāga* (Allahabad), then at Mithilā and latterly at the Himālayas. Gautama mentioned in the *Rāmāyaṇa* belong to the *Tretā* age ; the arranger of the *Vedas* as mentioned before, belongs to the

Dvāpara, and the person who married the daughter of Brahmā must have belonged to the *Satya* age. These apparent inconsistencies are explained away by asserting that the sages live in all ages.

(O) *Atri* [अत्रि].—See p. 135 note (c).

(p) *Kauçika* [son of Kuçika].—I. Sage Viçvāmitra is meant here. Originally he was a Kshatriya by caste and a great warrior, but subsequently he practised religious austerities and became a Brāhmaṇa.

[IN THE RAMAYANA.]

2. The first Book, of the *Rāmāyaṇa*, contains a detailed account of his career. Once he was roving over the world with his army. He and his followers were sumptuously fed by Vaçishtha in his hermitage. It was on account of the 'cow of plenty' which was in his possession, he could afford to receive and feed such immense number of men. Knowing this fact, Viçvāmitra wanted to purchase the cow but the sage declined to part with it. When he attempted to take the cow by force, the animal producing supernatural feats from the different parts of her body, annihilated the army of Viçvāmitra, who then hurled his magical weapons against his adversary, but was repelled by Vaçishtha. From this time he determined to attain the rank of a Brāhmaṇa.

[HE BECAME A ROYAL SAGE.]

3. He went to the South and began to perform severe penances for a thousand years, after the conclusion of which, Brahmā appeared before him and announced that Viçvāmitra had become a Royal sage. Not being satisfied with this he continued his penance for another thousand years.

[OFFICIATED AS A PRIEST IN A SACRIFICE.]

4. In the meantime, Trisanku, a king of Ajodhyā, wanted to perform a sacrifice which would lead him to Heaven with his mortal frame. Vaçishtha, the family-priest of the king, declared that such thing is impossible and declined to officiate at the proposed sacrifice. Viçvāmitra took his place and achieved the desired object of the king, notwithstanding the opposition of Vaçishtha, his sons, and the gods.

[HIS CONTINUED PENANCE.]

5. He next went to the forest at Pushkara, in the west, to continue his penances. In the assembly of gods and sages, Vaçishtha, being interrogated by Devendra, said, that his disciple, king Hariçchandra, was the man who never looked upon another's wife with lustful eye and uttered a lie. Viçvāmitra contested the assertion.

[VIÇVAMITRA AND HARIÇCHANDRA.]

6. Then he went to Hariçchandra, tempted him in various ways, particularly through women to lead him astray from the path of virtue and uprightness ; but the king remained unflinching. The sage then asked of Hariçchandra a large sum

of money. Having received it he returned the amount to the king until called for. After a long time, he asked Hariṣchandra to return the money with compound interest which amounted to over and above the value of his kingdom. Hariṣchandra to keep his promise, sacrificed every thing he had and subjected himself to great hardship ; subsequently he was again restored to his former glory.

[HIS QUARREL WITH VAÇISETHA.]

7. Vaçishtha and Viçvāmītra had a quarrel, on account of the latter's insatiableness. Imprecations were hurled against each other by themselves, and they became two birds—*Çaralī* (turdus) and *Vaka* (crane) ; and fought continually in that state, until reconciliation took place at the intercession of Brahmā. In the forest at Pushkara, he rescued his nephew Sunasepha from his difficulties.

[HE BECAME A GREAT SAGE.]

8. For his continued austerities for another thousand years, he was raised to the dignity of a sage. Being unsatisfied, he still persevered in his penance. The gods tried to alleviate the mind of the astute sage from his unflinching devotion through nymph Menakā, yet surmounting all allurements, he became a great sage ; and next he attained the rank of a Brāhmaṇical sage, after further penance for a period of two thousand years, although interrupted by the nymph Rambhā. Then the gods, headed by Brahmā as well as Vaçishtha, his antagonist, acknowledged Viçvāmītra as a *Brahmarshi*

(*q*) *Sudarṣana* [सुदर्शन]—A sage ; son of Dadhichi, a son of Dhruvasandhi ; the father of the eighteenth Arhat the present Avarsarpiṇī.

(*r*) *Brahmarātā* [...the gift of Brahmā]—name of Çuka. See p. 27 note (c).

(*s*) *Kaçyapa* [कश्यप]—1. This word includes a sage, the son of Marichi, the son of Brahmā and one of the *Prajāpatis* (progenitors of the created beings). In the later mythology, he is stated to be the husband of Aditi and twelve other daughters of Daksha, and father by them of gods, demons, men, fish, reptiles and all animals. He is also regarded as one of the seven sages, and according to some account as father of Vivasvat and Vishṇu ; and Manu was his grandson. This Manu is held to be in the following estimation in the *Mahābhārata*. 'Righteous was this wise Manu on whom a race was founded. Hence this family of men became known as the race of Manu'. The *Chhāndogya Upanishad* also agrees with the above passage from the great Epic.

[KAÇYAPA MEANS THE TORTOISE.]

2. It is said that Prajāpati assumed the form of a tortoise for creating offspring : 'That which he created, he made ; hence the word *Kūrma*. Kaçyapa means tortoise, hence men say all creatures are descendants of Kaçyapa. This tortoise is the same as Aditya'.

[IN THE MAHABHARATA,]

3. From Kaçyapa who was the son of Marichi, says the *Mahābhārata*, were produced the deities and the *Asuras*. He was the source from which all beings sprung. Aditi had twelve sons, beginning with Çukra. The youngest of them was Vishṇu, on whom the worlds are supported.

[THE HEAD OF A GOTRA OR FAMILY OF BRAHMANAS.]

4. Kaçyapa is supposed by some to be a personification of the antideluvian race who resided in the Caucasus, the Caspian, Kashmir, &c. He is one of the thirteen sages to which is ascribed the origin of a family of Brāhmaṇas.

(i) *Angirasa* [son of Angiras]—is another name of the sage Vṛihaspati the priest of the gods ; a teacher of the science of government. It is stated that his wife Tārā was abducted by Soma (the moon). A fierce contest took place between Soma with the *Daityas*, *Dānavas*, &c., on one side, and Vṛihaspati with Indra and all the gods on the other. On the interposition of Brahmā peace was concluded by the restoration of Tārā to her husband. Vṛihaspati is considered the Vyāsa of the fourth *Manvantara*.

Perceiving that those great fortunate sages have arrived, (Bhīṣma) the best of the Vasus (α), who is conversant with virtue (duty), and hath a knowledge in apportioning of (proper) place and time, received (them) with honour. ⁹.

(a) *Vasūttamah* [the best of the Vasus].—Bhīṣma (*Grīdhara*).

(Although Kṛishṇa was seated) in his heart (α), (Bhīṣma who) knew His majesty, also adored Kṛishṇa, the Lord of the Universe, who accepted the (mortal) form (b) by Illusion and (who) was sitting (in his presence).¹⁰

(a) *Hṛidistham* [.....in his heart].—Although the Supreme Lord was in Bhīṣma's mind, yet seeing Him present before, saluted Him (*Crīdhara*).

(b) *Upātta-nigrahakam* [who.....form].—Although always present in Bhīṣma's mind, he adored Him whose form was brought before him out of His kindness towards Bhīṣma (*Jīva Gosvāmin*).

(Having perceived) with eyes blindfolded with tears of affection (*a*), Bhīṣma said (*b*) unto the sons of Pāṇdu (*c*), seated (therein) (*d*) endued with humility and love (*e*). 11.

(a) *Anurāgāśraiḥ* [with tears of affection]—See *Çrīdhara*, 4.

(b) *Abhyāchasta* [said]— " " 3.

(c) *Pāṇdu-putrān* [the sons of Pāṇdu]—the five Pāṇavas—Yudhishtira, Bhīma, Arjuna, Nakula and Sahadeva.

(d) *Upāsīnān* [seated.....]—See *Crīdhara*, 1.

(e) *Pracraya-prema-sangatān* [endued with.....love]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 11.]

1. *Upāśīnān* [seated.....]—seated near (*Bhīṣma*).
2. *Praçaya-prema-sangatān* [endowed with.....love]—assembled there both with humility and love. Where the word 'sannatān' occurs, the text can be translated as 'bent with humility and love.'
3. *Abhyāchashta* [said]—said (to the *Pāṇḍavas*).
4. *Anurāgāsrāḥ* [with tears of affection]—tears generated on account of too much attachment and thereby obstructed the vision of his eye-sight.

(O) Sons of Dharma (*a*), ye are unfit to pass your lives in distress (*b*). Oh ! (whatever ye have deliberated about in your mind is) distressing (or blamable) and Oh ! (*c*) unbecoming of (or not right for) (*d*) thee ; because (ye have for your) refuge in *Brāhmaṇas*, Religion, and the Imperishable (*e*). 12.

(*a*) *Dharma-nandanāḥ* [(O) Sons of Dharma]—ordinarily *Dharma-nandana* (son of *Dharma*) means *Yudhishtira*. Here it is used to indicate all the five *Pāṇḍavas* (*Bālāprabodhinī* gloss). *Çrīdhara* and *Jīva* incline to think that the word refers to *Yudhishtira*, indicative of his superiority. See *Çrīdhara*, 2 ; and *Jīva*, 2.

(*b*) *Klishtam-jīvitum-na-arhatha* [ye.....distress]—See *Çrīdhara*, 3 ; and *Jīva*, 1.

(*c*) *Aho* [Oh !]—expressive of surprise.

(*d*) *Anyāyam* [unbecoming.....]—It is also not right.

(*e*) *Vipra-dharmāchyutāçrayāḥ* [.....refuge.....Imperishable]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 12.]

1. In this verse, *Bhīṣma* is addressing *Yudhishtira*, &c.
2. *Dharma-nandanāḥ* [(O) sons of Dharma]—(O) son of Dharma.
3. *Klishtam-jīvitum-na-arhatha* [ye.....distress]—ye are not worthy of passing your life in that state which causes trouble.
4. *Vipra-dharmāchyutāçrayāḥ* [.....refuge.....Imperishable]—because *Brāhmaṇa*, religion (and *Kṛishṇa*) are your refuge.

[JĪVA GOSVAMIN'S GLOSS—V. 12.]

1. *Klishtam-jīvitum-na-arhatha* [ye.....distress]—Do not feel afflicted even in the latter part of your life, making yourself as the cause of killing *Brāhmaṇa*, &c. ; or it may be explained that it is very distressing to think that although you are son of Dharma, yet you consider yourself unworthy of living, moreover being the refuge of *Brāhmaṇas*, it is also distressing to think and improper on your part to consider that you are not fit to live.

2. *Yāyam* [ye].—This plural pronoun has been used to indicate superiority of Yudhishtira.

On the demise (*a*) of the great warrior Pāṇḍu (*b*), with young offspring (*c*), (my) daughter-in-law (*d*) Prithā the, mother of children (*e*), had to endure repeatedly many troubles (*f*) for your sake. 13.

(*a*) *Samsthite* [On the demise]—See *Çrīdhara*, 1.

(*b*) *Pāṇḍau* [of Pāṇḍu]—father of the Pāṇḍavas and husband of Kunti.

(*c*) *Bālāprajā* [young offspring]—See *Çrīdhara*, 2.

(*d*) *Vadhūh* [.....daughter-in-law]—wife of a nephew or younger relation is called *Vadhū* or daughter-in-law. See *Çrīdhara*, 3.

(*e*) *Tokavati* [the mother of children]—See *Çrīdhara*, 4.

(*f*) *Kleṣān-prāptā* [had to endure.....troubles]—See *Çrīdhara*, 5.

[ÇRĪDHARA'S GLOSS—V. 13.]

1. *Samsthite* [On the demise]—on the death.

2. *Bālāprajā* [young offspring]—whose progeny were of tender age, yet

3. *Vadhūh* [.....daughter-in-law].—Young woman. This and former adjectives are indicative of distressed condition of Kunti,

4. *Tokavati* [mother of children]—with children

5. *Kleṣān-prāptā* [had to endure.....troubles]—had to suffer much with children.

(I) consider also all thy disagreeableness (that hath happened unto thee), to be the act of Fate, under whose sway (*a*) is the Universe with the Regents of the Quarters. (of the world) (*b*), like the series of clouds (under the subjection of) winds. 14.

(*a*) *Yadvaṣe* [under whose sway]—See *Çrīdhara*, 2.

(*b*) *Sapālah* [with the Regents of the Quarters.....].—The guardian of the eight points are Indra of the east, Agni of the south-east, Yama of the south, Nirṛiti of the south-west, Varuṇa of the west, Vāyu or *Marut* of the north-west, Kuvera of the north, Īṣāna or *Çiva* of the north-east. They are commonly regarded as identical with the regents of the quarters, but other lists substitute Sūryya (sun) and Chandra (moon) for Nirṛiti and Īṣāna, and others again give the sun and moon and the six planets.

The following text of Manu c. V.v, 96, may be cited in connection with this note:

'The corporal frame of a king is composed of particles from Soma, Agni, Sūryya, Pavana, Indra, Kuvera, Varuṇa and Yama, the eight guardian deities of the world.' *

* सीमाप्रकारानि लिङ्गाणां विज्ञापयन्तीर्यमस्य च । अष्टानां लोकपालानां वपुर्धारयते नृपः ॥

[ÇRĪDHARA'S GLOSS—V. 14.]

1. This and the next verse state that it is the Fate which brought forth all the calamities of the Pāṇḍavas.

2. *Yadvage* [under whose sway]—under whose subjection.

(Is it possible that) there (should be) misfortune (*a*), where the son of Dharma (*b*) is the king, the Vṛikodara (*c*) the holder of mace (*d*), Arjuna (*e*) the fighter with a missile weapon (archer) (*f*), Gāṇḍiva (*g*) the bow, and Kṛishṇa the friend ? 15.

(*a*) *Vipat* [misfortune]—See *Çrīdhara*, 3.

(*b*) *Dharma-sutah* [Son of Dharma]—Yudhishtira.

(*c*) *Vṛikodara* [वृकोदर]—Bhīma (*q. v.* p. 250.).

(*d*) *Gadāpāṇiḥ* [holder of mace]—holder of club, bludgeon,

(*e*) *Kṛishṇa* [Arjuna]—(See p. 214).

(*f*) *Astrī* [the fighter.....weapon]—See *Çrīdhara*, 2.

(*g*) [*Gāṇḍivam* [गान्दिब]].—It is the name of a miraculous bow which Arjuna received as a present from Agni, the god of fire.

[ÇRĪDHARA'S GLOSS.—V. 15.]

1. This verse states that Fate is capable of causing misfortune to mankind.

2, *Astrī* [the fighter.....weapon]—archer.

3. *Vipat* [misfortune]—although the Pāṇḍavas have virtue, physical strength, skill in arms and deity for guiding the wielding of arms, yet there should be misfortune !

Verily, (O) king (*a*), men do not know at any time (whatever is) this (Kṛishṇa's,) (*b*) pleasure to ordain, (*c*) and engaged to enquire fully about which (*d*), even the wise men become bewildered. 16.

(*a*) *Rājan* [(O) king]—Yudhishtira.

(*b*) *Asya* [this]—See *Çrīdhara*, 2.

(*c*) *Vidhītsitam* [pleasure to ordain]—See *Çrīdhara*, 3.

(*d*) *Yadvijñāsayā* [to enquire fully about which]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 16.]

1. How is it possible for Fate to go beyond the powers of Kṛishṇa ? This verse clears this point.

2. *Asya* [this]—Bhīshma points out by his finger saying 'this Kṛishṇa's'.

3. *Vidhītsitam* [pleasure to ordain]—to perform his desired act.

4. *Yadvijñāsayā* [to enquire fully about which]—with a view to know Kṛishṇa's desire to ordain a thing.

Therefore, (O) the protector (α), (O) the mighty (b), (O) the most distinguished among the descendants of Bharata (c), do thou, knowing it for certain that this (happiness or misery) (d) is subject to (the will of) God, (e), and following (f) His directions, protect (g) the people, destitute of a protector. 17.

- (α) *Nātha* [the protector]—See *Çrīdhara*, 4.
 (b) *Prabho* [the mighty]— „ „ 5.
 (c) *Bharatarshabha* [the most distinguished]—Yudhishtira.
 (d) *Idam* [this.....]—See *Çrīdhara*, 1.
 (e) *Daivatantram* [subject to.....God]—See *Çrīdhara*, 2.
 (f) *Anuvikītaḥ* [following.....]— „ „ 3.
 (g) *Pāhi* [protect]—See *Çrīdhara*, 6.

[ÇRĪDHARA'S GLOSS—V. 17.]

1. *Idam* [this.....]—happiness or misery.
2. *Daivatantram* [subject to.....God]—Having ascertained the same to be subject to the will of the Providence.
3. *Anuvikītaḥ* [following.....]—obeying the ordinance of God.
4. *Nātha* [the protector].—O the protector of men.
5. *Prabho* [the mighty]—O Lord, by reason of the order of descent.
6. *Pāhi* [protect]—Do thou protect the subject or people who have none to protect them.

Verily, this glorious Primeval Being (who is) visibly manifested Nārāyaṇa, stupefying men by His Illusion, is roving amongst the Vṛishṇis in disguise. 18.

[ÇRĪDHARA'S GLOSS—V. 18.]

1. This verse states that Kṛishṇa is the adorable Supreme Being. He is the glorious Lord of all beings, because He is the Primeval Being and also because He is the visibly manifested Nārāyaṇa.

[JĪVA GOSVAMIN'S GLOSS—V. 18.]

1. This verse states that Kṛishṇa should not be considered as an ordinary being, by seeing His deeds in human-shape. He is the visibly manifested Supreme Lord, and the Primeval Being who has created the *Mahat* (greatness). Besides, He is the Nārāyaṇa who lives in Heaven.

(O) the protector of men (α), the glorious Çiva (b), the divine sage Nārada (c), and visibly manifested Supreme Lord Kapila (d) know the most mystic glories (e) of this (Kṛishṇa). 19.

- (a) *Nṛīpa* [(O) the protector of men]—King ishtira.
 (b) *Çiva* [शिव]—See *Hara* pp. 83—84.
 (c) *Nārada* [नारद]—See pp. 126,—128,
 (d) *Kapila* [कपिल]— „ p. 129 note (a).
 (e) *Anubhāvaṃ* [glories]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 19.]

1. This verse confirms the statements in the previous verses.
2. *Anubhāvaṃ* [glories]—prowess (capability).

(That very Lord is the visibly manifested Nārāyaṇa)
 (a), whom thou considerest as the son of the maternal
 uncle (b), the beloved (one) (c), the (loving) friend
 (d), and the best of benefactors (e) on the other hand,
 by reason of cordial affection (f), (thou hast) made
 (engaged) (g) him as the minister (h), messenger,
 and charioteer. 20.

(a) *Sa eva sākṣhāt bhagavān* [That...Nārāyaṇa].—This portion has been added to the text in accordance with Jiva's gloss. 3.

(b) *Mātuleyaṃ* [the son of the maternal uncle].—Vasudeva is the brother of Kuntī the mother of the Pāṇḍavas, hence his son Kṛishṇa is the maternal uncle's son by Devakī. See *Çrīdhara*, 2 ; *Jiva*, 2. ; and p. 233.

(c) *Priyaṃ* [the beloved...]—See *Çrīdhara*, 3.

(d) *Mitraṃ* [...friend]—See *Çrīdhara*, 4.

(e) *Sukṛittamam* [the best of benefactors]—See *Çrīdhara*, 5.

(f) *Saukṛīdāt* [by reason of cordial affection]—See *Çrīdhara*, 6 ; and *Jiva*, 1.

(g) *Akaroh* [made...]—thou hast made.

(h) *Sachivaṃ* [minister]—adviser.

[ÇRĪDHARA'S GLOSS—V. 20.]

1. This verse states that Yudhishtira considers Kṛishṇa as his maternal uncle's son, &c., by reason of his ignorance (about the real nature of Kṛishṇa).

2. *Mātuleyaṃ* [the maternal uncle].—Devakī's son.

3. *Priyaṃ* [the beloved...]—the object of love.

4. *Mitraṃ* [...friend]—the person who loves.

5. *Sukṛittamam* [the best of benefactors].—It refers to the person who does good to another without expecting any benefit in return.

6. *Saukṛīdāt* [by reason of cordial affection]—by reason of confidence.

[JĪVA GOSVAMIN'S GLOSS—V. 20.]

1. *Saukṛīdāt* [by reason of cordial affection]—on account of love.

2. *Mātuleyaṃ* [the son of the maternal uncle]—whom you consider maternal uncle's son as well as a charioteer.

3. This verse should be construed with the words of the previous verse 18—
'This.....Nārāyaṇa'. (*mutatis matandis*).

Verily, at no time found a change in (His) mind for the acts done by Him (Kṛishṇa) (*a*) who is blameless (*b*), prideless (*c*), without a second (*d*), (who) seeth all with equal eyes (*e*) and (who is) the soul of all (*f*). 21.

(*a*) *Tatkṛitam* [for the acts done by Him]—See *Çṛīdhara*, 2.

(*b*) *Niravadyasya* [.....blameless]—See *Çṛīdhara*, 3.

(*c*) *Anahankṛiteh* [.....prideless]— „ „ 4.

(*d*) *Advayasya* [without a second]—See *Çṛīdhara*, 5.

(*e*) *Samadṛiṣaḥ* [...seeth all with equal eyes]—See *Çṛīdhara*, 6 ; *Jīva*, 1 and 3.

(*f*) *Sarvātmanah* [...the soul of all]— „ „ 7.

[ÇṚĪDHARA'S GLOSS—V. 21.]

1. If Kṛishṇa is the Supreme Lord then why did He condescend to accept the duties of a charioteer or any other low acts ? This verse clears the point.

2. *Tatkṛitam* [for the acts done by Him]—inasmuch as there is change in Kṛishṇa's character as a Supreme Lord by reason of doing superior or inferior acts, as they do not affect His fitness or otherwise.

3. *Niravadyasya* [.....blameless]—because He is devoid of anger, &c.

4. *Anahankṛiteh* [.....prideless]—why (devoid of anger)?—because he has no pride ;

5. *Advayasya* [without a second]—why prideless ?—because He is without a second ;

6. *Samadṛiṣaḥ* [...seeth all with equal eyes]—why ?—because He is impartial.

7. *Sarvātmanah* [...the soul of all]—why impartial ?—because He is in the soul of all.

[JĪVA GOSVAMIN'S GLOSS—V. 21.]

1. *Samadṛiṣaḥ* [...seeth all with equal eyes].—He is the Supreme soul of all beings therefore impartial.

2. *Advayasya* [without a second].—He is both the Supreme and the individual spirits which are likened to His power and glory, are not separate from Him, hence He is without a second ; therefore He is devoid of pride and faults.

3. *Samadṛiṣaḥ* [...seeth all with equal eyes].—Çṛīdhara has explained the word in this way : *Sama* immutable everywhere or whose feelings have been abstracted ; yet it is *drīk* knowledge itself.

Yet (*a*) (*O*) the protector of earth, (do thou) behold (His) grace (*b*) upon the stanch votaries ; because Kṛishṇa hath been seen before me (Bhishma who) is about to quit (his) life. 22.

(a) *Tathāpi* [Yet]—See *Çrīdhara*, 1.

(b) *Anukampitam* [(His) grace]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 22.]

1. *Tathāpi* [Yet]—although Kṛishṇa looks upon every one with equal eyes.

2. *Anukampitam* [(His) grace]—kindness.

[JĪVA GOSVAMIN'S GLOSS—V. 22.]

1. Although as a general rule, partiality is impossible for a great Being like Kṛishṇa, yet His kindness may be seen in favour of the unflinching votaries. Being pleased with their devotion He assumed different forms.

Concentrating (their) minds upon whom by devotion and reciting whose name by words, the contemplative sages set (themselves) free from desires (for worldly enjoyments) and acts (derived therefrom), by quitting (their mortal) frame. 23.

[ÇRĪDHARA'S GLOSS—V. 23.]

1. This and the next verses state that Bhīshma soliciting Kṛishṇa to stay in that place until the death of the former.

[JĪVA GOSVAMIN'S GLOSS.—V. 23]

1. This and the next verses should be construed together.

2. The devotees by absorbing in meditation upon Kṛishṇa, reciting His name, or quitting this mortal frame, attain final beatitude.

Until (a) I give up (b) this (mortal) (c) frame, let that glorious and four-armed God of gods, the object of meditation (d), with lotus-like face (e), bright with loving smile and ruddy eyes (f), await (me) (g). 24.

(a) *Yāvat* [Until]—See *Çrīdhara*, 1.

(b) *Hinomi* [give up]— „ „ 2.

(c) *Idam* [this]— „ „ 3.

(d) *Dhyāna-pāthak* [the object of meditation]—See *Çrīdhara*, 6.

(e) *Mukhāmrujah* [lotus-like face]— „ „ 5.

(f) *Prasanna-hāsārūṇa-lochanollasa* [bright...eyes]—See *Çrīdhara*, 4.

(g) *Pratikṣatām* [await...]— „ „ 7.

[ÇRĪDHARA'S GLOSS—V. 24.]

1. *Yāvat* [Until].—This is expressive of the lateness of time.

2. *Hinomi* [give up]—quit ; this implies individuality or separation.

3. *Idam* [this.....]—indicates that the body which is not acquainted with the true nature of the soul.

4. *Prasanna hāsārūṇa-lochanollasan* [bright...eyes]—adorned with smile full of love, and eyes with red colour.

5. *Mukhāmavujah* [lotus-like face]—who has face likened to lotus.

6. *Dhyāna-pāthak* [the object of meditation].—It means that which is meditated upon by others.

7. *Pratikṣatām* [await...].—Let Him wait for me in my presence.

Sūta said : Having heard those (words of Bhīṣma) (*a*), Yudhishtira questioned (him), (who was) lying (on the place) enclosed with arrows (*b*), about the various duties (of man, in the presence of) the sages (who were) hearing. ²⁵.

(*a*) *Tat-ākarnya* [having heard those...]—on hearing those kind words of Bhīṣma (*Ṛdhara*).

(*b*) *Ṣara-panjare* [(on the place)...arrows]—*ṣara*, arrows ; and *panjara* a cage, an aviary, a dove-cot. *Panj* is a *santra* root occurring in grammatical *sūtras* only, but not in *Dhātu-pāṭha*, said to have the sense of ‘enclosing’ and artificially formed on account of *panjara*. This refers to the bed of arrows on which Bhīṣma was lying.

(*O*) sage (*a*), (Bhīṣma who was) conversant with truth, described (*b*) (the duties) ordained regarding the nature of mankind (*c*), (those which are) in accordance with the (rules of) caste (*d*) or order (of society) (*e*), and (duties) with two-fold characteristics (of abstaining and devoting to action) (*f*) handed down in sacred text (*g*) by (means of) the conditions of moral apathy and passion (*h*) ; and, ²⁶.

By means of condensation and enlargement (*i*), and according to their respective classification, the rules (or practice) of alms-giving, the duties of a king, the laws of emancipation (*j*), the duties of women, and the duties pleasing to the Supreme Lord (*k*) ; ²⁷.

(And) also with (their) means (*l*) the Religion, Wealth, and Enjoyment of worldly things as (*m*) they are (stated) in the histories with various legends (*n*). ²⁸.

- (a) *Mune* [(O) sage]—Çaunaka.
 (b) *Mune...tatvavit varṇayāmāsa* [(O) sage.....described]—This portion has been transposed from verse 28—See *Çrīdhara*, 1. (v. 26).
 (c) *Puruṣa-svabhāva-vihītaṁ* [.....ordained.....mankind]—See *Çrīdhara*, 1. (v. 26).
 (d) *Yathā-varṇam* [...in accordance...caste]—See *Çrīdhara*, 2 (v. 26).
 (e) *Yathāçramam* [...order...]— " " 3. (v. 26).
 (f) *Ubhaya-lakṣaṇān* [with two-fold characteristics...]—It refers to the two characteristics of religion or duty, namely, the *Nivṛitti* (निवृत्ति) abstaining from action or inactivity, and the *Pravṛitti* (प्रवृत्ति) active life, as opposed to *Nivṛitti* and to contemplative devotion, and defined as consisting of the wish to the act, knowledge of the means and accomplishment of the object. See *Çrīdhara*, 6. (v. 26.).
 (g) *Āmnāta* [handed...text]—See *Çrīdhara*, 5. (v. 26).
 (h) *Vairāgya-rāgopādhibhīyam* [by...passion]—See *Çrīdhara*, 4. (v. 26).
 (i) *Samāsa-vyāsa-yogataḥ* [by...enlargement]— " " 4. (v. 27).
 (j) *Mokṣa-dharmān* [the laws of emancipation]— " " 2. (v. 27).
 (k) *Bhagavat-dharmān* [the duties...Lord]— " " 3. (v. 27).
 (l) *Sahopāyān* [with...means]— " " 1. (v. 28).
 (m) *Yathā* [as...]— " " 2. (v. 28).
 (n) *Nānākhyānetihāseshu* [in...legends]— " " 3. (v. 28).

[ÇRĪDHARA'S GLOSS—v. 26.]

1. *Puruṣa-svabhāva-vihītaṁ* [...ordained...mankind]—(Bṛiṣhma) described the general duties, which are prescribed by reason of the character of mankind. This verse should be construed with third verse (28).
2. *Yathā-varṇam* [...in accordance...caste]—all duties relating to castes.
3. *Yathāçramam* [...order...]—all duties relating to the order of society.
4. *Vairāgya-rāgopādhibhīyam* [by...passion]—by moral apathy and passion which are likened to a particular condition of man.
5. *Āmnāta* [handed...text]—stated in order or by degrees.
6. *Ubhaya* [two-fold]—It refers to the characteristics of abstaining from and devoting to action.

[ÇRĪDHARA'S GLOSS—V. 27.]

1. This verse describes in detail the different duties of man.
2. *Mokṣa-dharmān* [the laws of emancipation]—*çama* (यम), *yama* (यम p. 99.), &c.
3. *Bhagavat-dharmān* [the duties...Lord]—observance of acts pleasing to Hari, such as observance of *Niyama*, &c., (p. 99.) on the second day (of moon, &c.)
4. *Samāsa-vyāsa-yogataḥ* [by...enlargement]—by way of abridgement and increment.

[ÇRĪDHARA'S GLOSS—V. 28.]

1. *Sahopāyān* [with...means]—with the means of acquiring religion, &c., according to the privilege of the acquirer.

2. *Yathā* [as...]—in sufficient degree.
3. *Nānākhyānetihāseshu* [in...legends]—in whatever historical facts there are in the legends.

(Then) approached (Bhīṣma who was) speaking (about) the duties (aforesaid), that time of his,—the season, longed for by the contemplative sages having power to die at their pleasure (*α*), (in which season) the sun entereth the path north of the equator. ²⁹.

(*α*) *Chhandamṛityaḥ* [having.....to die],—It refers to sages who are able to relinquish their lives when they are willing to do so.

Then (Bhīṣma), the commander of a thousand (*α*), finishing (his) speech, with eyes unclosed (*b*), fully concentrated (*c*) (his) mind, completely released from passions, upon the Primeval Being, the four-armed Kṛishṇa, shining with yellow raiment (*d*), and present before (him). ³⁰.

- | | | |
|--------------|--|--------|
| (<i>α</i>) | <i>Sahasraṇṣh</i> [the commander of a thousand]—See <i>Çrīdhara</i> , 1. | |
| (<i>b</i>) | <i>Amīlita-dṛik</i> [with eyes unclosed]— | ” ” 3. |
| (<i>c</i>) | <i>Vyadhārayat</i> [fully concentrated]— | ” ” 4. |
| (<i>d</i>) | <i>Lasat-pītapate</i> [shining with yellow raiment]— | ” ” 2. |

[ÇRĪDHARA'S GLOSS—V. 30.]

1. *Sahasraṇṣh* [the commander of a thousand].—The protector or maintainer of one thousand warriors present in the battle-field ; it refers to Bhīṣma.
2. *Lasat-pītapate* [shining with yellow raiment].—He whose body was adorned with (two) wearing apparels.
3. *Amīlita-dṛik* [with eyes unclosed]—even without shutting his eyes.
4. *Vyadhārayat* [fully concentrated]—fixed.

The evils being destroyed (*α*) by the pure abstraction of mind (*b*), the toil (from the wielding) of weapon having been immediately disappeared (*c*), by His very sight (*d*), and the perturbation (*e*) of the action of all the organs of senses having been appeased, (Bhīṣma while) about to quit (his mortal) frame (*f*), praised *Janārdana* (*g*). ³¹.

- | | | |
|--------------|--|--------|
| (<i>α</i>) | <i>Haṭāqubhak</i> [The evils...destroyed]—See <i>Çrīdhara</i> , 2. | |
| (<i>b</i>) | <i>Vigūddhaya dhāraṇayā</i> [by...mind]— | ” ” 1. |

(c) *Ġatāyudha-çramah* [the toil...disappeared]—See *Çrīdhara*, 4.

(d) *Tadāksaya* [by his very sight]— „ „ 3.

(e) *Vibhramah* [perturbation]— „ „ 5.

(f) *Janyaṃ* [.....frame]— „ „ 6.

(g) *Janārdana* [जनार्दन]—(literally) it means exciting or agitating men.
It is an epithet of *Kṛishṇa*.

[ÇRĪDHARA'S GLOSS—V. 31.]

1. *Viçuddhayā dhāraṇayā* [by...mind]—by fixing mind upon *Kṛishṇa*.

2. *Ġatāçubhaḥ* [The evils...destroyed]—whose evils have been destroyed.
(This refers to *Bhishma*).

3. *Tadāksaya* [by His very sight]—by *Kṛishṇa*'s sight since his first appearance before *Bhishma*. This refers to the first effect caused in the mind of *Bhishma* on the appearance of *Kṛishṇa* before him.

4. *Ġatāyudha-çramah* [the toil.....disappeared]—whose weariness derived from the wielding of weapons in battle, was removed by *Kṛishṇa*'s merciful sight.

5. *Vibhramah* [perturbation]—whirling movement.

6. *Janyaṃ* [...frame]—(material) body.

Bhishma said :— In this way (my) mind, free from (worldly) thirst (desire) (*a*), hath been fixed unto the glorious (*Kṛishṇa*), the best of the *Yādavas* (*b*), (who is) above the aggregate of all existing things (*c*) and is full of enjoyment of (*d*) (His) own happiness (*e*) (although for (the purpose of) diversions (*f*) now and then, He associateth (*g*) with Nature (*h*) from which (*i*) (ariseth) the stream of births (*j*). 32.

(*a*) *Vitrishṇā* [free...thirst]—See *Çrīdhara*, 3.

(*b*) *Sātvata-pungave* [the.....*Yādavas*]— See *Çrīdhara*, 2 ; and *Jīva*, 1.

(*c*) *Vibhāmni* [...above...things]—See *Çrīdhara*, 4 ; and *Jīva*, 2.

(*d*) *Upagata* [is full of enjoyment of]—See *Çrīdhara*, 6.

(*e*) *Svasukham* [His (own) happiness]— „ „ 5.

(*f*) *Vihartum* [...diversions]— „ „ 7, and *Jīva*, 3.

(*g*) *Upeyushi* [associateth with]—See *Çrīdhara*, 8.

(*h*), *Prakṛiteḥ* [Nature, from *pra* (प्र) implying priority or precedence, *Kṛi* (कृ) to make, affix (कृन्) or (कृच्) ; being the first step towards creation]—1.
(Literally) the original or natural form of anything, natural condition or state, original or primary substance (opposed to *vikṛiti* change, modification, anything derived or secondary). It means also cause, original source ; origin, extraction, descent, nature, character : usual or natural state ; constitution, disposition, temper ; a rule, scheme, paradigm, pattern, model, standard.

[IN SANKHYA PHILOSOPHY.]

2. Accordig to Sāṃkhya doctrine Prakṛiti means the *Pradhāna*, the evolver of all material appearances. It includes also the following :—the originance or general source of the material world, but means nothing but the passive power of creating the material world. The *Prakṛiti* is generally called Nature as opposed to *Puruṣa* or Spirit. When it is used in the plural number it signifies the material archetype of everything existing ; the eight producers or primary elements out of which all other things are evolved. They may be enumerated as follow :—*Avyakta*, *Buddhi* or *Mahat*, *Ahaṅkāra* and the five *Tanmātras* (See *Sāṃkhya* pp. 130—134.

[IN MYTHOLOGY.]

3. In Mythological legends, *Prakṛiti* signifies a goddess. It comprises the personified will of the Supreme Lord in the creation and is indentified with *Māyā* or Illusion of God. It is synonymous with the personified energy of a deity and includes Lakshmi, Durgā and other spouses of God. It implies the Supreme Being according to some authority.

(i) *Yat* [from which]—from Nature.

(j) *Bhavappravāhaḥ* [stream of births]—secular stream.

[ÇRĪDHARA'S GLOSS V. 32.]

1. In praying for devotion to the Supreme Lord, the greatest of fruits for adoring Him, Bhīṣma is resigning everything to Kṛiṣṇa. His mind is now fixed upon the Supreme Lord after the performance of other means of virtue.

2. *Sātvata-pungave* [the...Yādavas]—upon whom is the mind fixed ?—upon Kṛiṣṇa who is the best of the men of the Yādava race.

3. *Vitṛiṣṇā* [free...thirst...]—not having desire for fruition (of an act).

4. *Vibhūmni* [...above...things]—who is past abundance that is to say, there is none greater than Him.

5. *Svasukham* [His own happiness].—This is expressive of His glory. It means the happiness which is full of the happiness inherent in Him.

6. *Upagatē* [is full of enjoyment of]—on receiving (the happiness).

7. *Viharttum* [...diversions]—with a view to sport (now and then).

8. *Upeyushi* [associateth with]—when He got hold of Nature ; that is to say when He accepted incarnations, yet He is quite independent of Nature and not like the Individual spirit which is subordinate to its influence.

[JĪVA GOSVAMIN'S GLOSS V. 32.]

1. *Sātvata-pungave* [the...Yādavas].—This is the adjective to the object on which the mind was concentrated. It is not an adjective of limited signification, but is expressive of continuity (or of eternal character),

2. *Vibhūmni* [...above...things]—full of abundance. The word *bhūma* is expressive of glory.

3. *Kvachit viharttum* [for...then].—This refers to the deeds performed by the Supreme Lord during His different incarnations.

Let my faultless (*a*) love be on (*Kṛishṇa*), the friend of *Vijaya* (*b*), who possesseth a body, pleasing to the three-worlds (*c*) with (blue) complexion, like (that of) *Tamāla* tree (*d*), the best (*e*) raiment of yellow colour (*f*) like the rays of the rising sun (*g*), and lotus-like face covered with locks (or curls) of hair. 33.

(*a*) *Anavadyā* [faultless]—See *Çrīdhara*, 8.

(*b*) *Vijaya-sakhā* [friend of *Vijaya*]—See *Çrīdhara*, 7. *Vijaya* { victory } is another name of *Arjuna*. See p. 284.

(*c*) *Tribhuvana-kamanam* [pleasing...to the three-worlds]—See *Çrīdhara*, 2.

(*d*) *Tamāla-varṇam* [with...*Tamāla*].—*Tamāla* is the name of a tree with a very dark bark, but white blossoms ; *Xanthochymus Pictorius*. See *çrīdhara*, 3.

(*e*) *Vara* [the best]—See *Çrīdhara*, 6.

(*f*) *Gaura* [yellow]— „ „ 5.

(*g*) *Ravi-kara* [the rays.....sun]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 33.]

1. This verse states about the prayer for love in *Kṛishṇa* by describing His form.

2. *Tribhuvana-Kamanam* [pleasing to the three-worlds].—Let my love be upon the Being who holds a body pleasing to the three-worlds.

3. *Tamāla-varṇam* [with.....*Tamāla*...]—whose complexion is blue like *Tamāla*.

4. *Ravi-kara* [the rays.....sun]—like the rays of the morning sun.

5. *Gaura* [yellow]—naturally of yellow colour.

6. *Vara* [the best]—pure.

7. *Vijaya-sakhā* [friend of *Vijaya*].—*Arjuna*'s charioteer.

8. *Anavadyā* [faultless]—without any cause, that is to say, devoid of wish for fruition of good effect.

Let my mind be on *Kṛishṇa* (whose) face was adorned (*a*) with waters of toil (*b*) scattered (*c*) by the wavering locks of hair (*e*) smoke-coloured (*f*) by the dust (produced by the hoofs) of steeds (*g*) in battle (*h*), (whose) skin was completely pierced by the sharp-pointed javelins (darted by me) ; and (who was then) with glittering armour. 34.

(*a*) *Alankṛitāsye* [face was adorned]—See *Çrīdhara*, 9.

(*b*) *Çrama-vāri* [waters of toil]— „ „ 8.

- (c) *Lulita* [scattered]— See *Ṛidhara*, 7.
 (d) *Vishvak* [wavering]— „ „ 5.
 (e) *Kacha* [locks of hair]— „ „ 6.
 (f) *Vidhūmra* [smoke-coloured]— „ 4.
 (g) *Turaga* [steeds]— „ „ 3.
 (h) *Yudhi* [in battle]— „ „ 2.

[ṚIDHARA'S GLOSS—V. 34.]

1. After showing that Kṛishṇa is the friend of Arjuna, (Bhīshma) again praying for the love of Kṛishṇa.

2. *Yudhi* [in battle]—during the battle.

3- *Turaga* [steeds]—horses' hoofs.

4. *Vidhūmra* [smoke-colored]—ash-coloured by the dust produced from the hoofs of horses.

5. *Vishvak* [wavering]—wavering here and there.

6. *Kacha* [locks of hair]—curl of hair.

7. *Lulita* [scattered]—spread (thrown out).

8. *Ḡrama-vāri* [waters of toil]—sweat.

9. *Ālankṛitāsye* [face was adorned].—It refers to Kṛishṇa whose face was adorned with drops of the sweat, &c.

10. *Niṣitaṇṇaraiḥ* [by the sharp-pointed javelins]—different parts of whose skin were pierced by Bhīshma's sharp-edged arrows.

11. *Vilusat-kavache* [glittering armour]—whose armour was shining.

Let my love be upon the Friend of Pārtha (a), who having heard the words of His friend (Arjuna), instantly placing His chariot between (His) own and the adverse (b) forces, stood (therein); and (who) stole away (c) the life of the soldiers of the opposite (party) (d) by (His very) eye-sight (e). 35.

(a) *Pārtha-sakhā* [the Friend of Pārtha].—Kṛishṇa. Pārtha refers to the son of Prithā (here it means Arjuna).

(b) *Parayoh* [the adverse]—See *Ṛidhara*, 2.

(c) *Hṛitavati* [stole away]— „ „ 4.

(d) *Para-sainika-hṛitavati* [stole.....opposite.....]—See *Jīva*, 1.

(e) *Akshṇā* [by.....eye-sight]—See *Ṛidhara*, 3.

[ṚIDHARA'S GLOSS—V. 35.]

1. Bhīshma is further praying Kṛishṇa for indulging the more profound love towards Him who is a friend of Arjuna. It is said that Kṛishṇa glanced a destructive look at the army of Duryyodhana when He took His chariot between the two forces and looked complaisantly at the Pāṇḍava forces.

2. *Parayoh* [the adverse].—It means the soldiers of Duryyodhana.

3. *Akshṇā* [by...eye-sight]—by His fatal eyes.

4. *Hṛitavati* [stole away].—Pretending to point out Bhishma, Droṇa, &c, He diverted the mind of the warriors of the opposing army towards Him and thereby accelerated the victory of Arjuna.

[JĪVA GOSVAMIN'S GLOSS—V. 35.]

1. *Parasainika-hṛitavati* [stole.....opposite.....].—This expresses that Kṛishṇa stole away the acquired actions of men of the adverse army by causing havoc on them.

Let my love be upon the feet of Him, the Great Being (Kṛishṇa) who, by spiritual knowledge, removed the weak intellect (*a*) of (Arjuna who) seeing (*b*) the van (*c*) of the (adverse) army (*d*) placed assunder (*e*), disinclined (*f*) to kill (his) own relations, believing (the act as) a reproachable (sin). 36.

(*a*) *Kumatim* [the weak intellect]—ill-conceived mind.

(*b*) *Nīrīkshya* [seeing]— See Çṛīdhara, 5.

(*c*) *Mukham* [van]— „ „ 4.

(*d*) *Pṛitaṇā* [the.....army]— „ „ 3.

(*e*) *Vyavahita* [placed assunder]— „ „ 2.

(*f*) *Vimukhasya* [disinclined]— „ „ 6.

[ÇRĪDHARA'S GLOSS—V 36.]

1. Not only Kṛishṇa took the lives of Arjuna's enemies but removed his ignorance also.

2. *Vyavahita* [placed assunder]—placed at a distance.

3. *Pṛitaṇā* [the.....army]—soldiers.

4. *Mukham* [van]—front of an army is likened to mouth

5. *Nīrīkshya* [seeing]—observing Bhishma, &c., (of the opposite army).

6. *Vimukhasya* [disinclined]—stopped from killing his relations. There is a verse in the *Bhagavat-gītā* to the effect that Arjuna being over-whelmed with grief put aside his bow with arrow and sat on his chariot in the battle field. *

Leaving aside (His) own assurance (*a*), with a view to make my promise (*b*) more true (*c*), Kṛishṇa (who was) in (His) chariot (*d*), alighting (promptly from it) (*e*), holding the wheel of (Arjuna's) chariot (*f*) moving the earth (by such acts) (*g*) and (His) upper garment being dropt off (*h*), approached (to kill me) as a lion (doth) for killing an elephant (*i*). 37.

- (a) *Svanigamam* [.....own assurance]—See *Çṛidhara*, 2.
 (b) *Mat pratijnām* [my promise]— " " 3.
 (c) *Ṛitam* [true]—See *Jīva*, 2.
 (d) *Rathasthah* [.....in.....chariot]—See *Çṛidhara*, 4.
 (e) *Avaplutah* [alighting]— " " 5.
 (f) *Dhṛita-ratha-charaṇah* [holding.....chariot]—See *Çṛidhara*, 7.
 (g) *Chalad-guh* [moving the earth]—See *Çṛidhara*, 8 ; and *Jīva*, 3.
 (h) *Ġatottariyah* [.....upper garment being dropt off]—See *Çṛidhara*, 9.
 (i) *Ibhām-hantum hari iva* [like.....elephant]— " " 6.

[ÇṚIDHARA'S GLOSS - V. 37.]

1. This and the next verse describe about Kṛiṣṇa's kindness towards Bhīṣma. This verse should be construed with the next one.

2. *Svanigamam* [.....own assurance].—Kṛiṣṇa's promise was that he would not hold arms but only assist (the Pāṇḍavas).—He deviated from this promise with a view to give effect to the promise of Bhīṣma.

3. *Mat-pratijnām* [my promise].—Bhīṣma's promise was that he would cause Kṛiṣṇa to hold weapon against the former.

4. *Rathasthah* [.....in.....chariot]—was although sitting in His chariot.

5. *Avaplutah* [alighting.....]—suddenly alighted on the ground from the chariot and rushed against Bhīṣma.

6. *Ibhām hantum hari iva* [like.....elephant]—as a lion runs violently against an elephant to kill it.

7. *Dhṛitu-ratha-charaṇah* [holding.....chariot]—who had held the wheel of the chariot.

8. *Chalad-guh* [moving the earth].—The earth was moved by Kṛiṣṇa's foot-steps when He was running after Bhīṣma ; the reason being, that Kṛiṣṇa was so very busy or the speed of his running after Bhīṣma was so very great that He forgot Himself as an incarnated being, hence by the weight of the whole Universe which he held in his stomach as the Supreme Lord, the earth trembled.

9. *Ġatottariyah* [.....upper garment being dropt off]—on account of the rapidity with which He ran (after Bhīṣma) Kṛiṣṇa's outer garment fell on the ground.

[JĪVA GOŚVAMIN'S GLOSS—V. 37.]

1. This and the subsequent verse construed together express the same meaning.

2. *Ṛitam* [true]—in the form of truth.

3. *Chalad-guh* [moving the earth]—why ?—because on account of great hurry (in advancing towards Bhīṣma), a little weight (of His body) sprang forth.

Let that glorious Giver of Liberation be my refuge (whose) armour was greatly shattered (a), being struck by the sharp-pointed javelins (b) from (the bow of His) adversary (c) (like) me, and (who was) bathed in

(*d*) that produced from the wounds (*e*), forcibly (*f*) advanced for the purpose of killing me (*g*). 38.

(*a*) *Viçrṇadamṇaḥ* [... armour was greatly shattered]—the arm our was destroyed.

(*b*) *Çitaviçikhahataḥ* [being... ..javelins]—See *Çrīdhara*, 2.

(*c*) *Ātatāyinaḥ* [adversary]— " " 1.

(*d*) *Pariplutaḥ* [bathed in]—full of blood.

(*e*) *Kshataja* [that ... wound]—blood.

(*f*) *Prasabham* [forcibly]—See *Çrīdhara*, 3.

(*g*) *Mad-vadhārthaṃ* [for ... me]—,, 4.

[ÇRĪDHARA'S GLOSS—V. 38.]

1. *Ātatāyinaḥ* [adversary]—(Bhīṣma) who held bow (in his hand).

2. *Çitaviçikhahataḥ* [being.....javelins]—having been struck by the sharp-edged arrows.

3. *Prasabham* [forcibly]—regardless of the request of Arjuna, (who was Kṛṣṇa's friend and who) tried to dissuade the latter from attacking Bhīṣma.

4. *Mad vadhārthaṃ* [for.....me]—for the purpose of killing Bhīṣma. Ordinary men may think that such act of Kṛṣṇa is indicative of partiality towards Arjuna ; but Bhīṣma considered that such attack upon him was an act of grace towards him. He (therefore) prayed for that 'let that Kṛṣṇa be his refuge'.

Being at the point of death (*a*), let my love be upon the glorious Lord (*b*), whose that beauty (*c*), is a pleasant sight (*d*) (who is) the protector of the conquering (Arjuna's) chariot (*e*), (who) took up whip (in His hand) (*f*), by whom the reins of horses were held (*g*), and seeing (*h*) whom those (persons) who died (*i*) in this (battle) (*j*), had attained His form. (*k*). 39.

(*a*) *Mumārshoh* [Being...death]—See *Çrīdhara*, 7.

(*b*) *Bhagavati* [upon...Lord]— " " 8.

(*c*) *Tachchhriyā* [that beauty]— " " 6.

(*d*) *Ikṣharāye* [a pleasant sight]—seeing the beauty with heavenly eyes.

(*e*) *Vijaya-ratha-kutumve* [.....the protector.....chariot]—See *Çrīdhara*, 2 ; and 3.

(*f*) *Ātatotre* [...took up the whip...]—See *Çrīdhara*, 4.

(*g*) *Dhṛṭa-hayaraçmini* [by...horses]—,, " 5.

(*h*) *Nirikshya* [seeing]—seeing Kṛṣṇa.

(*i*) *Hatāḥ* [...died]—slain (warriors).

(*j*) *Iha* [this]—this battle (of Kurukshetra).

(*k*) *Sarūpaṃ* [had attained His form]—the same form as that of Kṛṣṇa.

[ÇRĪDHARA'S GLOSS—V. 39.]

1. In this verse Bhīṣma prays for love to Kṛiṣṇa who is anxious to save His devoted servants even (apparently) by an unfair means.

2. *Vijaya* [the conquering...]—Arjuna. See p. 284.

3. *Ratha-kutumbe* [...protector...chariot]—who protected Arjuna's chariot even by an illegitimate way.

4. *Ātatotre* [...took up the whip...]—who drove the horses.

5. *Dhṛita-hayaraṣmini* [by...horses]—who held the reins of horses.

6. *Tachchhriyā* that beauty...—that beauty (of Kṛiṣṇa) as a charioteer of Arjuna.

7. *Mumūrshoh* [Being...death]—desirous of dying.

8. *Bhagavati* [upon.....Lord].—Why is Bhīṣma anxious for the love of the Being who does (apparently) improper things ?—because He is the Supreme Lord full of glory.

[JIVA GOSVAMIN'S GLOSS—V. 39.]

1. This verse shows that although Kṛiṣṇa over-cast His dignity (by becoming the charioteer of Arjuna), yet He was capable of becoming free from fault. It is in accordance with the text of *Nyāya* that *Rudra* (Çiva) drank the poison derived from the Ocean. *

Verily (*a*), (let my love be on Him), (*b*) by imitating (*c*) (whose) deeds (*d*), did attain (*e*) (His) nature (*f*), the wives of cowherds (whose) great (*g*) honour (*h*) hath been made (produced) on account of (their) graceful motion (*i*), sport (*j*), sweet smile, affectionate look (and for this reason, who were) blindfolded with excessive pride (*k*). 40.

(*a*) *Kila* [Verily]—See Çrīdhara, 11.

(*b*) *Me ratih Astu* „ „ 12.

(*c*) *Anukṛitavatyah* [imitating]—See Çrīdhara, 8.

(*d*) *Kṛitam* [deeds]— „ „ 7.

(*e*) *Agan* or *Agaman* [did attain]—See Çrīdhara, 10.

(*f*) *Prakṛitim* [nature]— „ „ 9.

(*g*) *Uru* [great]— „ „ 4.

(*h*) *Mānah* [honour]— „ „ 5.

(*i*) *Lalita-gati* [graceful motion]—See Çrīdhara, 2.

(*j*) *Vilāsa* [sport]—See Çrīdhara, 3.

(*k*) *Ummādhāh* [...blindfolded with.....pride]—See Çrīdhara, 6.

[ÇRĪDHARA'S GLOSS—V. 40.]

1. There is nothing strange that the warriors should attain the nature of the Supreme Lord in performance of their duties assigned to Kṣatriyas ; inasmuch

* यथा रुद्रोऽब्धिं विषमिति न्यायात् ।

as persons over-whelmed with insolence or pride are known to have attained Kṛishṇa's nature.

2. *Lalitā-gaṭi* [graceful motion].—It means by Kṛishṇa's or cowherdess' graceful motion, &c.

3. *Vilāsa* [sport].—It means *Rāsa-līlā* (a kind of circular dance practised by cowherds, especially, that in which Kṛishṇa and the *Gopīs* engaged themselves.)

4. *Uru* [great]—high.

5. *Mānaḥ* [honour]—respect.

6. *Unmāḍāndhāḥ* [...blindfolded with.....pride]—bewildered on account of self-conceit.

7. *Kṛitam* [deeds].—Kṛishṇa's performed deeds, such as the lifting of the *Govardhana* mountain, &c.

8. *Anukṛitavatīyaḥ* [imitating]—by imitating His deeds (lifting *Govardhana*, &c.).

9. *Prakṛitim* [nature].—Kṛishṇa's nature.

10. *Agan* or *Agaman* [did attain]—got.

11. *Kīla* [verily].—It is expressive of a known fact.

12. This verse should be construed with (the sentence) 'Let my love, &c.' in the previous verses.

In the Royal sacrifice of Yūdhishthira, (*a*), at the assembly (*b*), full of (*c*), sages and the best of the protectors of men (*d*), being the object of sight (*e*), of these (persons) (*f*), Kṛishṇa received (the highest) honour. Being within the range of my sight (*g*), this (*h*) Supreme Spirit (*i*) is (now) present (before) me. (*j*). ⁴¹.

(*a*) *Yūdhishthira-rājasūye* [In the Royal sacrifice of Yūdhishthira.].—1. This sacrifice inaugurated by Yūdhishthira has been fully described in the *Sabhā parvan* of the *Mahābhārata*. See *Çṛīdhara*, 4.

2. *Rāja-sūya* (राजसूय) is a great sacrifice or religious ceremony performed at the coronation of a Supreme Ruler or universal monarch by the king himself and his subordinate or tributary princes.

(*b*) *Antaḥ-sadasi* [at the assembly]—See *Çṛīdhara*, 3.

(*c*) *Sankule* [full of]— " " 2.

(*d*) *Nṛīpa-varyya* [the best of...men]—the best kings, rulers, or princes.

(*e*) *Ikṣhāṇīyaḥ*—[being the object of sight]—See *Çṛīdhara*, 6.

(*f*) *Eśhām* [of these...]— " " 5.

(*g*) *Dṛiṣṭi-gocharaḥ* [Beingsight]— " " 9.

(*h*) *Eśhaḥ* [this]— " " 7.

(*i*) *Ātmā* [Supreme Spirit]— " " 8 ; and *Jīva*, 2.

(*j*) *Āvīḥ* [present before.....]— " " 10.

[ÇRĪDHARA'S GLOSS—V. 41.]

1. This verse states that Kṛishṇa is the object of honour to the whole universe.
2. *Sankule* [full of]—pervaded.
3. *Antah-sadasi* [at the assembly]—amongst the gathering.
4. *Yudhishtira-rājasūye* [In the Royal sacrifice of Yudhishtira]—in the sacrifice inaugurated by Yudhishtira.
5. *Eshām* [of these...]—of sages and others.
6. *Īkṣhāṇīyah* [being the object of sight].—This is expressive of admiration implying 'O what a beautiful form ! what a majestic one' !
7. *Eśah* [this]—(It refers to *Ātmā*)
8. *Ātmā* [Supreme Spirit]—soul of the universe.
9. *Dṛiṣṭi-gocharah* [Beingsight]—having appeared before (me).
10. *Āvīh* [present before.....]—manifestly appears before me, O what a good fortune !

[JĪVA GOSVAMIN'S GLOSS—V. 41.]

1. This verse states that Kṛishṇa is the object of respect. He is looked upon as the universal beauty, and is not easily acquirable.
2. *Ātmā* [Supreme Spirit].—Universal Spirit.

(My) error (derived from the perception) of difference being fully shaken off (*a*), I have thoroughly found out (*b*) that (*c*) very (*d*) Birthless (Being) (*e*) who inhabiting in the hearts of the corporeal (beings) (*f*) made (created) by Himself (*g*), shineth manifoldly (*h*) like the one sun, in every eye when He is looked upon in different lights (*i*). 42.

- (*a*) *Vidhātā-bheda-mohah* [...error...off,]—See Çrīdhara, 4 ; and Jīva, 2.
 (*b*) *Samadhigatah* [thoroughly found out]—See Çrīdhara, 3.
 (*c*) *Tam* [that]—See Jīva, 5.
 (*d*) *Imam* [very]—,, ,, 6.
 (*e*) *Ajam* [Birthless...]—See Çrīdhara, 2.
 (*f*) *Çatrabhājām hṛidi hṛidi dhishthitam* [inhabiting...corporeal.....]—See Çrīdhara, 6 and 7 ; and Jīva, 7.
 (*g*) *Āmakalpitānām* [made.....Himself]—See Çrīdhara, 5 ; Jīva, 3.
 (*h*) *Naikadhā* [manifoldly]—See Çrīdhara, 8.
 (*i*) *Pratidṛṣṭam.....iva* [.....like.....eye]—See Jīva, 4.

[ÇRĪDHARA'S GLOSS.—V. 42.]

1. This verse states that Bhīṣma has gained his object.
2. *Ajam* [Birthless.....]—devoid of birth.
3. *Samadhigatah* [thoroughly found out]—completely got.

4. *Vidhūta-bheda-mohah* [.....error...off]—whose errors derived from difference have been removed.

5. *Ātmakalpitanām* [made.....Himself]—formed by Kṛishṇa.

6. *Çarīrabhājām* [the corporeal.....]—embodied beings.

7. *Hṛidi hṛidi* [hearts]—every heart.

8. *Naikadhā* [manifoldly]—reflects in various way according to nature of the place where he resides. By way of illustration it is said—like a single sun appears differently in the respective eyes of the sentient being.

[JIVA GOŚVAMIN'S GLOSS—V. 42.]

1. This verse states about Bhīṣma's conclusion of his idea regarding the Supreme Lord by showing His all pervadedness with a view to establish the Supreme Lordship of Kṛishṇa.

2. *Vidhūta-bheda-mohah* [.....error.....off,]—because the error derived from doubt as regards Kṛishṇa's all pervadedness has been removed by His grace.

3. *Ātmakalpitanām* [made....Himself]—who are derived from the Supreme Spirit—the great refuge of all.

4. *Pratidṛiṣam.....iva* [.....like...eye]—like the sun which is looked upon differently by men at different places. Thus from the house top it can be seen in full, but when hidden in trees, &c., it is partly seen ; this is a simile for the purpose of explaining the purport of this verse. It is adopted here to show that the same Being appears differently in different places. It should be noticed that the sun is differently observable by reason of the distant position and on account of largeness of its form ; whereas Kṛishṇa so appears by His unlimited power. The verse can be explained in another way.

5. *Tam* [that]—that Being described before.

6. *Imam* [very]—sitting in front.

7. *Çarīrabhājām hṛidi hṛidi dhishthitam* [inhabiting...corporeal...]—I have got the insight of the Being who is present. Although His present form is different from that of the internal Being, yet I am seeing this form everywhere. The object of comparing Kṛishṇa with the sun is to show that there is no difference in the form of Kṛishṇa, although placed in different circumstances and not to show His nature in its entirety or other wise. On a reference to the verses 30 and 43 of this chapter, it will appear that Kṛishṇa is praised in this chapter. Therefore the present verse, should not be explained to the effect that it has any reference to Brahmā of the *Vedānta*.

Sūta said: In this way, the Individual Spirit with mind and the actions (relating to the organs) of speech and sight (a), having been merged into the Supreme Spirit (b) the glorious Kṛishṇa, that (Bhīṣma whose) breath (had subsided) within (him) (c), ceased to live. 43.

(a) *Mano-vāg-dṛishti-vṛittibhiḥ* [with mind...sight]—See *Çṛidhara*. 1.

(b) *Ātmāni* [into the Supreme Spirit]— " " 2.

(c) *Antahcāvāsah* [...whose breath...within...]— " " 3.

[ÇRĪDHARA'S GLOSS—V. 43.]

1. *Mano-vāg-dhrishti-vṛttibhiḥ* [with mind...sight]—by the actions of mind, words and sight.

2. *Ātmani* [into the Supreme Spirit]—in Kṛishṇa.

3. *Antaḥvāsah* [...(whose) breath...within...]—whose breath is merged internally.

Knowing fully (a) Bhīṣma absorbed in (b) *Brahma*, without parts (c), all those (who were present) became silent like the birds on the decline of day (d). 44.

(a) *Ājnāya* [Knowing fully]—See Çrīdhara, 3.

(b) *Sampadyamānam* [absorbed in]—See Çrīdhara, 2 ; and Jīva, 2.

(c) *Nishkale* [without parts.]— „ „ 1 ; „ „ 1.

(d) *Dinātyaye* [on the decline of day]—in the evening.

[ÇRĪDHARA'S GLOSS—V. 44.]

1. *Nishkale* [without parts]—without condition.

2. *Sampadyamānam* [absorbed in]—united with.

3. *Ājnāya* [Knowing fully]—finding.

[JĪVA GOSVAMIN'S GLOSS—V. 44.]

1. *Nishkale Brahmanī* [in the *Brahma* without parts].—These words signify Kṛishṇa who is the Supreme Being with the form of man and is beyond the reach of Illusion.

2. *Sampadyamānam* [was absorbed in]—it means attachment to the Supreme Lord on account of Bhīṣma's companionship with Him. In the seventh Book of the *Çrīmadbhāgavata*, it should be noted that Bhīṣma is not an ordinary being but he is one of the eight *Vasūs*. It may be asked how long should such beings live who are sent on earth for accomplishing particular acts assigned to them by God?—They must live on earth until the act aforesaid is accomplished with a view to attain final beatitude. Then how is it that Bhīṣma is quitting his mortal frame before the completion of his mission on earth? The apparent contradiction is explained away by saying that the Supreme Lord can be present in Bhīṣma by way of diversion in the shape of various parts. The text of the *Chhândogya-Upanishad* confirms this view. That being full of the Supreme Lord's part is independent everywhere as regards the final beatitude. *

At that time (a), the kettle-drums played by gods and men were sounded; the virtuous (b) amongst the kings praised (Bhīṣma) ; and the shower of flowers fell from the firmament. 45.

(a) *Tatra* [At that time].—Jīva Gosvāmin interprets this as :—in the assembly of kings.

(b) *Sādhavaḥ* [the virtuous]—those who are devoid of envy (Çrīdhara).

* तस्य सर्वेषु लोकेषु कामचारी भवति । ८ । १२ ।

(O) the descendant of Vṛigu (after the performance of funeral by) causing corpse (of Bhīshma) who was fully released (*a*) to be carried to the funeral pyre for burning, &c., (*b*) Yudhishtira was aggrieved for a time. 46.

(*a*) *Samparetasya* [of ...released]—who has attained final liberation.

(*b*) *Nirharanāḍīni* [corpse...to be carried...burning, &c.]—act of burning, &c. (*Ṣṛīdhara*).

Being pleased, the sages praised Kṛishṇa by (reciting) his mystic names (*a*), after which those (saints) in whose Heart Kṛishṇa was present, repaired again to their (respective) hermitage. 47.

(*a*) *Gukhyānāmabhiḥ* [...mystic names]—the name expressive of Kṛishṇa's glories, such as Kṛishṇa, Govinda, &c. (*Jīva*)—

Then, having gone to the city bearing the name of elephant (*a*) with Kṛishṇa, Yudhishtira consoled his uncle (Dhṛitarāshtra) (*b*) and the distressed (*c*) Gāndhārī (*d*). 48.

(*a*) *Gajāhvayam* [the city...elephant]—Hastinā. *see* Gajasābhaya (q. v. p. 163).

(*b*) *Pitarām* [uncle]—Dhṛitarāshtra. (*Ṣṛīdhara*). The word *Pitarām* (पितरं) is in the text, which means father as well as uncle. *See* p. 255, note (*e*).

(*c*) *Tapasvinīm* [distressed]—afflicted with grief (*Ṣṛīdhara*).

(*d*) *Gāndhārī* [गान्धारी]—wife of Dhṛitarāshtra. *See* p. 255, note (*f*).

At the command of the uncle (*a*), and on the approval of Vāsudeva (*b*), the mighty King (*c*) ruled with virtue his kingdom inherited from father and grandfather. (*d*). 49.

(*a*) *Pitrā* [by the uncle]—by Dhṛitarāshtra

(*b*) *Vāsudeva* [वासुदेव]—Kṛishṇa *See* pp. 9 and 53.

(*c*) *Rājā* [King]—Yudhishtira (*Ṣṛīdhara*).

(*d*) *Pitṛi paitāmaham* [inherited.....grand-father]—hereditary.

FINIS OF THE NINTH CHAPTER NAMED THE
YUDHISHTHIRA'S ACQUISITION OF KING-
DOM, IN THIS STORY OF NAIMIṢA, IN THE
FIRST BOOK, IN THE ṢRĪMAD-
BHĀGAVATA, THE GREAT
PURĀṆA, AND THE VYĀSA'S
TREATISE OF THE
SELF-DENYING
DEVOTEES.

CHAPTER X.

(KRISHṆA'S DEPARTURE FOR DVĀRAKĀ)

Deprived (himself of the objects of) enjoyments (*a*), said Çaunaka, how did Yudhishtira, the most excellent of the maintainers of law (or justice), with (his) brothers, engage (*b*) (himself in ruling the kingdom after having) killed the enemies (*c*) (who were) arrogant of (their) own riches, (*d*) (and) what did he do after having been thus engaged ? (*e*). ¹

-
- (*a*) *Pratyavaruddha bhojana* [Deprived...enjoyments]—See Çrīdhara, 4.
 (*b*) *Kathampravṛittah* [how did...engage]—See Çrīdhara, 5.
 (*c*) *Ātatāyīnah hatvā* [after...enemies]—See Çrīdhara, 3.
 (*d*) *Svarikthasprīdhah* [arrogant...riches]—, „ 2.
 (*e*) *Tatah kim akārashīt* [what did he do after...]—See Çrīdhara, 6.

[ÇRĪDHARA'S GLOSS—V. 1.]

1. This verse states about the assumption of kingdom by Yudhishtira, and the first question regarding this matter was put by Çaunaka to Sūta.

2. *Svarikthasprīdhah* [arrogant...riches]—Çrīdhara has explained this word in two ways, the first meaning has been adopted in the text, the second one is as follows :—those who engaged in battle for acquiring wealth from enemies, that is to say, by usurping other's property.

3. *Ātatāyīnah hatvā* [after.....enemies]—having killed such enemies.

4. *Pratyavaruddha-bhojana* [Deprived...enjoyments]—whose enjoyment is lessened by reason of grief occasioned from killing relations; or it may be explained as the enjoyment was received on account of the acquisition of kingdom.

5. *Kathampravṛittah* [how did...engage]—in what way did Yudhishtira commence his rule; and

6. *Tatah kim akārashīt* [what did he do after...]—what were his next acts.

Sūta said : Verily ! having caused to fully grow up (again) (*a*) the family of Kuru, completely destroyed by the fire (arisen out of that) race (likened to a) forest

(*b*), Lord Hari, the author of existence, became (extremely) gratified by having caused to place Yudhishtira to (his) own kingdom. ².

- (*a*) *Samrohayitvā* [having caused to fully grow up.....]—See *Çrīdhara*, 2.
 (*b*) *Vaṃṣadavāgni-nirhitam* [family.....forest]— " " 3.
 (*c*) *Nijarājye-niveṣayitvā* [having caused.....kingdom]—,, " 4.

[ÇRĪDHARA'S GLOSS V. 2.]

1. This verse states that Sūta described in answer to Çaunaka's question about Kṛṣṇa's pleasure in restoring to Yudhishtira his kingdom.

2. *Samrohayitvā* [having caused to fully grow up...]—having saved Parikshit from Aṣvatthāmā's weapon, Kṛṣṇa caused to bud (again) the Kuru family.

3. *Vaṃṣadavāgni-nirhitam* [the family.....forest].—The race of Kuru is compared to a forest and the fire to that of anger that is to say such anger led them to war and thereby completely extinguished the family.

4. *Nijarājye-niveṣayitvā* [having caused.....kingdom].—(Kṛṣṇa became pleased) by placing him on his throne.

Having heard the words of Bhīṣma and the utterance of the Imperishable, (Yudhishtira whose) errors had been completely (removed) by the wisdom generated (*a*) (in him, and whose) refuge was the Invincible (*b*) being served by (his) younger brothers (*c*) ruled (*d*) like Indra (*e*) over the earth the border (of which) was the ocean (*f*). ³.

(*a*) *Pravṛtta-vijnāna-vidhūta-vibhramah* [...errors...generated...]—See *Çrīdhara*, 2.

(*b*) *Ajitāçrayah* [...refuge...the Invincible]—See *Çrīdhara*, 4.

(*c*) *Anujānuvartitah* [being...brothers]— " " 3.

(*d*) *Çaṣāsa* [ruled]— " " 5.

(*e*) *Indra* [इंद्र].—The king of heaven. He is said to have four hands, with the two he holds a lance, with the third, *Vajra* (वज्र) or thunderbolt. In some account he is represented as a white man sitting on an elephant holding thunderbolt in his right hand and a bow in his left. It is related in the *Purāṇas* that a person can take possession of his kingdom by the observance of sacred austerities and the performance of one hundred horse-sacrifices. In order to deviate the mortals on earth from the path of religion and truth, he sometimes sends celestial nymphs to induce them to lead a life of luxury and sensual enjoyments. It was he who stole the horse of king Sagara to prevent him from performing for the hundredth time the sacrifice of that animal. He is described by the ancient sages inhabiting the sky, the firmament between earth and the sun, riding upon the clouds, pouring forth rain, hurling lightning upon earth and speaking in thunder. When becomes beneficent, he gives rain and shade and becomes awful in

the storm. In the epic period, he is the person of the mythological triad,—Indra, Agni and Yama. In the Paurāṇic period when the Supreme Lord personified in the triad,—Brahmā, Viṣṇu and Śiva, his star declines. There was a fight for the *Pārijāta* tree produced at the churning of the ocean and planted by Indra in his garden, in which he was defeated. His wife is *Çachi*. For having carnal intercourse with the wife of sage Gautama, he had to wear one thousand disgraceful marks upon his person from a curse pronounced upon him by the sage, but he afterwards turned those marks to eyes. The heaven over which he rules is called *Svarga*, *Indraloka* or *Devaloka*. His horse is *Uchchaiṣravas*; his elephant, *Airāvata*; his city, *Amarāvati* and his palace, *Vaijayanta*.

(f) *Paridhyupāntām* [border...ocean.]—See *Çrīdhara*, 6.

[ÇRĪDHARA'S GLOSS—V.3.]

1. This verse answers to the question put in the latter part of the opening verse of the present chapter. (What did he do ? &c.)

2. *Pravṛṭṭa-vijnāna-vidhūta-vibhramah* [...errors...generated...].—The error—that 'I am the actor or creator' of this universe being removed by the knowledge that the universe is under the supremacy of God and not apart from Him.

3. *Anujñuvartitah* [being.....brothers.]—being (obediently) served by the younger brothers.

4. *Ajitācraṇah* [...refuge...Invincible.]—whose refuge was *Kṛishṇa*.

5. *Çaṇḍasa* [ruled.]—protected.

6. *Paridhyupāntām* [border...ocean.]—as far as the ocean.

The god of rain (a) plentifully showered; the earth (b) (became) the milker of all desires, the cows having full udder (c) with delight, sprinkled (d) profusely (c) the cow-pen (f) with milk. 4

(a) *Pārjanya* [The god of rain.]—Indra.

(b) *Mahī* [earth.]—See *Çrīdhara*, 2.

(c) *Udhasvatī* [having full udder.]—See *Çrīdhara*, 4.

(d) *Sishichuk* [sprinkled.]— " " 5.

(e) *Sma* [profusely.]—wholly.

(f) *Vrajān* [cow-pen.]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 4.]

1. The condition of Yudhishtira's kingdom is described in this and the two next following verses.

2. *Mahī* [earth.]—it became producer of wealth, jewels, &c.

3. *Vrajān* [cow-pen.]—the cow-shed.

4. *Udhasvatī* [having full udder.]—*Udhas* (उदस) collection of milk; hence it means full udder where there is collection of milk.

5. *Sishichuk* [sprinkled.]—soaked.

Verily, (a) the rivers, oceans, mountains with large forest-tree (b) and creepers, all (kinds of) herbs (produced) in every season (c) benefit according to his (e) desire. 5.

(a) *Vai* [Verily].—This is so rendered according to *Bālaprovadhini*.

(b) *Vanaspati* [large forest-tree]—(literally) it means 'king of the wood'; (here) a large tree bearing fruit, but apparently having no blossoms as several species of fig, the jack trees, &c.

(c) *Anvṛitu* [in every season]—in season after season. (*Çrīdhara*).

(d) *Yasya* [his]—of Yudhishtira.

On (the personage) having no enemy (a) becoming king, at no time did happen to the living creatures (any kind of) pain, (b) illness, (c) or distress (d) the causes of which are (subject to) accident, element, or body (e). 6.

(a) *Ajātaśatru* [.....having no enemy]—it signifies Yudhishtira.

(b) *Ādhayah* [pain]—See *Çrīdhara*, 1.

(c) *Vyādhayah* [illness]— „ 2.

(d) *Kleṣāḥ* [distress]— „ 3.

(e) *Daiva-bhūtātma-hetavaḥ* [the cause.....body]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 6.]

1. *Ādhayah* [pain]—mental agony.

2. *Vyādhayah* [illness]—diseases.

3. *Kleṣāḥ* [distress]—sufferings from cold, heat, &c.

4. *Daiva-bhūtātma-hetavaḥ* [the cause.....body]—the accidental (material and mental) pains did not happen to the living beings.

Having resided in the city (palace) of Hastinā for some months with a view to alleviate the grief of (His) friends and being desirous of pleasing His sister; 7.

Hari bidding farewell to (Yudhishtira), embracing and saluting him (b) and getting (his) leave (to depart) ascended His chariot, after having been embraced by some and respectfully saluted by others. 8.

(a) *Svasu* [His sister]—See *Çrīdhara*, 2. (v. 7).

Subhadrā is meant here. She was Arjuna's wife and mother of Abhimanyu. It is said Arjuna fell in love with Subhadrā and eloped with her by Kṛishṇa's consent. On their return to Dvārakā, they were formally married with great pomp.

(b) *Tam* [him]—See *Çrīdhara*, 1. (v. 8).

[ĆRIDHARA'S GLOSS—V. 7.]

1. Then comes the description about Kṛiṣṇa's starting for Dvārakā.
2. *Svasuḥ* [His sister]—Subhadrā.

[ĆRIDHARA'S GLOSS—V. 8.]

1. *Tam* [him].—Yudhishtira.

Being confused, Subhadrā, (*a*) Draupadī (*b*), Kuntī (*c*) the daughter of Virāta (*d*) Gāndhārī (*e*), and Dhṛitarāshtra (*f*), Yuyutsu (*g*), Kṛipā (*h*), the twins (Nakula and Sahadeva) (*i*). 9.

Vṛikodara (*j*) and Dhaumya, (*k*) and (all) women (of which) both the daughters of a fish (*l*) are the first, cannot bear (the pain of) separation from Him who holdeth bow of horn (*m*). 10.

(*a*) *Subhadrā* [सुभद्रा]—the mother of Abhimanyu.

(*b*) *Draupadī* [द्रौपदी]—See p. 256 note (*c*).

(*c*) *Kuntī* [कुन्ति]— „ p. 255 note (*g*).

(*d*) *Virātatanayā* [daughter of Virāta]—Uttarā. See p. 258. note (*c*).

(*e*) *Gāndhārī* [गान्धारी]—See p. 255 note (*f*).

(*f*) *Dhṛitarāshtra* [धृतराष्ट्र]—See p. 255 note (*e*).

(*g*) *Yuyutsu* [युयुत्सु]—(literally) it means one desirous of fighting ; here it signifies the name of Dhṛitarāshtra's son by a woman of the trading class. See Ćridhara, 1. (v. 9.)

(*h*) *Gautamah* [गौतमः]—(literally) it means one born out of the family of Gautama ; (here) Kṛipā. See Ćridhara, 2. (v. 9.)

(*i*) *Yamar* [the twins]— „ „ 3. (v. 9.)

(*j*) *Vṛikodara* [वृकोदर]—*Bhīma* (q. v. pp. 234 & 250).

(*k*) *Dhaumya* [धौम्य]—See p. 291.

(*l*) *Matsyasutā* [daughter.....fish]—This can be explained differently :

(1) *Matsya* means the Virāta country ; the daughter of the king of such country, hence it implies Uttarā mother of Parikshit.

(2) *Matsya* signifies fish ; *sutā* daughter ; one born out of a fish, namely Satyavatī, the mother of Vyāsa and Dhṛitarāshtra. Ćridhara and Bālaprobodhinī agree with this interpretation. See Ćridhara, 1. (v. 10).

(*m*) *Ārngadhanvanah* [.....who.....horn]—Kṛiṣṇa.

[ĆRIDHARA'S GLOSS—V. 9.]

1. *Yuyutsu* [युयुत्सु]—It is the name of a person born out of a Vaiṣya woman by Dhṛitarāshtra.

2. *Gautamah* [गौतमः]—name of Kṛipā.

3. *Yamar* [the twins.....]—Nakula and Sahadeva.

[ÇRĪDHARA'S GLOSS—V. 10.]

1. *Matsyasutā* [daughter.....fish].—It means Uttarā, although she has been mentioned in verse 9, her name has been repeated in both the verses with a view to show the extreme sorrow she felt for the departure of Kṛishṇa who saved the foetus, in her womb, or it may mean Satyavatī.

(When) by once hearing whose charming (*a*) glories (*b*) praised (*c*) by the virtuous, the wise men, free from the company of bad persons by reason of associating with the good (*d*), are not able to give up (the same) ; 11.

How the endurance of separation is possible for the sons of Prithā whose minds have been (constantly) rested on (*e*) Him in (all acts of) seeing, feeling, conversing, sleeping, sitting and eating ! 12.

(*a*) *Rochanaṃ* [charming]—See Çrīdhara, 4. (v. 11.)

(*b*) *Yaçāḥ* [glories]— „ „ 5. (v. 11)

(*c*) *Kīrttyamānaṃ* [praised]— „ „ 3. (v. 11.)

(*d*) *Sat-sangāt mukta-duḥsangaḥ* [free...good]—See Çrīdhara, 2. (v. 11.).

(*e*) *Nyastadhiyaḥ* [mind.....rested on]— „ „ 1. (v. 12.).

[ÇRĪDHARA'S GLOSS—V. 11.]

1. These two verses state about the impossibility of enduring the separation of Kṛishṇa by the Pāṇdavas.

2. *Sat-sangāt mukta-duḥsangaḥ* [free.....good]—those who by reason of the association of good men have given up the bad company in the shape of associating with children, &c; because the latter association is detrimental to the attainment of devotion and salvation.

3. *Kīrttyamānaṃ* [praised]—praised by good men.

4. *Rochanaṃ* [charming]—pleasing.

5. *Yaçāḥ* [glory]—hearing even for once about whose glory, the wise men are not in a position to give up the company of good men.

[ÇRĪDHARA'S GLOSS—V. 12.]

1. *Nyastadhiyaḥ* [mind.....rested on]—by seeing, &c., the mind of the Pāṇdavas, became engrossed in Kṛishṇa.

Being fully bound by affection (*a*), (therefore) with mind following after Him (*b*), verily they went after (Kṛishṇa), seeing (Him) with eyes not winking (*c*), to (all those) places (wherever He went) (*d*). 13.

- (a) *Sneha-samvaddhāḥ* [Being...affection]—See *Çrīdhara*, 3.
 (b) *Anudrutachetasah* [with...Him]— " " 4.
 (c) *Animishaiḥ-akshaiḥ* [with...winking]— " " 1.
 (d) *Tatra-tatra-vicheluḥ* [went...places]— " " 2.

[ÇRĪDHARA'S GLOSS—V. 13.]

1. *Animishaiḥ-akshaiḥ* [with...winking]—with eyes void of winks.
2. *Tatra-Tatra-vicheluḥ* [went...places]—Therefore the Pāṇḍavas went to all those places where Kṛishṇa went.
3. *Sneha-samvaddhāḥ* [Being.....affection]—because firmly attached on account of affection.
4. *Anudrutachetasah* [with...Him]—therefore those persons whose minds were devoted to Him.

On the departure of the son of Devakī (a) from the house (b) considering that no evil may befall (c), (on Kṛishṇa), the women of the friends (d) restrained (e) (their) tears, about to ooze out by reason of sorrow. 14.

- (a) *Devakī-suta* [son of Devakī]—See *Çrīdhara*, 1.
 (b) *Agārāt* [from the house]— " " 2.
 (c) *Abhadraṃ no syāt* [no evil...befall...]—See *Çrīdhara*, 5.
 (d) *Vāṇdhava-striyāḥ* [the women of the friends]—See *Çrīdhara*, 3.
 (e) *Nyarundhan* [restrained]— " " 4.

[ÇRĪDHARA'S GLOSS—V. 14.]

1. *Devakī suta* [son of Devakī]—Kṛishṇa.
2. *Agārāt* [from the house]—when He went out of the house.
3. *Vāṇdhava-striyāḥ* [the women of the friends]—the ladies of the friends.
4. *Nyarundhan* [restrained]—stopped from shedding tears.
5. *Abhadraṃ no syāt* [no evil...befall...]—the reason being that no misfortune may happen on Kṛishṇa.

Then sounded the tabor (a), conch (b), kettle-drum (c), lute (d) cymbal (e), horn or trumpet (f), and (the instruments of which) the *Dhundhuri* (g), *Ānaka* (h) and bell (i) were the first, and the large kettle-drum (j), 15,

- (a) *Mṛidanga* [tabor]—a kind of double-drum.
 (b) *Çankha* [conch]—It implies a conch-shell perforated at one end, for blowing as a horn. It also means a horn or trumpet. It will be found in the battle pieces of the Sanskrit epic poetry that each hero was represented as

provided with a conch-shell, which served him as his horn, each of which had a distinct name. It should be noted that Kṛishṇa's conch-shell was named the *Pāṇchajanya*.

(c) *Bherī* [kettle-drum].—It may also mean a long trumpet.

(d) *Viṇā* [lute]—the Indian lute, which is an instrument of a guitar kind. Its invention is attributed to sage Nārada. Generally, this instrument has seven wires or strings raised upon nineteen frets or supports fixed on a long rounded board, towards the ends of which are two large gourds. The compass of this instrument is said to be two octaves but it has many varieties according to the number of strings, &c.

(e) *Paṇava* [cymbal]—a kind of musical instrument, it means also a small drum or tabor or a kind of cymbal which is used to accompany singing.

(f) *Gomukha* [horn or trumpet]—a particular sort of musical instrument ; a kind of horn or trumpet. It may be called an instrument with mouth like that of a cow.

(g) *Dhundhuri* [धुन्डुरी]—a sort of drum.

(h) *Anaka* [आनक]—a large military drum beaten at one end ; double-drum ; it also means a small drum or tabor.

(i) *Ghantā* [bell].—It also means a plate of iron or mixed metal struck as a clock.

(j) These ten instruments are mentioned in this verse (*Ṣṛīdhara*).

Ascending the house-tops with a desire to see (Him), the women of the Kuru family, with look (full of) love, bashfulness and smile (α) showered flowers on Kṛishṇa 16.

(α) *Prema-vṛiddā-smitekṣanāḥ* [with.....smile].—It refers to the Kuru women whose, look was expressive of love, bashfulness and smile. (*Ṣṛīdhara*).

Verily, the affectionate Guḍākeṣa held over (the head of the) dearest Kṛishṇa, the white umbrella decked with string of pearls and the rod of which was full of jewels. 17.

(α) *Guḍākeṣa* [गुडाकेश]—(literally) it means 'whose hair forms tufts of matted locks, resembling in shape of the leaves of the *Euphorbia* ; (here) it is an epithet of Arjuna. *Ṣṛīdhara* explains it in a different way : *Guḍākā* (गुडाका) sleep ; *Iṣa* (ईश) Lord ; He who subdued the desire of sleeping ; or *Guḍākā* the science of archery and *Iṣa* Lord, therefore he who is skilled in the science of archery. (*Ṣṛīdhara*).

Verily, Uddhava and Sātyaki took (two) most marvellous fans (α) (for moving to and fro by His side). Scattered about by flowers in the path, the Chief of the race of Madhu (b), shined (beautifully). 18.

(a) *Vyajane* [...(two)...fans].—1. *Vyajana* (व्यजन) means fans in general and includes a palm-leaf or any other substance used as a fan.

2. It also means a *chowri*, the bushy tail of the Bos Grunniens, used as a fly-flap or fan, and as one of the insignia of royalty. Çrīdhara explains this word in the sense of *chowri*.

(b) *Madhu-patiḥ* [the Chief of the race of Madhu].—*Kṛishṇa* (Çrīdhara).

The true (a) benedictions uttered by the twice-borns, unfit (b) for the Attributeless (c) (but) worthy (d) of the Spirit endued with qualities (e), were heard by Kṛishṇa in those places (wherever He passed through). 19.

(a) *Satyāḥ* [true]—See Çrīdhara, 1 ; and *Jīva*, 6.

(b) *Na anurupāḥ* [unfit]—, 2 ; „ „ 4.

(c) *Nirguṇasya* [Attributeless]—See Çrīdhara, 4 ; and *Jīva*, 2.

(d) *Anurupāḥ* [worthy]— „ „ 3 ; „ „ 5.

(e) *Guṇātmanah* [Spirit endued with qualities]—See Çrīdhara, 5 ; and *Jīva*, 3.

[ÇRĪDHARA'S GLOSS—V. 19.]

1. *Satyāḥ* [true].—The blessings showered on Kṛishṇa were truly applicable to Him.

2. *Na anurupāḥ* [unfit]—those blessings were not fit for Him, and

3. *Anurupāḥ* [worthy]—were also fit for Him.

4. *Nirguṇasya* [Attributeless].—‘Do thou be blessed’ is inappropriate to Kṛishṇa who is always full of great happiness.

5. *Guṇātmanah* [Spirit endued with qualities]—but such blessings as aforesaid are appropriate and true to Him when Kṛishṇa is looked upon as an incarnated Being.

[JĪVA GOSVAMIN'S GLOSS—V. 19.]

1. Although qualities are eternally inherent in the nature of the Supreme Lord, yet some of them are manifest, while others are latent in Him for the purpose of diversions in the different incarnations.

2. *Nirguṇasya* [Attributeless]—whose attributes are beyond the reach of the attributes, that is to say who is above the qualities relating to nature.

3. *Guṇātmanah* [Spirit endued with qualities]—yet Kṛishṇa is full of eternal qualities. It is impossible that He should acquire more qualities than what is inherent in Him.

4. *Na anurupāḥ* [unfit]—(the blessings of the Brāhmaṇas) are unfit.

5. *Anurupāḥ* [worthy]—the blessings are fit for (Kṛishṇa) who is the spirit endued with qualities by His accepting of them.

6. *Satyāḥ* [true]—because He accepted them, therefore, the blessings are true.

The mutual conversation, pleasing to all ears (*a*) took place each other amongst the women in whose heart was the Being whose glory dispeleth the ignorance of mind (*b*) (and which, the said women) were the inhabitants of the city (belonging to) the best of the descendants of Kuru (*c*). 20.

(*a*) *Sarva-çruti-manaharah* [pleasing to all ears].—Çrīdhara explains these words to the following effect :—the personified Upanishads complimented the wrangles of the women.

(*b*) *Uttamah çloka* [.....whose glory.....mind].—Kṛishṇa, See p. 39.

(*c*) *Kauravendra* [the best.....Kuru].—Yudhishtira.

Verily (*a*) (it is) so said (*b*) that this (*c*) is that Primeval Being, without a second (*d*), who existed in (His) own nature without any difference (*e*), before (the transformation of the three) qualities (of Goodness, Passion and Darkness into (*f*) the creation of this Universe), and similarly, at the night (of Brahmā on the Universal destruction when) (*g*) the powers (emanating from the said qualities) became asleep (inactive) (*h*), and the Individual Spirit merged in the Supreme (*i*), (who is) the soul of the Universe. 21.

(*a*) *Vai* [Verily]—See Çrīdhara, 3.

(*b*) *Kīla* [...so said]— „ „ 4.

(*c*) *Ayam* [this]— „ „ 6.

(*d*) *Ekah* [without a second]—See Çrīdhara, 5.

(*e*) *Aviṣeṣhe Ātmani* [in.....difference]—See Çrīdhara, 7.

(*f*) *Guṇebhyaḥ agre* [before.....qualities]— „ „ 8.

(*g*) *Nīçi* [night]— „ „ 9.

(*h*) *Supta-çaktishu* [.....the powers.....asleep]— „ 11.

(*i*) *Īçvarah* [the Supreme]—See Çrīdhara, 2.

[ÇRĪDHARA'S GLOSS—V. 21.]

1. This and the three subsequent verses state what some of the ladies said to others who were astonished at the power and beauty of Kṛishṇa.

2. *Īçvarah* [the Supreme]—there is nothing strange in Him as He is the Supreme Lord.

3. *Vai* [Verily]—this is expressive of remembrance.

4. *Kīla* [.....so said]—this is expressive of known and proved fact.

5. *Ekah* [without a second]—He who was the sole Being, He is

6. *Ayam* [this]—Kṛishṇa ; where was He ?
7. *Aviśeṣe Ātmani* [in...difference]—in His supernatural abode.
8. *Guṇebhyaḥ agre* [before...qualities...]—When was He in existence ?—previous to the transformation of the qualities (of Goodness, Passion, and Darkness that is to say, before the creation of the universe) and (also)
9. *Niçi* [night]—at the time of the destruction of the whole creation.
10. *Nimlītatman*, [Individual spirit merged in]—when the Individual soul merged in (God.)
11. *Supta-çaktishu* [..... the powers.....asleep]—When the Individual spirit is Brahma, how is it possible that it should merge in the Supreme ? Therefore, on the destruction of its particular condition, the power emanating from the qualities of Goodness, Passion, and Darkness, is considered to have merged in God.

That very (Lord), the author of the Scriptures (*a*), with a view to ordain (*b*) again (*c*) the name and form to the Spirit without name and form, followed (*d*) Nature sent by His own powers (*e*) desirious of creating (*f*), and alluring to His own parts—the Individual spirit (*g*). ²².

- (*a*) *Çāstrakṛit* [the author of the Scriptures]—See *Çṛīdhara*, 8.
 (*b*) *Vidhītsamānah* [with.....ordain]— " " 7.
 (*c*) *Bhūyah* [again]— " " 2.
 (*d*) *Anusasāra* [followed]— " " 6.
 (*e*) *Nijavṛtyachoditām* [sent by His own powers]—See *Çṛīdhara*, 3.
 (*f*) *Sisṛīkṣhatīm* [desirious of creating]— " " 5.
 (*g*) *Svajīvamāyām* [alluring.....Spirit]— " " 4.

[ÇRĪDHARA'S GLOSS — V. 22.]

1. In the former verse it is stated that the Supreme Lord was in existence at the beginning and end of the creation. This verse states that He exists during the intermediate time between the creation and destruction of the universe. Without lowering Himself from His own position as a Supreme Being, He followed Nature.
2. *Bhūyah* [again]—because the stream of creation is eternal.
3. *Nijavṛtyachoditām* [sent by His own powers]—sent by His *Kāla çakti*.
4. *Svajīvamāyām* [alluring.....Spirit]—tempting the *Jīvas* (Individual Spirits) ; they are also included in Him as His parts.
5. *Sisṛīkṣhatīm* [desirious of creating]—therefore *Prakṛiti* is desirious of creating.
6. *Anusasāra* [followed]—why did He follow *Prakṛiti* ?
7. *Vidhītsamānah* [with...ordain]—desiring to ordain name and form to the Spirit devoid of such things.
8. *Çāstrakṛit* [the author of the Scriptures]—He also revealed the *Vedas* for the purpose of ordaining acts.

Verily, this (*i*) the same (Being) (*a*) whose feet (*b*), the wise men (*c*) who have brought under subjugation their passions and have a control over (their vital) airs, (*d*) see in this world by (their) stainless (pure) mind panting for devotion (*e*). (O) good friends (*f*), this (very) (*g*) Being is fit to purify fully (*h*) the mind (*i*). 23.

- (*a*) *Sah vai ayaṃ* [verily.....same]—See Çrīdhara, 2.
 (*b*) *Āt-padam* [whose feet]— " " 3.
 (*c*) *Sūrayah* [the wise men]— " " 5.
 (*d*) *Nirjita-mātariṣvanah* [have...airs]—See Çrīdhara, 4.
 (*e*) *Bhaktiyukalitā-malātmanā* [by...devotion]—See Çrīdhara, 6.
 (*f*) *Nanu* [(O) good friends]—See Çrīdhara, 7.
 (*g*) *Eśah* [this.....]— " " 8.
 (*h*) *Parimārṣṭum* [purify fully]—See Çrīdhara, 10.
 (*i*) *Sattvam* [mind]—See Çrīdhara, 9.

[ÇRĪDHARA'S GLOSS—V. 23.]

1. This verse states that although He is not easily seen by mankind, yet He is said by the women, before us.
2. *Sah vai ayaṃ* [verily...same]—He is the same being.
3. *Āt-padam* [whose feet]—whose own (real) form.
4. *Nirjita-mātariṣvanah* [have...airs]—(The learned men) who have suppressed their vital airs (breath).
5. *Sūrayah* [the wise men]—such wise men see Him.
6. *Bhaktiyukalitā-malātmanā* [by.....devotion]—the pure mind which is anxious for devotion. The text of Çruti says 'With the keen mind (the *Jīva*) is seen' *
7. *Nanu* [(O) good friends]—(The women who were addressed by others of their class).
8. *Eśah* [this.....]—This is the Being.
9. *Sattvam* [mind]—intellect.
10. *Parimārṣṭum* [purify fully]—It is Kṛishṇa who can completely purify the mind and not the practice of *Yoga* (meditation).
11. *Nanu.....arhati* [(O) good friends.....mind]—This portion of the verse may also be rendered as follows :—'Ah ! this (Being) cannot destroy this knowledge (regarding Him) ; that is to say, He would not be unseen although He might go to a distant place, but we shall have to accompany Him.

(O) companion (*a*), this is the very (Being), whose holynarrative hath been sung in the *Vedas* and the mystical

Scriptures (*b*) by persons versed in the mysteries (of such sacred books) (*c*), (in this way that 'the Lord without) a second who by His diversions, createth, preserveth and destroyeth the Universe, yet doth not adhere to it' (*d*). ²⁴.

- (*a*) *Sakhi* [(*O*) companion]—See *Çrīdhara*, 2.
 (*b*) *Vedeshu cha guhyeshu* [in.....Scripture]—See *Çrīdhara*, 4.
 (*c*) *Guhyavādibhih* [by.....mysteries.....]— See *Çrīdhara*, 5.
 (*d*) *Yā.....sajjate* [the Lord.....it]— " " 6.

[ÇRĪDHARA'S GLOSS—V. 24.]

1. This verse states about Kṛishṇa's holy career.
2. *Sakhi* [(*O*) companion]—(*O*) friends.
3. *Anugīta satkathah* [holy narrative.....sung]—who has been described.
4. *Vedeshu cha guhyeshu* [in.....Scriptures]—in the *Vedas* and the other sacred books.
5. *Guhyavādibhih* [by.....mysteries.....]—by person who are able to ascertain the real truth (meaning) of the Scriptures.
6. *Yā.....sajjate* [the Lord.....it].—This part of the verse indicates the nature of the song sung by the wise.

When kings with mind full of (the quality of Darkness (*a*), live by unrighteousness (*b*), then this (very Lord) (*c*), it is known, with a view to preserve (the Universe) (*d*), assuming, from age to age (*e*) the (various) forms (*f*), by (the quality of) Goodness (*g*) holdeth forth (displayeth) prosperity, (*h*) truthfulness (*i*), faith (*j*), kindness (*k*), and (the marvelous) deeds (*l*). ²⁵.

- (*a*) *Tamodhiyah* [with.....Darkness]—See *Çrīdhara*, 2.
 (*b*) *Adharmeṇa jīvanti* [live by unrighteousness]—See *Çrīdhara*, 3.
 (*c*) *Eśah* [this...]—(Kṛishṇa).
 (*d*) *Bhavāya* [with...preserve]—for preservation.
 (*e*) *Yuge yuge* [from age to age]—in those cycles of ages ; during those intervals of time.
 (*f*) *Rūpāṇi* [forms]—See *Çrīdhara*, 4.
 (*g*) *Dhatte* [holdeth forth...]—displays.
 (*h*) *Bhagam* [prosperity]—affluence.
 (*i*) *Satyam* [truthfulness]—act of keeping promise.
 (*j*) *Ritam* [faith]—act of a preceptor of truth.
 (*k*) *Dayām* [kindness]—kindness towards a devotee.
 (*l*) *Yaçāh* [(the marvelous) deeds]—wonderful acts.

[ÇRĪDHARA'S GLOSS—V. 25.]

1. This verse states about the necessity of assuming the different incarnations by the Supreme Lord.
2. *Tumodhīyah* [with...Darkness]—mind pervaded by ignorance.
3. *Adharmaṇa jīvanti* [live by unrighteousness]—when kings maintain themselves by performing irreligious acts.
4. *Rūpāṇi* [forms]—by assumption of forms full of the qualities of Goodness.

Ah ! the race of Yadu is the most praise-worthy of the praise-worthiest. Ah ! (*a*) the Forest of Madhu (*b*) is the most (*c*) holy of the holiest, because (*d*) this Best of Beings (*e*), the Lord of Prosperity (*f*) is making (them) adorable (*g*) by His birth (in that race) and by his continued circuit (in that forest) (*h*). 26.

(*a*) *Aho* [Ah !]—See *Çrīdhara*, 8.

(*b*) *Madhu-vana* [Forest of Madhu]—See *Çrīdhara*, 5 ; This was a grove belonging to demon Madhu, after whose death Çatrughna founded a city on the spot which was called Mathurā which became celebrated as a holy shrine and place of pilgrimage. Dhruva is said to have performed his penance in this place.

(*c*) *Alam* [the most]—See *Çrīdhara*, 7.

(*d*) *Yat* [because]— „ „ „ 2.

(*e*) *Eśhak Pumsām-ṛishabhak* [this Best of Beings]—See *Çrīdhara*, 3.

(*f*) *Çrīyah-patīk* [the Lord of Prosperity]—*Çrīdhara*.

(*g*) *Anchati* [adorable]—See *Çrīdhara*, 6.

(*h*) *Chakramaṇena* [.....circuit]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS.—V. 26.]

1. This and the next four verses are particularising the good fortune of mankind as regards the incarnation of Kṛishṇa.

2. *Yat* [because]—the reason being.

3. *Eśhak Pumsām-ṛishabhak* [this Best of Beings]—(Kṛishṇa) the husband of Lakshmī by taking his birth made the race of Yadu more honourable ; therefore, it is most praise-worthy.

4. *Chakramaṇena* [.....circuit]—by the act of going in a circular way again.

5. *Madhu-vana* [the Forest of Madhu]—Mathurā.

6. *Anchati* [adorable].—By His repeated acts of frequenting, He has greatly honoured the place, therefore it is the most holy.

7. *Alam* [the most]—this has been used to add more force to the superlative particle in the word *Punyatama*.

8. *Aho* [Ah !]—this is expressive of astonishment.

Ah ! (what an object of) wonder (*a*) (is the city of) Kuṣasthālī (*b*) which surpasseth (in glory) (*c*) the glories of Heaven (*d*) and which causeth holy renown of earth (*e*), because (*f*) the people of which (place) (*g*) always see (*h*) (their) own Protector (*i*), who is the object of desire on account of His grace (*j*), and (also observe) His act of seeing (them) with smile (*k*). 27.

(*a*) *Aho vata* [Ah.....wonder.....]—See *Ṣṛīdhara*, 1.

(*b*) *Kuṣasthālī* [कुसस्थली]—See *Ṣṛīdhara*, 2 ; and See *Dvārakā* p. 258.

(*c*) *Tiraskarī* [which surpasseth.....]— See *Ṣṛīdhara*, 4.

(*d*) *Svaryaṇṇasah* [the glory of Heaven]—,, ,, 3.

(*e*) *Punya yaṇṇaskarī* [which...earth]—,, ,, 5.

(*f*) *Yat* [because]—,, ,, 6.

(*g*) *Yat prajāh* [the people of which...]—,, ,, 7.

(*h*) *Nityam paṇṇanti sma* [have always...seen]—See *Ṣṛīdhara*, 10.

(*i*) *Svapatiṁ* [own Protector]—,, ,, 9.

(*j*) *Anugraheshitam* [who...grace].—This has been explained differently by *Ṣṛīdhara* (q. v.), 8.

(*k*) *Smitāvalokaṁ* [His...smile]—See *Ṣṛīdhara*, 11.

[*ṢṚĪDHARA'S GLOSS*—V. 27.]

1. *Aho vata* [Ah !.....wonder.....].—These are expressive of very great surprise.

2. *Kuṣasthālī* [कुसस्थली]—name of the city of *Dvārakā*.

3. *Svaryaṇṇasah* [the glories of Heaven].—The glories of Heaven which are naturally the highest (but).

4. *Tiraskarī* [which surpasseth.....].—those glories are subordinate to, or eclipsed (by those of *Kuṣasthālī*).

5. *Punya yaṇṇaskarī* [which...earth]—which spreads the glory of earth.

6. *Yat* [because]—the reason being.

7. *Yat prajāh* [the people of which.....].—subjects of *Dvārakā*.

8. *Anugraheshitam* [who.....grace]—sent by His grace ; or whose grace is longed for.

9. *Svapatiṁ* [own Protector].—Kṛishṇa, and not like father, &c., who are also considered as the Lord or protector of every being.

10. *Nityam paṇṇanti sma* [have always.....seen]—the people have seen.

11. *Smitāvalokaṁ* [His.....smile]—smiling look.

(*O*) Companion, (it is) only those (women) whose hands were taken (*a*) by this (Being) and (by whom this) Lord (*b*) was certainly (*c*) adored fully (*d*) by (practising of) vows, bathing (in the holy waters) and (offering) burnt offerings (to the fire), drink (every)

[JIVA GOSVAMIN'S GLOSS—V. 21.]

1. It has been stated in the previous verse that Kṛishṇa's advent on earth was to teach the means of devotion to the ascetics of the highest order, and it is difficult for Kuntī and other women to know about Him ; but Kṛishṇa is the destroyer of all pain and bestower of happiness, hence remembering this, Kuntī is saluting Kṛishṇa (over and over again).

(I) bend down to (thee), having a lotus springing from (thy) navel (*a*) ; (I) bend down to (thee), having a garland (about thy neck) (*b*) ; (I) bend down to (thee), having eyes like lotus (*c*) ; (I) bend down to thee, having the lotus-like feet (*d*). 22.

(*a*) *Pankajanābhāya* [(to thee), having.....navel]—See *Çṛīdhara*, 1 ; and *Jīva*, 2.

(*b*) *Pankajamālīne* [(to thee), having a garland]—See *Çṛīdhara*, 2.

(*c*) *Pankajanetrāya* [(to thee), having eyes like lotus]—See *Çṛīdhara*, 3.

(*d*) *Pankajāṅghraye* [(to thee), having lotus-like feet]—See *Çṛīdhara*, 4.

[ÇṚĪDHARA'S GLOSS.—V. 22.]

1. *Pankajanābhāya* [(to thee), having.....navel]—to Him who has lotus in His navel.

2. *Pankajamālīne* [(to thee), having a garland]—to Him who has garland about His neck.

3. *Pankajanetrāya* [(to thee), having eyes like lotus]—to Him whose eyes are beautiful like lotus.

4. *Pankajāṅghraye* [(to thee), having lotus-like feet]—to Him whose feet are like lotus.

[JIVA GOSVAMIN'S GLOSS—V. 22.]

1. This verse states that the different members of the body of Kṛishṇa are like lotus. They are indicative of His capacity to give happiness to mankind, and relieve them from all kinds of pain.

2. *Pankajanābhāya* [(to thee), having.....navel]—to Him who has lotus-like signs indicative of those in the Supreme Lord.

(O) the mighty Lord of the organs of senses, as being imprisoned by the wicked Kamsa (*a*) for a very long time and pervaded by grief, Devakī was fully released by (thee) ; (so) with my sons I was also again and again relieved from a series of troubles, by Lord like thee. 23.

(*α*) *Kaṁṣa* [कंस, from *Kaṁṣu* (कंसु) to desire ; and *Sah* (सह) : *Unādi* affix].—He was the king of Mathurā, the uncle and enemy of Kṛishṇa. After deposing his father Ugrasena he became the ruler of the place and wanted to kill his cousin, Devakī, the mother of Kṛishṇa, on her wedding day. She was then spared, on her husband Vasudeva's consenting to deliver up all the issue of the marriage to the cruel king. Devakī and her husband were imprisoned for a long time. Kaṁṣa was warned previous to the birth of Kṛishṇa that the latter would kill him. He attempted to slay Kṛishṇa immediately after He was born. Being frustrated in his attempt, he ordered a general massacre of all the followers of Viṣṇu and to slay all the new-born male children in his realm. He engaged demons to find and assassinate Kṛishṇa, and sent Akrura to Vṛindāvana for bringing him to his capital. On the latter's arrival there, public games were celebrated with great pomp. A contest took place in which Kaṁṣa with others were killed by Kṛishṇa. Devakī and Vasudeva were then released from the imprisonment. As the foe to the deity, Kaṁṣa is considered an *Asura* (demon). (See p. 42. para. 3.)

[ÇRĪDHARA'S GLOSS—V. 23.]

1. This and the next verse describe the reminiscence of Kunti for several acts of favour done to the *Pāṇḍavas* by Kṛishṇa.

2. The purport of this verse is this ; Kunti said : 'Thy love towards me is greater than what thou hast evinced towards thy mother Devakī. O Lord of the organs of senses, being imprisoned by Kaṁṣa, Devakī was released by thee. Hast thou similarly relieved me of my troubles ?—No, there is a vast difference relating to me and Devakī. The latter was imprisoned for a long time, but was only once released from her troubles, and all her sons were not saved from the hand of Kaṁṣa, and she had her husband (to protect her) ; but on the other hand thou hast, again and again and without any delay, relieved me with my sons from various difficulties, when I had none to relieve me from such troubles except thee, my Lord.

(*O*) Hari, (we) have been saved (by thee) (*α*), from poison (*b*), from the great fire (*c*), from the sight of the man-eater (*d*), from the assembly of the wicked (*e*), from the troubles of living in a wood (*f*), from the weapons of many great warriors (*g*) in battle after battle, and from the weapons of the son of Droṇa (*h*). 24.

(*α*) *Abhiraṁkṣitāḥ* [saved]—protected in every way.

(*b*) *Vishāt* [from poison].—This refers to the fact that Duryyodhana, being jealous of the strength of his cousin Bhīma, attempted to take away his life by administering poison, and throwing him into a lake while stupefied from its effects. Bhīma was not however killed. (See *Mahābhārata*).

(c) *Mahāgneḥ* [from the great fire].—This is an allusion to the following circumstance :—Dhṛitarāshṭra was born-blind. He therefore raised Yudhisṭhira to the seat of *Yuvarāja* (heir apparent) to exercise his sovereign power. Duryodhana, the eldest son of Dhṛitarāshṭra, was greatly incensed at this act of his father and persuaded him to send away the Pāṇḍavas to the city of Vārāṇavata (the modern Allahabad), where a splendid house was built, with the materials chiefly composed of combustible substances, for their residence. Duryodhana's object was to set the house on fire with a view to kill the five Pāṇḍavas and their mother Kunti ; fortunately they were timely warned, and precautions of the impending danger escaped through an underground passage previously made by them. (*Mahābhārata*).

(d) *Puruṣādadarṣanāt* [from the sight of the man-eater].—This refers to the following fact :—Hiṁva was a heinous *Asura* and canibal, with yellow eyes and a horrible aspect, possessed of great strength. He lived in the forest south of Vārāṇavata (Allahabad) and attacked the Pāṇḍavas on their way, but was killed by Bhīma after a severe contest.

(e) *Asatsabhāyāḥ* [from the assembly of the wicked].—This refers to the events happened in the gambling pavilion of Duryodhana, where Yudhisṭhira lost everything by the deceitful act of Duryodhana and his accomplices, particularly his wife Draupadī who was about to be denuded of all her clothing by Duḥśasana, but the wearing apparel of Draupadī was by a miracle increased to such a length that Duḥśasana failed to complete his mis-deed.

(f) *Vanavāsakṛichchkrataḥ* [from the trouble of living in a wood].—This verse refers to the second exile of the Pāṇḍavas after Yudhisṭhira had lost everything at the dice-gambling.

(g) *Mahārathā* [great warriors].—(Literally) a commander of ten thousand soldiers and one versed in the science of weapon. *

(h) *Mṛidhe, Mṛidhe* [in battle after battle].—This refers to a good many battles fought in the great war of *Kurukshetra*.

(i) *Draṇyastrataḥ* [from the weapon of the son of Droṇa].—from Aṣvatthāmā's missile of Brahmā.

(O) preceptor of the world, let those difficulties happen over again in those (places and circumstances) in which (α) such difficulties (thy sight can be gained) (b) (by reason of which sight there is) no seeing of this world again (c). 25.

(α) *Yat* [in which] —See *Śrīdhara*, 1 ; and *Jīva*, 2.

(b) *Darṣanam* [sight]—See *Jīva*, 1.

(c) *Apunarbhava-darṣanam* [no seeing of this world again]—See *Śrīdhara*, 2 ; and *Jīva*, 3. This has reference to the principles of :—

* एको दश सहस्रानि योधयेद् यस्तु ध्वनिनाम् । शस्त्र-शास्त्र प्रवीणश्च महारथ इति स्मृतः ॥

[THE TRANSMIGRATION.]

1. The alternate succession of birth and death until the attainment of final beatitude is the transmigration of soul. The belief in such transition is one of the leading phases in the religion of the Hindus. It was not the object of mere fantastical superstition, but also of philosophical speculation of ancient India. This principle is founded on the belief in the immortality of the human soul. It is a part and parcel of the Brāhmanical religion, that individual spirits, emanated from the Supreme Being, which, as it were, in a state of bewilderment or forgetfulness, allowed them to become separate existence and to be born again and again on earth. The individual spirit, thus separated from its fountain head, is bound to return to it or become merged again into that divine substance with which it was originally united as one, but on account of its being contaminated with sin during its sojourn on earth, it necessarily endeavours to free itself from all guilt, and to become fit for its ultimate destiny.

[THE PATANJALA.]

2. The aphorism of Patanjali.—‘The desire is infinite by reason of the prayer being eternal,’ * had established the principle of transmigration. Acts are the causes of sentient beings and *vice versa*. Sentient being cannot be premordial, as the fear of death and the desire—‘Let there be happiness and no pain’ are inherent in him. This fear of death and desire for happiness prove the previous birth. Without much difficulty it will be observed that no one wishes to die of his own accord. What may be the reason of such unwillingness to die? The answer is very simple :—because death is a great source of unbearable and dreadful pain. It is an admitted fact that the person who suffers pain and misery from any person or thing, entertains aversion, fear and hatred against it. It must further be admitted that death is most painful, the sentient being must have once suffered from its effects and does not like to suffer it again. When he anticipates death, his heart trembles within himself and fear is naturally engendered in his mind. What may be the reason for such a fear? Because by the remembrance of the miseries of death, without which no fear is entertainable against the thing which is the cause of such pain. It is self-evident, that any thing unseen and unfelt cannot be the subject of remembrance ; hence it must be admitted that the sentient being must have previously suffered the pangs of death, which cause fear in man in this life. It is not conceivable that man should die several times in the present life ; therefore, the natural conclusion is that he must have suffered the troubles of death in previous life. The fear of death is to be found in the new-born child. It cannot be imagined that such fear is the result of reasoning which the child had none. But the remembrance of the miseries of previous death happens in former life is the real cause of entertaining such fear. This circumstance clearly establishes that there was a previous life and previous death and that the desire for acts in such birth is also eternal.

* वासामनादित्वाशिषो नित्यत्वात् । 10 *Pātanjala Darśana-Kaivalya-pāda*.

[THE SĀṆKHYA.]

3. The aphorism of the *Sāṁkhya-Darṣana*—‘The opposite of knowledge is ignorance, * also proves the doctrine of transmigration. The sentient being enjoys the happiness and endures the troubles of earthly life on account of ignorance. This is the cause of the creation of the grosser body (*sthūla-śarīra*) again and again in the subtle body (*linga-śarīra*) of the sentient being. Is it consonant with reason to think that the happiness can be enjoyed and misery suffered without a body? There is no proof that the soul can enjoy eternal happiness and attend the progressive state, without a body. When the soul is eternal, it is evident, that, it is also subject to happiness and misery. No one can argue with reason that he wishes to see a thing, but at the same time is undesirous to have his eyes. The grosser body is the receptacle for enjoyment of happiness and endurance of misery. Without such body these things are not possible to happen in the subtle body also. † Therefore, the individual spirit with its subtle body is subject to repeated birth and death in the grosser body. There is no possibility of an individual spirit which has not attained the final beatitude to be free from bliss and pain; hence the individual spirit is subject to re-birth in animals, birds, man and god. The human soul transmigrates in the superior and inferior bodies, according to the merit and demerit of his actions on earth and to the degree of knowledge it acquires during its sojourn on earth. ‡ It should be observed that the individual spirit, though born in superior body in previous life, may come down to an inferior body and *vice versa*. It is the action of the previous life which regulates the superiority or inferiority of the one next following. §

[THE CODE OF MANU.]

4. The code of Manu which is accepted as an authority by all Hindus contains a very comprehensive account of the whole subject of the transmigration of soul, a short summary of which is given below:—

[THE ACTION IS THE SOURCE OF TRANSMIGRATION.]

5. The actions, either mental, verbal or corporal, bear, says Manu, good or evil fruit as they themselves are good or evil; and from the actions of men proceed their various transmigrations in the highest, the meanest and the lowest degree.

[THE THREE KINDS OF BAD ACTIONS.]

6. The bad acts are of three kinds,—mental, verbal and corporal.

[REWARD AND PUNISHMENT FOR ACTS.]

7. A rational creature has a reward or a punishment for mental acts.

* बन्धो विपर्ययात् । *Sāṁkhya-Darṣana*, c. III.

† संसरति निरुपभोगं भावैरधिवासितं लिङ्गम् । (*Sāṁkhya-tattva-kaumudī*)

‡ योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः । स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥
(*Kāthopanishad* 5, 6.)

§ आवृत्तिस्तत्रापि उत्तरीत्तर-योनि योगाद्वेयः । (*Sāṁkhya-Darṣana*, c. III.)

[THE DIFFERENT ASSUMPTION OF FORMS AFTER DEATH.]

8. For sinful acts mostly corporal, a man shall assume, after death, a vegetable or mineral form ; for such acts mostly verbal, the form of a bird or a beast ; for acts mostly mental, the lowest of human conditions.

[A BODY REDUCED TO ASHES, ANOTHER BODY CREATED IN ITS PLACE.]

9. By individual spirit of those men, who have committed sins in the body reduced to ashes, another body, composed of nerves with five sensations, in order to be susceptible of torment, shall certainly be assumed after death.

[THE NEW BODY SUFFERS PAIN.]

10. The individual spirit shall feel in that new body, the pangs inflicted in each case by the sentence of Yama (the deity of *Naraka* or hell).

[THE CONDITION AFTER NEW BIRTH.]

11. When the individual spirit has gathered the fruit of sins which arise from love of sensual pleasure, must produce misery, and, when its taints have thus been removed, it approaches again those two most effulgent essences, the *Mahat* (intellect) and the Supreme Spirit.

12. They two, closely conjoined, examine without remission the virtues and vices of that individual spirit, according to its union with which it acquires pleasure or pain in the present and the future worlds.

[ENJOYMENT OF BLISS.]

13. If the individual spirit had practised virtue for the most part and vice in a small degree, it enjoys delight in celestial abode, clothed with a body formed of pure elementary particles.

[ENDURANCE OF PAIN.]

14. But, if it had generally been addicted to vice, and seldom attended to virtue, then shall it be deserted by those pure elements, and having a courser body of sensible nerves, it feels the pain to which Yama shall doom it.

[THE CONDITION AFTER SUFFERING YAMA'S SENTENCE.]

15. Having endured those torments according to the sentence of Yama and its taints being almost removed, it again reaches those five pure elements in the order of their natural distribution.

16. Let each man, considering with his intellectual powers those migrations of the individual spirit according to its virtue or vice, into a region of bliss or pain, continually fix his heart on virtue.

[THE INFLUENCE OF THE QUALITIES ON INDIVIDUAL SPIRIT.]

17. Individual spirit, endued with Goodness, attains always the state of the deities ; those filled with ambitious Passions, the condition of men ; and those immersed in Darkness, the nature of beasts ; this is the triple order of transmigration.

18. The following table will show the different forms produced by reason of the three qualities which influence the individual spirit :—

THE FORMS PRODUCED	THE QUALITY WHICH PRODUCES THEM.	THE CONDITION
(1.) Vegetable, and mineral substances, worms, insects, reptiles, fish, snakes, tortoises, cattle, deer.....	Darkness	The Lowest
(2.) Elephants, horses, men of the servile class, and contemptible <i>Mlechchhas</i> , lions, tigers, and boars	Do	The middle.
(3.) Dancers, singers, birds, deceitful men, giants and blood-thirsty savages.	Do	The highest
<hr/>		
(1.) <i>Phallus</i> (cudgel-players), <i>Mallas</i> (boxers and wrestlers.), <i>Natas</i> (actors), instructor of arms, gamblers, drunkards	Passion	The Lowest.
(2.) Kings, soldiers, domestic priests of kings, men skilled in the war of controversy.	Do	The middle.
(3.) <i>Gandharvas</i> , or (aerial musicians), <i>Rakshas</i> , <i>Yakshas</i> , servants and companions of <i>Kuvera</i> , genii attending superior gods, as <i>Vidyādharas</i> , and others, nymphs.....	Do	The highest
<hr/>		
(1.) Hermits, religious mendicants, other Brāhmanas, such orders of demi-gods, as are wafted in airy cars, genii of signs and lunar mansions, and <i>Daityas</i> ,.....	Goodness	The Lowest
(2.) Sacrificers, holy sages, deities of the lower heaven, genii of the <i>Vedas</i> , regents of stars not in the paths of the sun and moon, divinities of years, <i>Pitris</i> (progenitors of mankind), and the demi-gods named <i>Samhyāsas</i>	Do	The middle
(3.) Brahmā, Patriarchs under him as Marichi and others, the genius of virtue, the divinities presiding over <i>Mahat</i> (the great) and <i>avyakta</i> (unevolved).....	Do	The highest

(N. B.—Cf. *Manu* vv. 42, 43, 44, 45, 46, 47, 48, 49, and 50).

[THE VARIOUS RE-BIRTHS.]

19. The persistent or unrepenting sinners, having passed through the regions of torment for a great number of years are doomed to suffer the troubles of various births ; those are as follow :—

SINNERS	THE PARTICULARS OF RE-BIRTH TO WHICH THEY ARE SUBJECTED.	SINNERS	THE PARTICULARS OF RE-BIRTH TO WHICH THEY ARE SUBJECTED.
(1.) Slayer of Brāhmaṇa.....	A dog, a boar, an ass, a camel, a bull, a goat, a sheep, a stag, a bird, a <i>Chandāla</i> (an out-caste), <i>Pukkasa</i> , respect- ively, according to the nature of the crime committed.		creeping and twin- ing plants, vol- tures, and other carnivorous ani- mals, lions and other beasts with sharp teeth, tigers and other cruel brutes.
(2.) A drunken priest.....	A smaller or larger worm or insects, moth, fly feeding on ordure or of some rave- nous animal.	(5.) He who hurts on any sen- tient beings.	Cat or other eaters of raw flesh
(3.) Stealer of a priest's gold. ...	A thousand births into the bodies of spiders, snakes, chameleon crocodiles and oth- er aquatic mons- ters, or mischie- vous blood-sucking demons.	(6.) Taster of forbidden things (7.) Stealer of ordinary things ...	Maggots, or small flies. Devourers of one another.
(4.) Violaters of the bed of one's natural and spiritual father ...	A hundred times into the forms of grass, shrubs with crowd- ed stems, or of	(8.) Embracer of low women... (9.) He who has intercourse with degraded men or been criminally connected with the wife of ano- ther, or stolen common things from a priest..... (10.) Stealer of rubies or other gems, pearls, coral precious things of various sorts.....	Restless ghosts A Brahma-Rāk- shasa (demons.) A goldsmith or <i>Hemkār</i> , birds,

- (a) *Sanāthāh* [possessed of a protector]—See *Ṣṛīdhara*, 2.
 (b) *Yat* [because]— „ „ 3.
 (c) *Sarva-saubhagaṃ* [all.....]— „ „ 8.
 (d) *Snigdha-nirīkṣhaṇānaṃ* [face...look]— „ „ 7.
 (e) *Prema-smita* [loving smile]— „ „ 6.
 (f) *Dūra-darṣanaṃ* [can.....afar...]— „ „ 5.
 (g) *Traipishtaṇḍam* [by.....Beings]—relating to *tri-pish-tapa* which signifies the residence of the gods ; Indra's Heaven ; Paradise ; the word in the text means those who live in the Paradise, it refers to gods. See *Ṣṛīdhara*, 4.

[ṢṚĪDHARA'S GLOSS—V. 8.]

1. This verse states that the people of Dvārakā have gained their object.
2. *Sanāthāh* [possessed of a protector]—(we) have been blessed with a lord.
3. *Yat* [because]—the reason being (that we are seeing thy form).
4. *Traipishtaṇḍam* [by.....Beings]—gods.
5. *Dūra-darṣanaṃ* [can...afar...]—whose eye-sight is away from Him, that is to say, Kṛishṇa can be attained with difficulty even by the gods.
6. *Prema-smita* [loving smile]—full of smile on account of love.
7. *Snigdha-nirīkṣhaṇānaṃ* [face...look]—face in which appears a charming look.
8. *Sarva-saubhagaṃ* [all.....]—there is beauty in the different parts of His form.

(O) Lotus-eyed (Lord), with a view to see (thy) friends, when (a) thou goest (b) to (the city) of the Kurus (c) or even to the city of Madhus (d), then (e), (O) Imperishable, we, who are thine (f), feel a moment (g) (of separation) like (a long period of) ten-millions of years (h). (Our condition without thee also becometh like) the eyes (blindfolded) without (the light of) the sun (i).⁹

- (a) *Yarhi* [when]—See *Ṣṛīdhara*, 2.
 (b) *Apasāśra* [goest]—See *Ṣṛīdhara*, 3.
 (c) *Kurān* [...of the Kurus]— „ „ 4.
 (d) *Madhūn* [...the Madhus]— „ „ 5 ; and *Jīva*, 4.
 (e) *Tatra* [then]— „ „ 6.
 (f) *Tva* [thine]— „ „ 8.
 (g) *Khaṇah* [a moment]—See *Jīva*, 1.
 (h) *Avda-koti-pratinah* [like ten...years]—See *Jīva*, 2.
 (i) *Rviṃ-viṇā-akṣhaṇoh-iva* [.....the eyes.....without...the sun]—See *Ṣṛīdhara*, 7 ; and *Jīva*, 3.

[ÇRĪDHARA'S GLOSS—V. 9.]

1. This verse states that how (Kṛishṇa's subjects) addressed Him like the moaning children. In some editions the words—*No Bhavān* (नी भवान्) occur which imply leaving us in slight.

2. *Farhi* [when]—at the time in which.

3. *Apasasāra* [goest]—thou leavest.

4. *Kurān* [...of the Kurus]—Hastināpura.

5. *Madhūn* [.....the Madhus]—the city of Mathurā.

6. *Tatra* [then]—at that time.

7. *Raviṃ-vinā-akṣhoḥ-iva* [...the eyes...without...the sun].—As the eyes cannot see anything without the light of the sun, our condition becomes so without thee (Kṛishṇa).

8. *Tava* [thine]—(we) who have connection with thee.

[JĪVA GOSVAMIN'S GLOSS—V. 9.]

1. *Khaṇah* [a moment]—even a moment (very short time).

2. *Avda-koti-pratimah* [like ten...years]—appears like ten-millions of years.

3. *Raviṃ-vinā-akṣhoḥ-iva* [...the eyes...without...the sun]—the condition of Kṛishṇa's subjects, (the people of Dvārakā) also become similar to that of the eyes in the absence of (the light of) the sun.

4. *Madhūn* [.....the Madhus]—by explaining this word as referred to Mathurā, it was Çrīdhara's intention to point out that all people of Vraja were manifestly Kṛishṇa's friends.

(O) Lord, when thou art abroad for a long time, how are we to live not seeing thy heart-stealing face adorned with charming smile, and (which said face) absorbeth (removeth) all the miseries of this universe by its graceful look. ¹⁰.

Having heard these and other (*a*) words uttered (*b*) by the subjects, and spreading out grace by (His) affectionate look (*c*), the Kind to the Worshipers (Kṛishṇa) entered the city, ¹¹.

(Which was) guarded by (*d*) the Madhus (*e*), Bhojas, (*f*), Daçarhas (*g*), Arhas (*h*), Kukuras (*i*), Andhakas (*j*) and Vṛishṇis (*k*) who are of equal prowess with Him (*l*), like Bhogavatī (*m*) guarded by the serpent-demons; ¹².

Adorned with (*n*) lotus-pools (*o*) surrounded (*p*) by orchards (*q*), flower-gardens (*r*), pleasure-gardens (*s*) consisting of holy trees and creeper-pavilions (*t*), (full of the floral and other) riches of all kinds (produced in) every season (*u*); ¹³.

Triumphal arches (or gate-ways) erected for pleasure (on solemn occasions), at the town-gates, house-doors and public thoroughfares ; the rays of the sun have been obstructed in the interior (of which city) by the tops of banners and flags painted (with emblems of Garuḍa and signals of victory, &c.). 14.

(In which city, there are) well-swept (*v*) great roads (*w*) carriage (or cart) roads (*x*) markets (*y*) court-yards (*z*) ; (which city is) saturated with scented waters ; spread over with (*aa*) fruits, flowers, sun-dried rice and blades (of corn) ; and 15.

Doors of houses (of which city) were decorated with jars full (of water), thick sour milk, sun-dried rice, fruits, sugar-canes, religious offerings, frankincense and lamps. 16.

(*a*) *Iti cha* [these and other]—See *Śrīdhara*, 1. (v. 11.)

(*b*) *Udiritā* [uttered]— " " 2. (v. 11.)

(*c*) *Dṛishtyā* [by...look]— " " 3. (v. 11.)

(*d*) *Guptam* [guarded by]— " " 3. (v. 12.)

(*e*) *Madhus* [मधु]—the race of Madhu ; the Yādavas, or Māthura.

(*f*) *Bhojas* [भोज]—these comprise the inhabitants of the country near the Vindhya range ; a branch of the Yādavas.

(*g*) *Daśārhas* [दशार्ह]—name of a Yādava prince'son of Nirvṛiti and grandson of Vṛishṇi ; (here) it refers to the race of Daśārha.

(*h*) *Arhas* [अर्ह]—a name of Indra ; here it implies a tribe of the Yādava race.

(*i*) *Kukura* [कुकुर]—these comprise persons of a branch of the Yādava race or Yādavas ; a prince, son of Andhaka.

(*j*) *Andhakas* [अन्धक]—Different accounts are given in various authorities. In the *Harivamśa*, this person has been described as (1) a demon, a son of Kaçya-pa and Diti. He had a thousand arms and heads, two thousand eyes and feet. He received his name Andhaka, because he used to walk like a blind man, although he could see very well. Siva slew him, while the latter attempted to take away the *Pārijāta* tree from Indra's heaven. (2) He is also described as a grandson of Kroshtri, and son of *Yudhājita*. He and his brother Vṛishṇi are the ancestors of the family of Andhaka-Vṛishṇis. (3) There was another person of the same name, who is described to be the son of Svaphalka by Gāndinī, and grandson of Vṛishṇi, brother of the first described Andhaka. (4) Again, he is described as the son of Sātvata, belonging to the same family, by Kausalyā. (5) Another account says that he was the son of Bhīma and father of Revata of the Vṛishṇi family. Here, it means the race of Andhakas.

(k) *Vṛishṇis* [वृष्णि]—men of the Vṛishṇi race. Vṛishṇi has been differently described :—a Yādava chief ; the eldest son of Madhu ; (2) another Yādava chief, the son of Kunti or Kumbhi ; (3) a son of Sātvata, a king of Mṛittikāvati ; (4) son of Bhojamāna.

(l) *Āmatulya-valai* [who.....Him]—See *Çrīdhara*, 2. (v. 12).

(m) *Bhogavati* [भोगवती]—the capital of Vāsuki, the king of serpents in Rasātala, one of the seven regions of *Pātāla*.

(n) *Çrīh* [adorned with]—See *Çrīdhara*, 5. (v. 13).

(o) *Padmākara* [lotus-pool]— „ 4. (v. 13).

(p) *Vṛita* [surrounded]— „ „ 3. (v. 13).

(q) *Udyāna* [orchards]—garden the chief produce of which is fruit.

(r) *Upavana* [flower-garden]—garden the chief produce of which is flower.

(s) *Arāma* [pleasure-garden]—park ; bower.

(t) *Punya-vriksha-latāçramaiḥ* [.....holy trees and creeper-pavilions]—See *Çrīdhara*, 2. (v. 13).

(u) *Sarvarttu-sarva-vibhava* [...riches of...every]—See *Çrīdhara*, 1. (v. 13).

(v) *Sammārjita* [well-swept]— „ „ 1. (vv. 15 and 16).

(w) *Mahāmārga* [great roads]— „ „ 2. (vv. 15 and 16).

(x) *Rathyā* [carriage...roads]— „ „ 3. (vv. 15 and 16).

(y) *Āpanaka* [markets]— „ „ 4. (vv. 15 and 16).

(z) *Chatvarām* [court-yards]—this may also be rendered as the place where four roads meet.

(aa) *Uptām* [spread...with]—See *Çrīdhara*, 6. (vv. 15 and 16).

[ÇRĪDHARA'S GLOSS—V. 11.]

1. *Iti cha* [these and other]—these as well as others.
2. *Udivitā* [uttered]—(hearing the words) spoken.
3. *Drishtyā* [by.....look]—seeing with pleasure on account of grace (He entered the city of Dvārakā.)

[ÇRĪDHARA'S GLOSS—V. 12.]

1. Verses 12 to 16 contain the praise of Dvārakā.
2. *Āmatulya valai* [who...Him]—who ware as powerful as He (Kṛishṇa) was.
3. *Guptām* [guarded by]—protected by the Madhus, Bhojas, &c.

[ÇRĪDHARA'S GLOSS.—V. 13.]

1. *Sarvarttu-sarva-vibhava* [...riches...of every season]—whose wealth consisted of flowers, &c., of all seasons.
2. *Punya-vriksha-latāçramaiḥ* [..holy trees and creeper-pavilions]—in which gardens, &c., those sacred trees and bowers could be seen,
3. *Vṛita* [surrounded]—the gardens, &c., which surround the
4. *Padmākara* [lotus-pool]—lakes ; ponds.
5. *Çrīh* [adorned with]—the city looked [beautiful abounding in the lakes,

[ĆRIDHARA'S GLOSS—V. 15 and 16.]

1. *Sammārjita* [well-sweept]—cleared off dust.
2. *Mahāmarga* [great road]—Royal road.
3. *Rathyā* [carriage.....roads]—roads other than the Royal roads.
4. *Āpaṇaka* [markets]—marts, places where goods, &c., are sold.
5. *Chatvarām* [court-yards]—quadrangular place in a house.
6. *Uptām* [spread with]—full of fruits, &c.

Hearing that the dearest (*Kṛishṇa*) (*a*) was coming, the great-minded Vasudeva (*b*), Akrūra (*c*), Ugrasena (*d*) and Balarāma (*e*) whose prowess was marvelous ; ¹⁷.

Pradyumna (*f*), Chārudesṇa (*g*), Sāmva (*h*) the son of Jāmvavati and (all) having refrained from (*i*) sleeping, sitting, and eating by reason of the extreme excitement of joy (*j*), ¹⁸.

And being full of respect, gladness, and in a hurry on account of (affection for *Kṛishṇa*), (*k*), leading the best of elephants before (them) (*l*), went towards Him on chariot, accompanied by Brāhmaṇas, with auspicious (articles in their hands) (*m*), blowing conch and musical instruments with the recitation of the *Vedas* (*n*). ^{19—20}.

(*a*) *Preṣṭham* [the dearest.....]—See *Ćrīdhara*, 2. (vv. 17 and 18).

(*b*) *Vasudeva* [वसुदेव]—father of *Kṛishṇa*. See p. 9.

(*c*) *Akrūra* [अक्रूर]—was the son of Ćaphalka and Gāndinī. It was he who took charge of the celebrated *Syamantuka* jewel from Satadhanvan when *Kṛishṇa* pursued him. It must be said that through the virtue of this gem, there was neither dearth nor pestilence. *Kṛishṇa* traced out the jewel in Akrūra's possession and directed him to retain. It was this Akrūra who conveyed *Kṛishṇa* and Balarāma to Mathurā in their early life.

(*d*) *Ugrasena* [उग्रसेन]—the king of Mathurā, maternal grand-father of *Kṛishṇa*, and father of Kaṁṇa and Devakī. He was deposed by his son from the thorne and kept in confinement. *Kṛishṇa* and Kaṁṇa had a severe contest, in which the latter was killed and Ugrasena was restored to the throne of Mathurā. On the departure of *Kṛishṇa* from this world, Ugrasena and his wives committed themselves to the flames.

(*e*) *Balarāma* [बलराम]—See p. 39 note (*a*).

(*f*) *Pradyumna* [प्रद्युम्न]—son of *Kṛishṇa* by Rukmiṇī. See p. 204.

(*g*) *Chārudesṇa* [चारुदेण]—one of the five sons of *Kṛishṇa* by Rukmiṇī.

(*h*) *Sāmva* [साम्ब]—son of *Kṛishṇa* by Jāmbabati.

- (i) *Uchchhāṣita* [.....refrained from]—See *Çrīdhara*, 4. (vv. 17 and 18).
 (j) *Praharshavega* [extreme...joy]— „ „ 3. (vv. 17 and 18).
 (k) *Prāṇayāgata-sādhvasāh* [being in a hurry...affection,]—See *Çrīdhara*, 4. (vv. 19 and 20).
 (l) *Vāraṇendram-puraskṛitya* [having...before...]— „ „ 1. (vv. 19 and 20).
 (m) *Sasumangalaih* [with...articles...]— „ „ 2. (vv. 19 and 20).
 (n) *Brahma-ghoṣeṇa* [with...*Vedas*]—See *Çrīdhara*, 3. (vv. 19 and 20).

[ÇRĪDHARA'S GLOSS—VV. 17 and 18.]

1. This and three subsequent verses should be construed together.
2. *Preṣṭham* [the dearest...]—Hearing that the dearest Kṛishṇa has come Vasudeva, &c., advanced towards Him.
3. *Praharshavega* [extreme...joy]—overwhelmed with joy.
4. *Uchchhāṣita* [.....refrained from]—giving up sleeping, &c.

[ÇRĪDHARA'S GLOSS—VV. 19 and 20.]

1. *Vāraṇendram-puraskṛitya* [having.....before.....]—placing the elephants before themselves for the purpose of indicating 'auspiciousness.
2. *Sasumangalaih* [with...articles...]—by those persons in whose hands were flowers, &c.
3. *Brahma-ghoṣeṇa* [with...*Vedas*]—reciting holy text (of the *Vedas*).
4. *Prāṇayāgata-sādhvasāh* [being in a hurry...affection]—being in haste by reason of their love towards Kṛishṇa.

Desirous of seeing Him hundreds of the best of harlots (*a*) whose faces with cheeks shinning with glittering earrings (*b*) also (advanced) in their conveyances, (to meet Him in the way) . 21.

- (*a*) *Vāramukhyāḥ* [the best of harlots].—Royal courtizans. See *Çrīdhara*, 3.
 (*b*) *Lasat-kundala-nirbhāta-kapola-vadana-çriyāḥ* [whose...earings]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 21.]

1. This and the subsequent verses state that the dancing girls and actors went to see Kṛishṇa.
2. *Lasat-kundala-nirbhāta-kapola-vadana-çriyāḥ* [whose.....earings]—on whose face there was beauty by reason of the cheeks adorned with shinning earrings.
3. *Vāramukhyāḥ* [the best of harlots]—dancing girls ; public women.

Actors (*a*), dancers (*b*), singers (*c*), encomiasts (*d*), family bards (*e*), and also heralds (*f*), sang (*g*), the marvelous deeds of Him whose glory dispeleth the ignorance of mind. 22.

(a) *Nata* [Actors]—See *Ṛadhara*, 1.

(b) *Nartaka* [dancers]—,, ,, 2.

(c) *Gandharvāh* [singers]—the meaning of this word in the text is the ordinary singers which have been adopted in rendering the verse ; but the word *Gandharva* has various other significations :—

[AS AN INDIVIDUAL IN EARLY PERIOD.]

1. In the earliest age, it was used in the singular number. It will appear from the passage of the *Ṛig-veda* that the word is scarcely mentioned in the plural number. It is sometimes called *Viṣva-vasu*. The sky or the region of air and the heavenly waters are the places of abode of the *Gandharva*. It was through his intervention, the gods obtained the heavenly *Soma*, and he was the custodian of it. *Indra* took it by force from the *Gandharva* and reserved it for mankind.

[IN THE CHARACTER OF A PHYSICIAN.]

2. The heavenly *Gandharva* is considered the best physician as he was the custodian of the *Soma* which was known to be one of the most efficacious of the medicines.

[HIS IDENTITY WITH SOMA.]

3. It should be noted that the *Soma* originally implied the moon, and not the beverage of such name ; hence it is supposed by some that the *Gandharva* is the genius or tutelary deity of the moon. The *Gandharva* and the *Soma* are sometimes identified.

[AS REGULATOR OF SUN'S COURSE.]

4. He is regarded as one of those beings who regulate the course of the sun's horses. He has knowledge of the heavenly secrets and divine truth and is considered the proclaimer of such truths.

[AS PARENT OF THE FIRST PAIR OF HUMAN BEING, &c.]

5. He is known to be the parent of the first pair of the human beings, *Yama* and *Yamī*. He is invoked in marriage ceremonies by reason of his possessing a mystical power, and right over women. Heavenly *Gandharva* is supposed to be the origin of extastic state of mind and, possessed by evil spirits of human being. The *Jainas* regard him as an attendant of the seventeenth *Arhat* of the present *Avasapini*.

[THE GANDHARVAS AS A CLASS.]

6. There is hardly any dissimilarity in character between the individual *Gandharvas* described above and those considered as a class. Like the former, they live in the sky and have custody of *Soma* beverage of the gods. They are governed by *Varuṇa*, versed in medicine and regulator of the course of the asterisms. They follow after women. No sooner a girl is born, than she should be considered as belong to *Gandharvā*, *Soma* and *Agni*. The heavenly *Apsarās* are their wives. They are invoked in gambling with dice. Like the man-eaters and goblins, they are the object of fear to the human race, and as a protection from

them, amulets are worn by men and women. They are considered as the preceptors of the sages in the *Satapatha-Brahmaṇa*.

[IN EPIC POETRY.]

7. In epic poetry, however, the Gandharvas are the celestial musicians or singers of heaven. They constitute the orchestra at the banquets of the gods. The Gandharvas with their wives live in Indra's heaven.

[IN SYSTEMATIC MYTHOLOGY.]

8. In the later mythology they are classed as one of the higher creations (such as gods, manes, Gandharvas, &c.).

[ELEVEN CLASSES.]

9. Eleven classes of Gandharvas are mentioned in the *Taittiriya-Aranyaka*. Chitra-ratha is their leader.

[AS CREATURES OF BRAHMA.]

10. They are also called the creatures of Prajāpati or Brahmā.

[IN THE JAINA SCRIPTURES.]

11. The Jains consider the Gandharvas as one of the eight classes of the Vyantaras.

(d) *Sūta* [encomiasts]—describers of the *Purāṇas*. See *Çrīdhara*, 3.

(e) *Māgadha* [family bards]— " " 4.

(f) *Vandinah* [heralds]— " " 5.

(g) *Gāyanti* [sang]— " " 7.

[ÇRĪDHARA'S GLOSS—V. 22.]

1. *Nata* [Actors]—persons skilled in acting on the stage with taste (sentiment, feeling, emotion, pathos, affection, passion, and disposition).

2. *Nartika* [dancers]—persons who can dance with playing on instruments,

3. *Sūta* [encomiasts]—teachers of the *Purāṇas*.

4. *Māgadha* [family bards]—those who praise the lineage of great men.

5. *Vandinah* [heralds]—The encomiasts, family bards and heralds deal with the same thing of praising the great men ; but the last epithet is applied only to those who are learned amongst them. *

6. *Cha* [also]—the particle *cha* (च) after the word *adbhūtāni* (अद्भुतानि) should be construed with *Vandinah cha* (and heralds).

7. *Gāyanti* [sang]—they all chanted the praise of Kṛishṇa.

Approaching near (them), the Supreme Lord suitably (a) paid honour in that place, to the friends, the followers and all citizens. 23.

(a) *Yathā-vidhi* [suitably]—(Kṛishṇa) met and conversed with all respectively as was necessary, that is to say, he received all His townsmen with due honour. (*Çrīdhara*).

* सूताः पौराणिकाः प्रोक्ता मागधा वंशजंसक्ताः । वन्दितव्यमलप्रज्ञाः प्रसादसहशीक्षयः ॥

Bowing (*a*), saluting (by words) (*b*), embracing, touching by the hand, looking with smile, (conferring) desired boons (*c*), and consoling (*d*) (respectively), the Mighty (Lord) paid honour to all, even to the dog-cooking (men) (*e*). ²⁴.

- (*a*) *Prahva* [Bowing]—See *Çrīdhara*, 1.
 (*b*) *Abhivādana* [saluting...]—See *Çrīdhara*, 2.
 (*c*) *Varaih* [boons]— " " 5.
 (*d*) *Ācāvāsya* [consoling]— See *Çrīdhara*, 3.
 (*e*) *Ācāvapākebhyah* [...to the dog-cooking...]—See *Çrīdhara*, 4.

The word *Çvapāka* means *Chandāla*, a man of a degraded and out-caste tribe, men of which tribe, are said to have descended from a *Ugra* woman by a man of the warrior class. They must live in the out-skirts of the town, out of the place, where other classes of Hindus live. No social or other intercourse is permissible to them. They eat food in broken vessels, wear clothes of the dead. Asses and dogs are the only property, they are permitted to possess. They act as public executioners and carry the remains of those who die without leaving behind any relations to perform their funerals.

[ÇRĪDHARA'S GLOSS—V. 24.]

1. *Prahva* [Bowing]—bending the head down.
2. *Abhivādana* [saluting...]—saluting orally.
3. *Ācāvāsya* [consoling]—encouraging.
4. *Ācāvapākebhyah* [...to the dog-cooking...]—down to *Chandālas*.
5. *Varaih* [boons]—by giving desired objects.

Even (He) Himself being favoured with the benedictions of the aged (*a*), the venerables (*b*), the Brāhmaṇas, and the heralds, together with their consorts, and others, entered the city. ²⁵.

(*a*) *Sthaviraih* [...the aged]—the *Sthaviras* are the aged persons after seventy in men and fifty in women, and ending at ninety, after which period the persons are called the *Varshīyas*.

(*b*) *Gurubhiḥ* [the venerables].—Any venerable or respectable persons such as a father, mother, or any relative other than one's self ; a spiritual parent or a preceptor.

(O) Brāhmaṇas, being (enraptured) with great joy at His sight (*a*), the women of good family of Dvārakā, ascended on the (tops of their) houses, on Kṛishṇa's arrival at the king's highway ; ²⁶.

The reason being (*b*) that the eyes (*c*) of those who had abode at Dvārakā were verily not satisfied (*d*), although they were the daily observers (*e*) of the Imperishable (*f*) whose body is the home of beauty (*g*), (and)²⁷.

Whose bosom (*h*) is the abode of the Goddess of Prosperity (*i*); (whose) face is the drinking vessel for the eyes (of all beings for the purpose of drinking beauty likened to ambrosia) (*j*); (whose) arms (are the refuge) of the guardians of the quarters (of the world) (*k*); and whose lotus-like feet are the (resting place) of those who sing about the real truth. (*l*). 28.

(*a*) *Tadīkṣhaṇa-mahotsavāḥ* [being...sight]—those who felt joy on account of seeing Kṛishṇa (*Çrīdhara*).

(*b*) *Yat* [The reason being]—See *Çrīdhara*, 1. (v. 27.).

(*c*) *Dṛiṣṭāḥ* [eyes]— " " 2. "

(*d*) *Na eva triṣṭyanti* [were.....not satisfied]—See *Çrīdhara*, 5. (v. 27.).

(*e*) *Nityaṃ Nirīkṣhamāṇāṇāṃ* [daily observers]—See *Çrīdhara*, 3. (v. 27.).

(*f*) *Achyutam* [of the Imperishable]—See *Çrīdhara*, 4. (v. 27.).

(*g*) *Çrīyaḥ dhāmāṅgam* [whose...beauty]—See *Çrīdhara*, 6. (v. 27.).

(*h*) *Ūrah* [bosom]— " " 2. (v. 28.).

(*i*) *Çrīyaḥ Nivāsah* [the...Prosperity]— " " 3 ; and *Jīva*, 1 and 5. (v. 28.).

(*j*) *Dṛiṣṭāṃ* [eyes...ambrosia]—See *Çrīdhara*, 4 ; and *Jīva*, 2. (v. 28.).

(*k*) *Vāhavah lokapālāṇāṃ* [...arms.....quarters]—See *Çrīdhara*, 5 ; and *Jīva*, 3. (v. 28.). The word *Lok pāla* (लोकापाल) has different significations:—a world-protector, guardians of the world, regent of a quarter of the world, any presiding deity. It also implies the deities appointed by Brahmā at the creation of the world to act as guardians of different orders of beings. The *Lokapālas* are generally identified with the deities presiding over the four cardinal and four intermediate points of the compass. A list of such deities is given in Manu c. V. 96. See p. 299 note *Sapāla*.

(*l*) *Sārangāṇāṃ* [of those.....truth]—See *Çrīdhara*, 6 ; and *Jīva*, 4. (v. 28.).

[ÇRĪDHARA'S GLOSS—V. 27.]

1. *Yat* [The reason being]—the reason for which is that.
2. *Dṛiṣṭāḥ* [eyes]—the organs of sight.
3. *Nityaṃ Nirīkṣhamāṇāṇāṃ* [daily observers]—those who used to see Him every day.
4. *Achyutam* [of the Imperishable]—of Kṛishṇa.

5. *Na eva triṇṇanti* [were...not satisfied]—therefore (the women) ascended on the house-tops to see Kṛishṇa.

6. *Ḫṛiyāḥ dhāmāṅgam* [whose... beauty].—His body was the abode of beauty.

[ḪṚIDHARA'S GLOSS—V. 28.]

1. This verse states in detail Kṛishṇa's beauty.
2. *Urah* [bosom]—the breast.
3. *Ḫṛiyāḥ nivāsah* [the...Prosperity]—place of residence of Lakshmi.
4. *Dṛiṣṭām* [eyes...ambrosia]—whose face was the drinking cup of nectar of beauty (Kṛishṇa's face was the object of pleasant sight to all beings).
5. *Vāhavaḥ lokapālānām* [...arms...quarters...]—(whose) arms are the place of residence of the regents of this quarters.
6. *Sārāṅgāṇām* [of those...truth]—those who chant or praise the best thing in the world (god), (that is so say) the votaries.
7. This verse should be construed with the verse 27.

[JĪVA GOSVAMIN'S GLOSS—V. 28.]

1. *Ḫṛiyāḥ* [Goddess of Prosperity]—darlings'.
2. *Dṛiṣṭām* [eyes.....ambrosia]—the eyes of all His dearer ones.
3. *Lokapālānām* [...arms...quarters]—persons who are fit to be protected.
4. *Sārāṅgāṇām* [of those.....truth]—of all the votaries.
5. *Nivāsah* [abode]—refuge.

As the cloud [shineth with (the rays) of] the sun (*a*), (the light of) the moon (together with stars) (*b*), (the hue of the) rainbow (*c*), and (the flash of the) lightning (*d*), (so) shined, in the way, (Kṛishṇa) adorned (*e*) with a white (*f*) sun-protector (*g*), (two) fans (*h*), and showered on all sides by the shower of flowers, and (decked with) garland of forest (flowers) and (clothed in) yellow raiment. 29.

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- | | | |
|--------------|--|----|
| (<i>a</i>) | <i>Arkah</i> [sun]—See <i>Ḫṛidhara</i> , 8. | |
| (<i>b</i>) | <i>Uḍupah</i> [the moon.....]—See <i>Ḫṛidhara</i> , 5. | |
| (<i>c</i>) | <i>Chāpa</i> [rainbow]— | 6. |
| (<i>d</i>) | <i>Vaidyutaih</i> [.....lightning]— | 7. |
| (<i>e</i>) | <i>Upaskritah</i> [adorned]— | 4. |
| (<i>f</i>) | <i>Sita</i> [white]— | 1. |
| (<i>g</i>) | <i>Ātapatra</i> [the sun-protector]—See <i>Ḫṛidhara</i> , 2. | |
| (<i>h</i>) | <i>Vyajanaik</i> [.....fans]— | 3. |

[ḪṚIDHARA'S GLOSS—V. 29.]

1. *Sita* [white]—of white colour.
2. *Ātapatra* [the sun-protector]—umbrella.
3. *Vyajanaik* [.....fans]—(by) chowri, &c.

4. *Upaskṛitah* [adorned]—decked with.
5. *Uḍupah* [the moon.....]—moon with the stars. The simile of moon applies to the circuitous moving of the fans (*chowri*) and that of stars to the shower of flowers.
6. *Chāpa* [rainbow]—Indra's bow (figuratively). The simile of rainbow refers to the garland of flowers.
7. *Vaidyutaiḥ* [.....lightning]—flash of lightning. The simile of lightning flash applies to the yellow raiment.
8. *Arkah* [sun].—This is simile to the umbrella.
9. (The substance of the verse may be thus summarized :).—With a white umbrella on His head, fans on both sides, showers of flowers spread around, yellow garments on His person, forest flower garland about the neck, Kṛishṇa appeared in the way like a piece of cloud, the rays of the sun being on it, moons on its both sides, stars scattered around, two rainbows met together in the middle, and a permanent lightning therein.

Then, being just embraced by (His) own mothers, (Kṛishṇa who had) entered the houses of (His) parents, and by (bending down His) head greeted seven (mothers) of which Devakī was the foremost (*a*). 30.

(*a*) *Sapta* [seven...]—seven mothers, including Kṛishṇa's natural mother Devakī, were saluted. This is so stated in this verse with a view to indicate particular honour to mother and step-mothers. It must be remembered, however, that Vasudeva, the father of Kṛishṇa, had seventeen other wives, besides Devakī, and as they were all equal to natural mother in every respect, hence they were, all saluted (*Çṛidhara*, v. 30.)

Placing the son on (their) lap (*a*) those mothers, from whose breasts was trickling down milk (on account of) affection, and whose minds were infatuated with joy, sprinkled waters generated in their eyes (*b*). 31.

(*a*) *Ankam* [lap]—a hook ; a curve or bend ; hence (here) the curve in the human, especially the female, figure above the hip, where infants (sitting astride) are carried by Hindu mothers or nurses. It is generally equivalent to the English breast or lap.

(*b*) *Netrajaiḥ jalaiḥ sishichukḥ* [sprinkled.....eyes]—shed tears.

Then, (Kṛishṇa) entered (His) own mansion, unsurpassed (by all others), and having all desired objects (therein); in which (there are) sixteen thousand and also (one hundred and eight other) (*a*) buildings for (His) wives. 32.

(a) *Sahasrāṇi cha* [...thousand and also...]—the particle *cha* (च) implies that one hundred and eight more should be added to the number of wives (namely, sixteen thousand) mentioned in this verse (*Ḡṛīdhara*).

Observing from a distance (a) that the husband had returned home after a sojourn from distant places (b), the wives in whose minds great joy was fully generated (c), with bashful eyes and faces (d) immediately rose up with (their) vows (although observing the same at the time) (e), from (their) seat (by bodily action) and mind (to their own real nature as Kṛishṇa's wife) (f). 33.

(a) *Ārāt* [from a distance]—See *Ḡṛīdhara*, 2.

(b) *Proshya* [sojourn.....places]—See *Ḡṛīdhara*, 1.

(c) *Sanjāta-manomahotsavāh* [in...generated]—See *Ḡṛīdhara*, 3.

(d) *Vṛīḍita-lochanānanāh* [with...faces]—See *Ḡṛīdhara*, 5.

(e) *Vratāih sākam* [with...vows...]— " " 6.

(f) *Āsanāḥayāt* [from...seat...mind]— " " 4.

[ḠṚĪDHARA'S GLOSS—V. 33.]

1. *Proshya* [sojourn.....places]—after living in a foreign country.

2. *Ārāt* [from a distance]—from afar.

3. *Sanjāta-manomahotsavāh* [in.....generated]—in whose mind great happiness was produced.

4. *Āsanāḥayāt* [from.....seat.....and mind.....]—(got up) from their seats by the action of body and also from their mind, that is to say, they were so very anxious to embrace their returned Lord that they could not bear the least delay, and mentally and physically tried to have a glimpse at Him.

5. *Vṛīḍita-lochanānanāh* [with.....faces]—whose eyes and faces were bashful. Kṛishṇa's wives saw Him by side-glance only, hence their eyes were bashful ; similarly as they looked at Him with face downwards, therefore their faces were bashful.

6. *Vratāih sākam* [with.....vows.....]—while observing the vows of women (whose husbands had gone to a foreign country) or (transposing the words as) *Sākam vratāih* it means that the rules as regards the refraining from laughing playing, &c., also rose up with the ladies. Yājñavalkya's text as regards vow for women whose husbands have gone aboard is in point. *

(O) the best of the Bhṛigus, the wives of Kṛishṇa, having nature the end of which is difficult to be reached (a), embraced (b) that husband by (their) mind (c),

* क्रीडां शरीर संस्कारं समाजोत् सवदर्शनम् । हास्यं परगृहे यानं त्यजेत् प्रीषितभर्तृका ॥

sight (*d*) and children (*e*). (Then) the waters (tears) in (their) eyes (*f*), though restrained, (by them) emitted (*g*) (slowly) on account of (their) distress of mind. (Do thou hear about the marvelous career of) those who are bashful (*h*). 34.

(<i>a</i>)	<i>Duranta-bhāvāḥ</i> [having.....reached]—See <i>Çrīdhara</i> , 5.	
(<i>b</i>)	<i>Parirebhire</i> [embraced]—	” ” 2.
(<i>c</i>)	<i>Antarātmanā</i> [by.....mind]—	” ” 1.
(<i>d</i>)	<i>Dṛṣṭibhikḥ</i> [.....sight]—	” ” 3.
(<i>e</i>)	<i>Ātmajaiḥ</i> [... ..children]—	” ” 4.
(<i>f</i>)	<i>Netrayoḥ</i> [.....eyes]—	” ” 6.
(<i>g</i>)	<i>Āsravat</i> [emitted.....]—	” ” 7.
(<i>h</i>)	<i>Vilajjattīnam</i> [those.....bashful]—	” ” 8.

[ÇRĪDHARA'S GLOSS—V. 34.]

1. *Antarātmanā* [by.....mind]—before seeing Kṛiṣṇa who was coming from a distance His wives by their mind.
2. *Parirebhire* [embraced]—embraced (Kṛiṣṇa).
3. *Dṛṣṭibhikḥ* [.....sight]—by the organ of the sense of seeing.
4. *Ātmajaiḥ* [.....children]—by the progeny. It seems that the wives of Kṛiṣṇa embraced Him as if through children.
5. *Duranta-bhāvāḥ* [having.....reached]—the reason being that the deposition of the wives of Kṛiṣṇa was very deep, that is to say, inscrutable.
6. *Netrayoḥ* [.....eyes]—in their both eyes.
7. *Āsravat* [emitted.....]—flowed slowly, on account of their distress of mind, although the women tried to restrain the tears.
8. *Vilajjattīnam* [those.....bashful]—Being bereft of patience they became bashful.

Although this (Kṛiṣṇa) (*a*) is on (their) side (*b*) and in privacy (*c*), yet both His feet appeared every moment (*d*) new (to them) (*e*). What woman can desist (*f*) from those feet which even the unsteady (*g*) Goddess of Prosperity, on no occasion, quiteth ! 35.

(<i>a</i>)	<i>Asau</i> [this...]—See <i>Jīva</i> , 2.	
(<i>b</i>)	<i>Pārcvagataḥ</i> [on...side]—See <i>Çrīdhara</i> , 2.	
(<i>c</i>)	<i>Rahogataḥ</i> [in privacy]—	” ” 2.
(<i>d</i>)	<i>Pade pade</i> [every moment]—	” ” 3.
(<i>e</i>)	<i>Navam navam</i> [new]—	” ” 4 ; and <i>Jīva</i> , 3.
(<i>f</i>)	<i>Rā virameta</i> [What woman....desist]—See <i>Çrīdhara</i> , 5 ; and <i>Jīva</i> , 4.	
(<i>g</i>)	<i>Chalā</i> [the unsteady]—	” ” 6 ; ” ” 5.

[ĆRIDHARA'S GLOSS—V. 35.]

1. *Pāraṇvagataḥ* [on...side]—near them.
2. *Rahogataḥ* [in privacy]—moreover (he was) in solitude.
3. *Pade-paḍe* [every moment]—at all times.
4. *Navam-navam* [new]—appeared new without any doubt.
5. *Kā virameta* [What woman.....desist].—What woman can give up.
6. *Chalā* [the unsteady]—although of fickle nature.

[JĪVA GOSVAMIN'S GLOSS.—V. 35.]

1. This verse states (by example of Lakshmī) about the fitness of the women for loving Kṛishṇa after a separation for a long period.

2. *Asau* [this...].—This Kṛishṇa (is on the side of the chief consorts)

3. *Navam-navam* [new]—then nothing strange for these women to feel fresh pleasure from seeing Kṛishṇa's feet. Such feeling of pleasure in their mind is but natural as they love Kṛishṇa intimately.

4. *Kā virameta* [What woman.....desist].—What women are in a position to discontinue the enjoyment of feeling pleasure derived from seeing Kṛishṇa's feet (in fact, they never became satisfied in such enjoyments.)

5. *Chalā* [the unsteady]—although seem fickle in this world. This allusion of Goddess of Prosperity as fickle shows an example of what is termed the *Kaipūṭya-nāya* (such as if youthful persons become over-powered with hunger what to say about the children.)

As the wind (*a*) (having caused to burn mutually the bamboos) by fire (*b*) (produced from the friction with one another, becometh calm, so) being (Himself) unarmed, (Kṛishṇa) similarly, after creating enmity, amongst them by killing the kings (whose) power was spread over (displayed) (*c*) by (immense) army (*d*) (and whose) birth is for the support of the earth (*e*) (or whose birth is considered as burden to the earth.). 36.

(*a*) *Ćvasanaḥ* [the wind]—See Ćridhara, 4.

(*b*) *Analaṃ* [by fire]— " " 5.

(*c*) *Parivṛitta-tejasām* [.....power.....by.....]—See Ćridhara, 3.

(*d*) *Akshnauhinībhiḥ* [by.....army]—See note (*b*) p. 287.

(*e*) *Kṣhiti-bhāra-janmanām* [.....birth is for the support of earth.....]—See Ćridhara, 2. This portion of the verse can be rendered in two ways, both of which interpretations have been adopted here.

[ĆRIDHARA'S GLOSS—V. 36.]

1. This and the next verses state briefly about the high character of Kṛishṇa already described.

2. *Kṣhiti-bhāra-janmanām* [.....birth is for the support of earth.....]—(so-vereigns, born for maintaining the world.

3. *Parivṛtta-tejasām* [.....power.....by.....]—whose powers were fully made or spread over by (the immense army).

4. *Çvasanaḥ* [the wind]—air.

5. *Analaḥ* [by fire]—(As the air becomes pacified, after consuming the bamboo), by the fire, produced on account of the mutual friction of such bamboos caused by the wind.

[JĪVA GOŚVAMIN'S GLOSS—V. 36.]

1. This and the subsequent verses state about Kṛiṣṇa's repose with the ladies of His palace, and show the sublime character of the domestic felicity.

Having descended on this world of mortals by (His) own Illusion (*a*), and being amongst the multitude of the jems of women (*b*), that very Supreme Lord rejoiced (Himself) like ordinary men (*c*) ; (and). 37.

(*a*) *Svamāyayā* [.....own Illusion]—See *Çrīdhara*, 2.

(*b*) *Strī-rahita-kūṭasthā* [being.....women]—See *Çrīdhara*, 1 ; and *Jīva*, 3.

(*c*) *Prākṛitah yathā* [like ordinary men]—See *Jīva*, 4.

[ÇRĪDHARA'S GLOSS—V. 37.]

1. *Strī-rahita-kūṭasthā* [the multitude.....women]—having placed (Himself) amongst the best of women.

[JĪVA GOŚVAMIN'S GLOSS.—V. 37.]

1. This verse should be understood to the effect that having withdrawn Himself from works, *Kṛiṣṇa* enjoyed pleasure in His retirement.

2. *Svamāyayā* [.....own Illusion]—by His kindness towards His own men, that is to say, for His love for making them happy, He descended on earth. This Illusion is the cause of His incarnation on earth.

3. *Strī-rahita-kūṭasthā* [being.....women]—*Kṛiṣṇa* enjoyed pleasure amongst women not for what is known as the amorous love but for His extreme love which equivalent to His illusion for doing good to mankind. The use of the word *Ratna* (gem) shows the fitness of the women for His love.

4. *Prākṛitah yathā* [like ordinary men]—This is expressive of the extraordinary character of the Supreme Lord whose real intention of staying amongst women is quite different from that of ordinary men, although outwardly there is similarity of actions between *Kṛiṣṇa* and human being.

Whose (*Kṛiṣṇa's*) (*a*) mind (*b*) the best of those women (*c*) by (their) delusion (*d*) were not able to crush (affect); smitten by (*e*) the pure (*f*) and charming (*g*) smile, expressive (*h*) of (their) untrained nature (*i*) and bashful look (of which women), (*j*) even the fully enamoured (*k*) Adversary of the God of Love (*l*) had abandoned (*m*) his bow (*n*). 38.

- (a) *Yasya* [whose]—See *Çrīdhara*, 13.
 (b) *Indriyaṃ* [mind]—See *Çrīdhara*, 14.
 (c) *Pramadottamāḥ* [the best of women]—See *Jīva*, 3.
 (d) *Kuhakairi* [delusion]—See *Çrīdhara*, 12.
 (e) *Nihataḥ* [smitten]— „ „ 7.
 (f) *Amala* [pure]— „ „ 4.
 (g) *Valgu* [charming]— „ „ 5.
 (h) *Piṇḍā* [expressive of]—See *Çrīdhara*, 3.
 (i) *Uddāma-bhāva* [unrestrained nature]—See *Çrīdhara*, 2.
 (j) *Vṛṇḍāvaloka* [bashful look...]— „ „ 6.
 (k) *Sammuḥya* [fully enamoured]— „ „ 9.
 (l) *Amadanah* [the Adversary...Love]—See *Çrīdhara*, 8 ; and *Jīva*, 2.

Madana or Kāmadeva is the cupid, or god of love. He is said to be the son of Viṣṇu by Lakṣmī *alias* Māyā or Rukmiṇī. Another account states that he was produced as a beautiful maid from the heart of Brahmā, and was looked by the latter with lustful eye. Çiva became his adversary for the following incident. In order to influence Çiva with passion of love for Pārvatī, Çiva's wife, the Hindu cupid discharged an arrow at him. Being enraged, Çiva reduced Kāma to ashes or according to some account, to a mere mental essence, by a beam of fire darted from Çiva's central eye. Being pacified, Rudra, however, declared that Kāma should be born as Pradyumna, son of Kṛishṇa by Rukmiṇī. The bow of this god is made of flower with string of bees, and his five arrows are each tipped with the blossom of a flower.

(m) *Ajahāt* [abandoned]—See *Çrīdhara*, 11.

(n) *Chāpam* [bow].—Trident of Çiva, *Pināka*, three prolonged spears ; the club or bow of Çiva. See *Çrīdhara*, 10.

[ÇRĪDHARA'S GLOSS—V. 38.]

1. It may be said that when Kṛishṇa associates with women, He must be a secular person, and is it possible for his advent on earth as an incarnation of the Supreme Being ? This and the next verses clear this point.

2. *Uddāma-bhāva* [unrestrained nature]—deep or unlimited disposition.

3. *Piṇḍā* [expressive of]—indicative of.

4. *Amala* [pure]—stainless,

5. *Valgu* [charming]—pleasant.

6. *Vṛṇḍāvaloka* [bashful look...]—both by charming smile and bashful look.

7. *Nihataḥ* [smitten]—distressed by.

8. *Amadanah* [the Adversary.....Love].—Çiva ; Rudra. See pp. 83—84.

9. *Sammuḥya* [fully enamoured]—being completely enchanted.

10. *Chāpam* [bow]—of Rudra, Çiva.

11. *Ajahāt* [abandoned]—quitted the bow in shame. This is expressive of the extreme alluring power of the women ; or it may be interpreted that by the charming beauty of the Supreme Lord even enchanted Çiva. The women of Kṛishṇa are also full of exquisite beauty, hence they are so described in this verse.

12. *Kuhakairi* [delusion]—deceit ; (by their external appearance),

13. *Yasya* [whose]—Kṛishṇa's.
 14. *Indriyam* [mind]—organ of sense.

[JĪVA GOSVAMIN'S GLOSS—V. 38.]

1. This verse repeats what has been previously said about Kṛishṇa, as to His not being affected by the amorous love or any other secular affairs.

2. *Amadanah* [the Adversary...Love].—Seeing Kṛishṇa's pure and beautiful smile and bashful look, expressive of His majestic power, Kāma, the god of love, who is subject to the laws of nature, considered that his power is quite ineffective and therefore becoming completely bewildered gave up his bow (which he as the Indian cupid uses against person affected with love). It is said that the 'brancher of brows is the bow, the side-glance is the javelin and the bees in the ear is the cord of the bow. This is the reason why the god of love gave up his arms.* This text is exactly applicable to the present subject. In short, Kāma did not apply His own weapon against Kṛishṇa.

3. *Pramadottamāḥ* [the best of women]—similarly, the women who enjoyed the happiness of special love for Kṛishṇa, were not able to affect Him in any way by their bewitching nature and alluring look.

Verily, the (*a*) (ordinary) man (*b*), by analogy to (his) ownself (*c*) considereth Him (*d*) (who appeareth) attached to (*e*), although (really) free from worldly feelings and passions (*f*) as the Manu-born (*g*) (full of) attachment to the secular matters (*h*), because (man) is unwise (*i*). 39.

(*a*) *Ayam* [the...]—See Çṛidhara, 2.

(*b*) *Lokaḥ* [...man] „ „ 3.

(*c*) *Ātmapamyena* [by analogy.....self.]—See Çṛidhara, 4. .

(*d*) *Tam* [Him] „ „ 1.

(*e*) *Vyāpṛiṇvānam* [attached to...]— „ „ 6.

(*f*) *Asuktaṁ api* [although...passions]—detached from worldly passions and feelings.

(*g*) *Manujanam* [Manu-born]—man ; all men have descended from Manu.

(*h*) *Sanginam* [(full of)...matters.]—See Çṛidhara, 5.

(*i*) *Abudhak* [the unwise]— „ „ 7.

[ÇRĪDHARA'S GLOSS—V. 39.]

1. *Tam* [Him].—Kṛishṇa.

2. *Ayam* [the.....]—this.....

* भूपलव' धनुरपाङ्गतर्जिनानि बाणा गुणः श्रवणपालिरिति स्मरेण ।
 अस्त्राणि निज्जितजगन्ति किमपि तानीतिवद् ।

3. *Lokaḥ* [...man]—uncultivated ; or in a natural state.
4. *Ātmapamjya* [by analogy...self]—in comparing with himself.
5. *Saṅginam* [(full of)...matters]—full of attachment to (worldly passions).
6. *Vyāprikṣānam* [attached to...]—attached to secular matters.
7. *Abudhak* [the unwise]—devoid of knowledge about truth.

[ŚIVA GOŚVAMIN'S GLOSS—V. 39.]

1. Not being acquainted with the real truth, ordinary men consider Kṛishṇa being attached to the worldly matters, like men of this earth. Therefore, men are foolish.

As the mind (*a*) being under its (Supreme Spirit's) shelter (*b*) [is not affected by the qualities (*c*) inherent] in the Supreme Spirit (*d*), (so) being even present always in (the works of) Nature, (Kṛishṇa) is not affected by its qualities (*e*). This is the superiority (*f*) of God. ⁴⁰.

[*This verse may be rendered in another way :*]

As the mind, being under its (Supreme Spirit's) shelter, is affected by the qualities inherent in the Supreme Spirit, (so) being even present always in (the works of) Nature, (Kṛishṇa) is not affected by its qualities. This is the superiority of God. ⁴⁰.

(*a*) *Buddhiḥ* [mind]—See *Jīva*, 3.

(*b*) *Tadācṛayā* [under its.....shelter]—See *Çrīdhara*, 4 ; and *Jīva*, 2.

(*c*) *Guṇaiḥ* [by...qualities]— " " 3.

(*d*) *Ātmasthaiḥ* [by...Spirit]— " " 5.

(*e*) *Prakṛitisthaḥ api tad-guṇaiḥ* [being...qualities]—See *Çrīdhara*, 2.

(*f*) *Iṣanam* [...superiority]—See *Çrīdhara*, 6.

[ÇRĪDHARA'S GLOSS—V. 40.]

1. This verse states about the supremacy or glory regarding the Supreme Lord.

2. *Prakṛitisthaḥ api tad-guṇaiḥ* [being...qualities]—although present in Nature, yet Kṛishṇa is not imbibed by its qualities.

3. *Guṇaiḥ* [by...qualities.]—by happiness or misery.

4. *Tadācṛayā* [under its.....shelter]—under the Supreme Spirit's shelter.

5. *Ātmasthaiḥ* [by...Spirit]—as the intellect and the happiness in the Supreme Spirit do not unite with each other, similarly Kṛishṇa is not affected by the attributes of Nature ; or (conversely) it may be said that intellect joins with the attributes of the Supreme Spirit and the material body with its qualities unites with the intellect and the individual spirit with condition ; but the Supreme Being does not imbibe the qualities of nature, although He is present in it ; this is

6. *Iṣanam* [...superiority...]—the glory (of God.).

[JĪVA GOSVAMIN'S GLOSS—V. 40.]

1. This verse states that the Supreme Lord is free from the qualities of Nature. He is never affected by them, although in almost all the incarnations of the Supreme Lord, traces of such qualities are to be found.

2. *Tadāṣṛayā* [under its.....shelter]—under the care of Nature.

3. *Buddhik* [mind]—the knowledge of the individual spirit. As the mind is affected by ; or as the mind of the devotees under the benign care of the Supreme Lord, is no way affected by, though it may come in contact with Nature.

As the minds (*a*) (think wrongly about) God (*b*), (so) the women incapable of weighing evidence (*c*) (regarding the greatness of their) supporter (*d*) consider (*e*) Him (on account of their) ignorance (*f*), as hen-pecked (*g*) and attached (*h*) (to them) in solitude (*i*). 41.

(*a*) *Matayah* [minds]—See *Çrīdhara*, 9 ; and *Jīva*, 7.

(*b*) *Iṣvaram* [God]— „ „ 8.

(*c*) *Apramāṇavidah* [incapable...evidence]—See *Çrīdhara*, 7.

(*d*) *Bharttuh* [supporter]— „ „ 6 ; and *Jīva*, 3.

(*e*) *Menire* [consider]— „ „ 5.

(*f*) *Maudhyāt* [.....ignorance]—See *Jīva*, 2.

(*g*) *Straiṇam* [hen-pecked]—See *Çrīdhara*, 2 ; and *Jīva*, 5.

(*h*) *Anuvratam* [attached]— „ „ 4 ; and „ 6.

(*i*) *Rahah* [in solitude]— „ „ 3.

[ÇRĪDHARA'S GLOSS—V. 41.]

1. The wives of Kṛishṇa were ignorant of divine truth.

2. *Straiṇam* [hen-pecked]—under the control of the wives.

3. *Rahah* [in solitude]—in a solitary place.

4. *Anuvratam* [attached]—devoted.

5. *Menire* [consider]—think.

6. *Bharttuh* [.....supporter]—husband's.

7. *Apramāṇavidah* [incapable.....evidence)]—not knowing His measure (greatness).

8. *Iṣvaram* [God].—He who knows the field (body) ; (Individual Spirit).

9. *Matayah* [minds].—Ego and other feelings like their own nature consider the individual Spirit to be attached to them ; or the women according to their own nature consider God as hen-pecked.

[JĪVA GOSVAMIN'S GLOSS—V. 41.]

1. Is it possible that the women know about greatness of Kṛishṇa ?—(No) because, then, they would have withdrawn from secret love with so great a Being as Kṛishṇa.

2. *Maudhyāt* [.....ignorance]—on account of the women being enamoured of their love.

3. *Bharttuh* [.....supporter]—of husband.

4. *Apramāṇavidah* [incapable.....evidence]—(the women who are) devoid of knowledge regarding His greatness.

5. *Straiṇam* [hen-pecked]—under the control of the women.

6. *Anuvratam* [attached]—the women used to suppose that Kṛishṇa acted in accordance with their will.

7. *Matayah* [minds]—the desire for love of the said women. He appeared to them as they desired, according to the degree of love entertained by them. The text of *Bhagavat gītā* runs thus :—

I appear to them in the same light as I am sought for, by persons. *

* ये यथा मां प्रपद्यन्ते तां सधैव भजाम्यहमित्यादिः स्वेच्छामयस्वेत्यादेशः प्रामाण्यादिति भावः ।

FINIS OF THE ELEVENTH CHAPTER, NAMED THE
KṚISHṇA'S ENTRANCE INTO DVĀRAKĀ,
IN THIS STORY OF NAIMIṢA, IN THE
FIRST BOOK, IN THE ĆRĪMAD-
BHĀGAVATA, THE GREAT
PURĀṆA, AND THE VYĀSA'S
TREATISE OF THE
SELF-DENYING
DEVOTEES.

CHAPTER XII.

(THE BIRTH OF PARĪKSHIT.)

The foetus (*a*), said Çaunaka, (in the womb) of Uttarā (*b*) (nearly) destroyed by the weapon named the *Brahma-çira* (*c*) of great flame, hurled (*d*) by Açvat-thāmā, was brought into life again by the Supreme (Lord). ¹

(*a*) *Garbhah* [The foetus]—the condition of Parikshit while he was in his mother's womb. (See p. 260. *Çrīdhara*, 1.).

(*b*) *Uttarā* [उत्तरा]—See p. 258, note (*c*).

(*c*) *Brahma çira* [ब्रह्मशीर]—It is the name of the mystical weapon called *Brahma-çira*.

(*d*) *Upasriṣhtena* [hurled]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 1.]

1. In verse 12, Chapter 7, Sūta promised to describe about Parikshit's birth, death, &c., by saying 'I shall, &c. (p. 331.). The events in connection with the restoration of the Pāṇḍava dynasty having been narrated by Sūta in the seventh and subsequent chapters, Çaunaka now asks questions regarding the main subject.

2. *Upasriṣhtena* [hurled]—flung.

In whatever manner did happen the birth, deeds and demise of him (Parikshit who was) very sensible and noble-minded ; and whatever state did he (*a*) attain (after his) death (*b*) ?—2.

All those, we are desirous of hearing. (Pray) describe (*c*), then, if thou art pleased to say (*d*), unto us reverentials (the career of him), whom Çuka had imparted knowledge regarding truth. ³

(*a*) *Saḥ* [he]—See *Çrīdhara*, 2.

(*b*) *Preṭha* [death]—See *Çrīdhara*, 3.

(c) *Vrāhi* [...describe]—See *Çrīdhara*, 5.

(d) *Yadi gaditum manyase* [if thou.....say]—See *Çrīdhara*, 4.

[*ÇRĪDHARA'S GLOSS*.—VV. 2 and 3.]

1. The verses 2 and 3 should be construed together.

2. *Sah* [he].—Parikshit.

3. *Pretya* [death]—act of leaving (this) mortal frame.

4. *Yadi gaditum manyase* [if thou...say].—This is expressive of a prayer rather than a command. No imperative sense should be inferred.

5. *Vrāhi* [.....describe]—narrate if thou art disposed to do so out of grace.

Sūta said: Being without any desire for all (every kind of) enjoyment by always serving the feet of *Kṛishṇa*, the king of justice (or righteousness) ruled the subjects like father; (inspiring) attachment (loyalty in them). 4.

[*ÇRĪDHARA'S GLOSS*.—V. 4.]

1. This and the next two succeeding verses state that *Yudhisthira* who was free from worldly desires and ambition, was blessed with a grandson by the grace of *Kṛishṇa*. He ruled over his subjects with the care of an affectionate father.

(He had every thing at his command, namely), prosperity (benefits of) sacrifices (*a*), (attainment of) heavens (as the result of such sacrifices) (*b*), queen consort, brothers, earth, sovereignty over the island of *Jambu* (*c*) and fame reaching heaven (*d*). 5.

(*a*) *Krutavah* [...sacrifices]—(performed) sacrifices. (*Çrīdhara*).

(*b*) *Lokāh* [...heavens...]—attainment of heavens which is the result of the performance of sacrifices. (*Çrīdhara*).

(*c*) *Jambu-dvīpa* [island of *Jambu*]—is the name of one of the seven continents or rather large islands surrounding the mount *Meru*. It is so named either from the *Jambu* (the rose apple, scientifically named *Engenia Jambolana*) trees abounding in the place, or from an enormous *Jambu* tree on mount *Meru* visible like a standard to the whole continent, and implies the central division of the known world, including India. According to *Budhists'* opinion, it comprises India only ; and the *Jains* consider it as one of the five divisions of India.

(*d*) *Tridivam* [heaven]—the space within the third sky, that is to say, the innermost or most sacred part of the sky. It means also the *Paradise*.

(O) Twice-born, did those objects of enjoyment (*a*), longed for by the gods (*b*), afford pleasure (*c*) to the king (whose) mind was (rested) in the Giver of Liberation (*d*) as (the objects) other (than food) (*e*) to the hungry (*f*) ? (No.). 6.

- (a) *Te Kāmāḥ* [those objects.....]—See *Çrīdhara*, 2.
 (b) *Suraspārḥāḥ* [longed for by the gods]—See *Çrīdhara*, 1.
 (c) *Kiṃ mudam adhijarḥuḥ* [did...pleasure]— „ „ 3.
 (d) *Makunda-manasaḥ* [whose...Liberation]— „ „ 4.
 (e) *Itare yathā* [as.....other...]—See *Çrīdhara*, 6.
 (f) *Kṣudhitasya* [the hungry]— „ „ 5.

[ÇRĪDHARA'S GLOSS—V. 6.]

1. *Suraspārḥāḥ* [longed for by the gods]—desirable to gods.
2. *Te kāmāḥ* [those objects...]—the prosperity and other desirable objects.
3. *Kiṃ mudam adhijarḥuḥ* [did.....pleasure]—whether such objects of enjoyment generate delight in the mind of the king ?—No, the reason being,
4. *Makunda manasaḥ* [whose...Liberation]—whose mind was fixed upon Kṛishṇa alone.
5. *Kṣudhitasya* [the hungry]—persons who are desirous of food.
6. *Itare yathā* [as...other...]—such as garlands, sandal and other scents, &c.

(O) son of Bhṛigu, being then burnt by the flame of the weapon (a), that (b) hero in the mother's womb, saw certain Being (c), 7.

Having the size of a thumb, pure, (decked with a) diadem (d) of shining (e) gold (f), (whose) appearance is handsome (g), (with) dark-blue complexion (h) and (both the) clothings like lightning (i), and (who is) Imperishable (j), 8.

(Who had) beautiful and long four arms, (whose) earrings are made of melted gold (k), eyes (red like) blood (l) (who had) a mace in (his) hand, (who) causing to turn round again and again, on all sides, the mace (which) is like meteor, Himself moved round (Parīkṣhit). 9.

(a) *Astra-tejasā* [by...weapon]—by the flame of the *Brahmāstra* hurled by Aṅvaththāmā.

- (b) *Sah* [that]—See *Çrīdhara*, 2.
 (c) *Purusham* [Being]—Kṛishṇa.
 (d) *Maulinam* [diadem]—See *Çrīdhara*, 5.
 (e) *Sphurat* [shining]— „ „ 4.
 (f) *Purata* [gold]— „ „ 3.
 (g) *Apṛiṣṭa-darśanam* [appearance is handsome]—See *Çrīdhara*, 6.
 (h) *Çyāmaṃ* [dark-blue]— „ „ 8.
 (i) *Tadīdvāsasam* [.....clothings.....lightning]— „ „ 7.
 (j) *Achyutam* [Imperishable]— „ „ 9.
 (k) *Tapta-kāñchana kundalam* [earrings...gold]— „ „ 10.
 (l) *Kṣatatajākṣam* [eyes.....blood]— „ „ 11.

[ÇRĪDHARA'S GLOSS—VV. 7 to 9.]

1. The verse, 7 commences to describe the proposed subject.
1. *Sah* [that].—Parikshit.
3. *Purata* [gold]—full of gold.
4. *Sphurat* [shining]—bright.
5. *Maulinam* [diadem]—ornament for the head, (whose diadem was full of shining gold).
6. *Apīvyā-darṇanam* [appearance is handsome]—very beautiful form.
7. *Taḍidvāsasam* [.....clothing..... lightning]—whose wearing apparels were like lightning.
8. *Çyāmaṁ* [dark-blue]—by the use of this adjective and the word *Taḍidvāsasam*, it is indicated that the clothing of Kṛishṇa looked like lightning in the clouds.
9. *Achyutam* [Imperishable]—unchanging.
10. *Tuṭṭa-kāñchana-kuṇḍalam* [earrings.....gold]—(whose) earrings were made of red-hot gold.
11. *Kshatajākṣham* [eyes.....blood]—whose eyes appeared very red on account of His being too busy.

(Parikshit) reasoned about (*a*) (within himself) in this way—(it is) who this being may be (*b*), who, like the sun (destroying) the dews (*c*), having extinguished the flames of the weapon by (His) own mace, is present near me ! (*d*). 10.

- (*a*) *Paryaikshata* [reasoned about...]—See Çrīdhara, 4 ; and *Jīva*, 3.
 (*b*) *Asau kaḥ* [.....who this being...]—,, ,, 2.
 (*c*) *Gopatiḥ nīhāram iva* [like...dews]—,, ,, 2 ; and ,, 1.
 (*d*) *Sannikarshe* [near...]—,, ,, 3.

[ÇRĪDHARA'S GLOSS—V. 10.]

1. *Astra-tejah vidhamantaṁ* [having...weapon]—who is the extinguisher of the flames of the weapon.
2. *Gopatiḥ nīhāram iva* [like.....dews]—as sun destroyeth the dews by its rays.
3. *Sannikarshe* [near.....]—the foetus in the womb had seen (Kṛishṇa) near it.
4. *Paryaikshata* [reasoned about...]—although Parikshit saw Kṛishṇa, yet he thought and discussed within himself by saying ' who this being may be ! '

[JĪVA GOVAMIN'S GLOSS—V. 10.]

1. *Gopatiḥ nīhāram iva* [like...dews]—like the sun who is the destroyer of dews.
2. *Asau kaḥ* [...who this being.....]—who is He ?
3. *Paryaikshata* [reasoned about...]—argued within himself in this way.

Having removed that (flame of the weapon), the glorious, and omnipresent (*a*) Hari of unfathomable soul (*b*) and (who is the) Protector of righteousness (*c*), vanished (*d*), from that very place (*e*) (from the presence of the) observing (child) (*f*) of ten months (in embryo) (*g*). 11.

- (*a*) *Vibhuh* [omnipresent]—See *Çrīdhara*, 7.
 (*b*) *Ameṃyātma* [of unfathomable soul]—See *Çrīdhara*, 1.
 (*c*) *Dharma-gup* [Protector of Righteousness]—,, 2.
 (*d*) *Antardadhe* [vanished]—,, 6.
 (*e*) *Tatra eva* [from that very place]—,, 5.
 (*f*) *Mishatah* [observing.....]—,, 4.
 (*g*) *Daṣamāsyasya* [of ten months]—,, 3.

[ÇRĪDHARA'S GLOSS—V. 11.]

1. *Ameṃyātma* [of unfathomable soul]—whose soul is immeasurable beyond the reach of contemplation.
2. *Dharma-gup* [Protector of righteousness]—who protects Religion.
3. *Daṣamāsyasya* [of ten months.....]—who was only ten months (in the womb).
4. *Mishatah* [observing...]—who sees or looks at.
5. *Tatra eva* [from that very place]—from the place where He was seen and not elsewhere.
6. *Antardadhe* [vanished]—departed from all on a sudden.
7. *Vibhuh* [omnipresent]—He went away from the very place where he was seen and not from any other place as He is omnipresent.

Then (in the auspicious moment) in which had arisen the favourable planets (*a*), and which was productive of all the qualities, as its ultimate result (*b*), the main-tainer of the Pāṇḍava (race) was (as if) born with the prowess like Pāṇḍu (himself was born) again. 12.

- (*a*) *Sānukulagrahodaye* [had.....planets]— See *Çrīdhara*, 2.
 (*b*) *Sarva-guṇodarke* [all the qualities...ultimate...]—,, 1.

[ÇRĪDHARA'S GLOSS—V. 12.]

1. *Sarva-guṇodarke* [all the qualities.....ultimate.....]—indicative of the progressive increase of all the qualities.
2. *Sānukulagrahodaye* [had.....planets]—(the moment in which) arose the auspicious and at the same time favourable planets.

Being of joyful mind, and getting an auspicious day (a) fixed by the Brāhmaṇas of which Dhaumya, and Kṛipā were the first, the king caused to perform his (grand child's) birth ceremony (b). ¹³.

(a) *Mangalam* [auspicious day]—any day tending to a lucky issue. (*Çṛīdhara*).

(b) *Jātakam* [birth ceremony]—a ceremony performed (after the birth of a child).

On the sacred moment of the birth of a progeny (descendant) (a) the king, acquainted with the proper person and moment of making gifts (b), presented to the Brāhmaṇas gold, kine, earth (lands), villages, the best (c) of elephants and horses, and the rich victuals (d). ¹⁴.

(a) *Prajātirthe* [On.....progeny.....]—See *Çṛīdhara*, 4-

(b) *Tīrthavit* [acquainted...moment...]—, „ 3.

(c) *Varān* [the best]— „ „ 1.

(d) *Svannam* [the rich victuals]— „ „ 2.

[ÇṚIDHARA'S GLOSS—V. 14.]

1. *Varān* [the best]—of the best kind.

2. *Svannam* [the rich victuals]—the best food.

3. *Tīrthavit* [acquainted...moment...]—who can nick the time for making a gift. 'Until the intestinal cord is cut, there is no impurity on account of the birth of a child, but impurity is held to be ordained after the intestinal cord is cut assunder'. * According to this text it should be inferred that prepared or sun-dried rice was distributed before that event.

4. *Prajātirthe* [On...progeny...]—at the sacred time when the child (grand-child) was born. The text of *Smṛiti* says that gifts made at the time of a child's birth, and *Vyātipāsti-yoga* is productive of 'eternal good' † (It is also stated that 'the gods and *Pitṛis* (fathers) become present at the time when a child is born to a twiceborn, and this is said to be the holy day'. (Again it is said, when the child comes in the house that (time) that house becomes as holy as the earth becomes holy on the hundred eclipses of the sun. ‡

The satisfied Brāhmaṇas said to the king bent with humility (a) (O) the best of (the descendants of) Puru (b), this (pure as) white (c) line of the descendants of the Puru race was, ¹⁵.

* यावन्नच्छिद्यते नालं तावन्नाप्रीति सूतकम् । छिन्ने नाले ततः पश्चात् सूतकान् विधीयते ॥

† पुत्रे जाते व्यतीपाति दत्तं भवति चाक्षयमिति स्मृतेः ।

‡ अयानि हि गृहं तस्माद् स्थायिह्यताधिकम् ।

Approaching to (*d*) annihilation (*e*) by unavoidable accident (*f*), this (child) hath verily been given (to thee) (*g*) by the powerful (*h*) Viṣṇu, (out of) grace on thee (*i*); 16.

Therefore (*j*) (he) shall be called in this Universe by the name of the Viṣṇurāta (*k*). (There is) no doubt, (he) shall be the greatest (*l*), and most famous (of beings) and the greatest of the votaries (*m*). 17.

(<i>a</i>)	<i>Brāhmaṇāk...āchuk</i> [the...Brāhmaṇas...humility]—See <i>Çrīdhara</i> ,	14.
(<i>b</i>)	<i>Pauravarshabha</i> [...the best...Puru].—Yudhisthira.	” ” 1.
(<i>c</i>)	<i>Çukle</i> [white]—	” ” 2.
(<i>d</i>)	<i>Upeyushi</i> [approaching to]—	” ” 5.
(<i>e</i>)	<i>Samsthām</i> [annihilation]—	” ” 4.
(<i>f</i>)	<i>Apratighātena</i> [by...accident]—	” ” 3.
(<i>g</i>)	<i>Rātaḥ</i> [given]—	” ” 9.
(<i>h</i>)	<i>Prabhaviṣṇunā</i> [powerful]—	” ” 8.
(<i>i</i>)	<i>Anugrahārthāya</i> [out of grace]—	” ” 7.
(<i>j</i>)	<i>Tasmāt</i> [therefore]—	” ” 10.
(<i>k</i>)	<i>Viṣṇurātaḥ-iti...bhaviṣyati</i> [shall...the Viṣṇurāta]—	” ” 11.
(<i>l</i>)	<i>Mahān</i> [the greatest]—	” ” 13.
(<i>m</i>)	<i>Mahābhāgavataḥ</i> [the greatest of the votaries]—	” ” 12.

[ÇRĪDHARA'S GLOSS—VV. 15 to 17.]

1. *Pauravarshabha* [...the best...Puru]—the most eminent of the descendants of Puru.

2. *Çukle* [white]—pure.

3. *Apratighātena* [by.....accident]—by the mishap which cannot be stopped.

4. *Samsthām* [annihilation]—destruction.

5. *Upeyushi* [approaching to]—reached.

6. *Vaḥ* [on thee]—to you (all).

7. *Anugrahārthāya* [out of grace]—for kindness' sake.

8. *Prabhaviṣṇunā* [powerful]—full of powers.

9. *Rātaḥ* [given]—given (by Viṣṇu).

10. *Tasmāt* [therefore]—for that reason.

11. *Viṣṇu-rātaḥ-iti...bhaviṣyati* [shall...the Viṣṇurāta]—shall be known by the name of 'Viṣṇu given.'

12. *Mahābhāgavataḥ* [the greatest of the votaries]—he the greatest of the votaries of the Supreme Lord.

13. *Mahān* [the greatest]—and shall become very great by reason of his being endued with many good qualities.

14. *Brāhmaṇāk...āchuk* [the...Brāhmaṇas...humility].—The verses 15, 16 and 17 should be construed together.

The king said; (O) the best amongst the good, will this (child) be able (*a*) to follow (*b*) with fame (*c*) and the cry of 'good' (*d*), (the examples of) the great-souled Royal saints (*e*) of holy fame (born) in (our) family ?¹⁸.

(*a*) *Api svit* [will.....be able]—See *Çrīdhara*, 2.

(*b*) *Anuvartitā* [follow]— „ „ 5.

(*c*) *Yaçasā* [.....fame]— „ „ 4.

(*d*) *Sādhuvādena* [.....cry of 'good']—See *Çrīdhara*, 3.

(*e*) *Rājarshīn* [Royal saints]—virtuous kings of the Puru family.

[ÇRĪDHARA'S GLOSS—V. 18.]

1. Hearing from the Brāhmaṇas, that Parīkṣhit will be the greatest of the devotees, the king Yudhisthira being pleased asked whether the child will follow the examples of the Puru family.

2. *Api svit* [will.....be able].—This is expressive of question.

3. *Sādhuvādena* [.....cry of 'good']—by thanks-giving ; with congratulation.

4. *Yaçasā* [.....fame]—by good deeds.

5. *Anuvartitā* [follow]—follow the examples of the illustrious and noble-minded kings of the Puru family.

The Brāhmaṇas said : (O) the Son of Prithā (*a*), this (Parīkṣhit) shall be the visibly manifested protector of his subjects (*b*) like Ikṣhvāku (*c*), the son of Manu ; and friendly to Brāhmaṇas (*d*) ; and veracious (*e*) like Rāma (*f*), the son of Daçaratha (*g*). ¹⁹.

(*a*) *Pārtha* [.....the son of Prithā].—Yudhisthira.

(*b*) *Prajāvitā* [protector of his subjects]—See *Çrīdhara*, 1.

(*c*) *Ikṣhvākuḥ* [इक्ष्वाकुः]—is one of the ten sons of Vaivasvata Manu. He is said to have been born from the nostril of Manu, when he happened to sneeze and is the first prince of the solar dynasty, and reigned in Ayodhyā, the capital of Koçala in the *Tretā* (second) age.

(*d*) *Brahmaṇyah* [friendly to Brāhmaṇas]—See *Çrīdhara*, 3.

(*e*) *Satya-sandhaḥ* [veracious] „ „ 4.

(*f*) *Rāma* [राम]—See p. 145. note (*c*).

(*g*) *Dāçarathīḥ* [son of Daçaratha].—Daçaratha was the king of Ayodhyā and father of Rāma.

[ÇRĪDHARA'S GLOSS—V. 19.]

1. *Prajāvitā* [protector of his subjects].—who protects his people.

2. *Mānavah* [son of Manu].—Manu's son.

3. *Brahmaṇyah* [friendly to Brāhmaṇas]—will be well-wisher of Brāhmaṇas

4. *Satya sandhah* [varacious]—true to the agreement or compact, faithful to an engagement (like Rāma).

Verily, like Çivi (*a*), the king of Uçinara (*b*), this (child) shall be munificent and protector of those seeking for shelter ; and like the son of Dushmanta (*c*), the proclaimer (*d*) of glory of his kinsmen (*e*) and that of the performers of sacrifices (*f*). 20.

(*a*) *Çivih* [चिविः].—See *Çrīdhara*, 2. On a reference to the *Vanaparvan* of the *Mahābhārata*, and the *Vishṇu Purāṇa*, it will appear that Çivi rescued Agni in the form of a pigeon from the hands of Indra in the form of a hawk by offering an equal portion of his own flesh, weighed in a balance.

(*b*) *Uçinara* [उचिन्नर].—It is another name of Kāndāhāra.

(*c*) *Daushmanti* [son of Dushmanta].—Bharata was the son of king Dushmanta by Çakuntalā. It is stated that the king went on hunting and in the forest met Çakuntalā, attracted by whose beauty, he married her by exchange of garlands, and gave her a ring as a pledge of his troth. Bharata was the issue of this marriage. The ring was lost, hence Dushmanta would not acknowledge Çakuntalā as his wife ; subsequently, however, the ring was found out, and the king acknowledged Çakuntalā as his wife and Bharata as his son. This narrative is the ground work of Kālidāsa's drama, the *Çakuntalā*. Bharata's marvelous deeds and the extent of his empire have been very vividly described by the Sanskrit poets. India is called Bhāratavarsha according to his name. His seat of the empire was at the site now occupied by the ruins of Takh-i-Bahi in the country of the Yusufzais to the northward of Peshwar.

(*d*) *Vitanitā* [proclaimer].—See *Çrīdhara*, 5.

(*e*) *Svānām* [his kinsmen].— „ „ 3.

(*f*) *Yajvanām* [performers of sacrifices].—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 20.]

1. *Auçinarah* [the king of Uçinara].—Rular of Uçinara.
2. *Çivih* [चिविः].—He was a king who parted with his own flesh to a hawk for saving a pigeon from the attack of the bird of prey.
3. *Svānām* [his kinsmen].—his relations.
4. *Yajvanām* [performers of sacrifices].—persons who perform sacrifices.
5. *Vitanitā* [proclaimer].—that which increases the glory.
6. *Daushmantih* [son of Dushmanta].—Bharata.

This (child shall be) the foremost of the holders of bow like the two Arjunas (*a*) ; unconquerable like the fire (*b*) ; and unsurpassable like the ocean. 21.

(*a*) *Dvayoh Arjunayoh* [the two Arjunas].—Pārtha and Kārtta-vīryārjuna. (*Çrīdhara*).

(*b*) *Hutāçah* [fire].—that which eats oblation.

This (child shall be) the most powerful like the 'king of beasts' (*a*), worthy to be visited (or frequented) like the Himālayas (*b*), forbearing (*c*) like Earth ; enduring (*d*) like the parents. ²².

(This child shall be) equal to the Grandfather (*e*) in equality (*f*) ; be compared with the Being who is Lord of the mountain in graciousness ; and the refuge of all beings like the celestial (Vishṇu) who is the shelter of the Goddess of Prosperity (*g*). ²³.

- (*a*) *Mṛigendraḥ iva* [like the 'king of beasts']—like lion.
 (*b*) *Nishevyaḥ* [worthy to be visited.....]— See *Çrīdhara*, 1.
 (*c*) *Vasudhā iva-titikshuḥ* [forbearing like Earth]— " " 2.
 (*d*) *Sahishṇuḥ* [enduring]— " " 3.
 (*e*) *Pitāmahasamah* [.....Grandfather]— " " 4.
 (*f*) *Sāmye* [in equality]— " " 5.
 (*g*) *Ramāçrayaḥ* [the shelter of the Goddess of Prosperity]— " 6.

[ÇRĪDHARA'S GLOSS—VV. 22 and 23.]

1. *Nishevyaḥ* [worthy to be visited]—(Parikshit shall be the proper person) from whom good persons will seek shelter as the sages do frequent in the recesses of the Himālaya mountains.

2. *Titikshuḥ* [forbearing]—like the earth.

3. *Sahishṇuḥ* [enduring].—Parikshit will be enduring like his father and mother.

4. *Pitāmahasamu* [Grandfather]—like Brahmā.

5. *Sāmye* [equality]—want of difference ; impartiality.

6. *Ramāçrayaḥ* [the shelter of the Goddess of Prosperity]—refuge of Lakshmi

In greatness of all good qualities, this (child shall) follow Kṛishṇa ; in magnanimity (*a*) (he shall be) like Rantideva (*b*) ; and (shall be) righteous like Yayāti. ²⁴.

(*a*) *Audārye* [in magnanimity]—See *Jīva*, 2.

(*b*) *Rantideva* [रन्तिदेव].—He was the son of *Saukriti* and was known for his liberality. It will appear from a description in the *Megh-duta* that his sacrifices of kine were very numerous. The blood from such sacrifices formed, it is said, the river *Charmanvati*, the modern Chambal.

[ÇRĪDHARA'S GLOSS—V. 24.]

1. He shall be like Kṛishṇa as regards the greatness derived from all the good qualities,

[JĪVA GOSVAMIN'S GLOSS—V. 24.]

1. Yet with a view to say something more striking the author wants to say something more in the latter part of this verse. What is the necessity of dilating more (about Kṛishṇa) ?

2. *Audārye* [in magnanimity]—here it means munificence including kindness.

This (child shall be) equal to Bali (*a*) in patience ; and in devotion (*b*) towards Kṛishṇa, (he shall be) like Prahlāda ; (He shall be the) performer (*c*) of (many) horse-sacrifices and servant of the old. 25.

(*a*) *Bali* [बलि]—See p. 143. note (*b*).

(*b*) *Sadgrahah* [in devotion]—See Çṛīdhara, 2.

(*c*) *Āhartā* [performer]— „ „ 3.

[ÇRĪDHARA'S GLOSS—V. 25.]

1. *Dhṛityā* [in patience]—by patience.

2. *Sad-grahah* [in devotion]—attachment.

3. *Āhartā* [performer]—performer, one who acts, doer.

This (child shall be) the progenitor of the Royal saints, (or great kings), and the punisher of those (who have) gone astray (from the) path (of life) ; and for (the benefit of) World and Religion, shall be the chastiser of Kali. 26.

Having heard at the end about (the approach of his) death, from *Takshaka* (*a*) sent by the son of the twice born (*b*) and renouncing the secular matters, he shall take refuge in the feet of Hari. 27.

(*a*) *Takshaka* [तक्षक]—one of the principal *Nāgas* or serpent of the lower region.

(*b*) *Dvija putrah* [the son of the twice-born].—Çṛīṅgi, son of Çamika.

[ÇRĪDHARA'S GLOSS—V. 27.]

1. *Parikshit* entirely devoted himself to the Supreme Lord after hearing the approach of his death from the serpent sent by the son of Brāhmaṇa.

(*O*) king, (after) having asked (being acquainted with) the real truth regarding his ownself (*a*) of the sage, the son of Vyāsa (*b*) ; and giving up (*c*) this (*d*) (mortal frame, on the banks) of the Ganges ; this (child) shall manifestly attain (*e*) (Hari, secure of) fear threatened from any quarters (*f*). 28.

- (a) *Jijnāsiātmayāthārthyah* [.....having.....ownself]—See *Çrīdhara*, 1.
 (b) *Vyāsa-sutāt* [.....the son of Vyāsa].—Çuka is meant here.
 (c) *Hitvā* [giving up]—See *Çrīdhara*, 5.
 (d) *Idam* [this]— " " 4.
 (e) *Yāsyati* [shall...attain]— " 3.
 (f) *Akutobhayam* [.....secure.....quarters]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 28.]

1. *Jijnāsiātmayāthārthyah* [.....having.....ownself]—having asked truths regarding his soul.
2. *Akutobhayam* [.....secure.....quarters]—where there is no apprehension of any danger from any quarters.
3. *Yāsyati* [shall...attain]—reach (those feet).
4. *Idam* [this]—mortal frame.
5. *Hitvā* [giving up]—quitting (on the banks of) the Ganges.

Having thus instructed the ruler and received (due) honour (from him) (a), all the Brāhmaṇas versed in the astrological calculation of nativity, repaired to (their) own houses. 29.

(a) *Lavdhā-pachitayah* [received.....honour.....]—(those) who have received honour (*Çrīdhara*).

This the same (a) mighty (b) (child) shall be known (by the name of) Parikshit in this universe, because (c) meditating (remembering) upon the (Being) seen in the womb (d), (he) shall examine (any person before him whether or not the being) amongst the men (e) (is the same one as was seen by him in his mother's womb). 30.

- (a) *Sah eshaḥ* [This the same].—This refers to Parikshit's condition of infancy before seeing Kṛishṇa after Parikshit was born on earth. (*Jīva*).
 (b) *Prabhu* [mighty]—See *Çrīdhara*, 3.
 (c) *Yat* [because]— " " 2.
 (d) *Garbhe drishtam anudhyāyan* [meditating...womb]—See *Çrīdhara*, 4.
 (e) *Nāreshu* [.....men]—See *Çrīdhara*, 5.

[ÇRĪDHARA'S GLOSS—V. 30.]

1. This verse states about the origin of the word Parikshit.
2. *Yat* [because]—the reason being.
3. *Prabhu* [mighty]—powerful (Parikshit).
4. *Garbhe drishtam anudhyāyan* [meditating.....womb]—after thinking upon the Being seen in Uttārā's womb.

5. *Nareṣhu* [....men]—amongst the visible men (persons present before). The child after his birth examined all men seen by him by questioning within himself, whether this person is the same personage seen by him in his mother's womb, hence he became known in the world by the name of Parikshit.

Being surrounded (*a*) by grandfathers (*b*), the prince (*c*), soon thrived (*d*) day by day (*e*), like the renowned (*f*) moon (*g*) which increaseth by its parts (*h*) (during) the light-half of a month (from new moon to full moon) (*i*). 31.

(*a*) *Āpūryamāṇaḥ* [surrounded]—See *Çrīdhara*, 6.

(*b*) *Pitṛibhiḥ* [by grandfathers]—because his father died before his birth. See *Çrīdhara*, 7.

(*c*) *Rāja-putraḥ* [the prince]—Parikshit is described in the verse as 'king's son'. His father died previous to his birth and was never a king, but a prince only. The word 'son' includes son and grandson, hence the word *Rāja-putra* has been used in the verse,

(*d*) *Vavṛidhe* [thrived]—See *Çrīdhara*, 8.

(*e*) *Anvahaṃ* [day by day]— „ 4.

(*f*) *Saḥ* [the renowned]— „ „ 2.

(*g*) *Uḍupah* [moon]— „ „ 3.

(*h*) *Kāśthābhik* [by...parts]— „ 5.

(*i*) *Çukle* [the light-half...moon]—See *Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 31.]

1. *Çukle* [the light-half...moon]—the fifteen days of the moon's increase.

2. *Saḥ* [the renowned]—the known.

3. *Uḍupah* [moon]—(moon is considered as the lord of the stars).

4. *Anvahaṃ* [day by day]—every day.

5. *Kāśthābhik* [by...parts]—by the fifteen parts.

6. *Āpūryamāṇaḥ* [surrounded]—being filled ; becoming full.

7. *Pitṛibhiḥ* [by grandfathers]—by Yudhishtira, &c., and 64 objects of enjoyment or knowledge such as dancing, singing, &c.

8. *Vavṛidhe* [thrived]—increased.

In that very (state) of infancy, (he) naturally (thrived) as a pious-minded, devoted to Kṛishṇa, keen in intellect, greatly attached to the Supreme Lord, and giving pleasure to all men. * 32.

* This verse is not to be found in all the manuscripts or printed editions of the *Çrīmadbhāgavata*.

The king (Yudhishtira) who had not acquired wealth (*a*) by any other (*b*) (means than of imposing moderate) tax and (fine derived from) punishment (*c*) (inflicted on criminals), pondered over (*d*) (as to the means for) performing the horse-sacrifice (*e*) (on account of) expiating (the sin) for causing injury to (his) relatives (*f*). 33.

- (*a*) *Lavdha-dhanah* [acquired wealth]—See *Çrīdhara*, 6.
 (*b*) *Anyatra* [by any other...]— " " 5.
 (*c*) *Kara-dandayoh* [...tax...punishment]—, " 4.
 (*d*) *Dadhyau* [pondered over]— " " 7.
 (*e*) *Yakhyamāṇah* [performing...sacrifice]— " 3; and *Jīva*, 1.
 (*f*) *Jnāti-droha-jihāsayā* [...expiating...relatives]—See *Çrīdhara*, 2:

[ÇRĪDHARA'S GLOSS—V. 33.]

1. The performance of horse-sacrifice by Yudhishtira has been briefly referred to in the part of this work. This verse describes about it more fully.

2. *Jnāti-droha-jihāsayā* [...expiating...relatives]—with a view to wipe away the sin for the injury inflicted on the relatives.

3. *Yakhyamāṇah* [performing...sacrifice]—about to inaugurate the horse-sacrifice.

4. *Kara-dandayoh* [...tax...punishment]—besides imposition of tax and infliction of punishment.

5. *Anyatra* [by any other...]—by no other means.

6. *Lavdha-Dhanah* [acquired wealth]—money was not earned by any other means, and it was just sufficient to maintain his relations and dependants.

7. *Dadhyau* [pondered over]—thought over.

[JĪVA GOSVAMIN'S GLOSS.—V. 33.]

1. *Yakshamāṇah* [performing...sacrifice]—for the purpose of pleasing him, who had performed sacrifices. This refers to all the instructions given by Bhishma ; otherwise, it will be considered that he is disbelieved and slighted.

Perceiving (understanding) his desire, and being sent by the Imperishable, (Yudhishtira's) brothers collected hoards of wealth which had been left (*a*) at the northern quarters. 34.

(*a*) *Prahñam* [...left]—Yudhishtira's brothers brought gold, &c. , offered in sacrifice and left at the place where the sacrifice performed by king Marutta.

Having procured the things necessary for the ceremony (*a*) by such (wealth), and therefore attaining his

object, Yudhishtira (who was) afraid (of the sins committed by him for inflicting injury on his relations) (*b*), adored Hari, the Lord of sacrifice, by (performing) three horse-sacrifices. * 35.

(*a*) *Sambhṛita sambhārah* [having.....ceremony]—See *Çṛidhara*, 1.

(*b*) *Bhīta* [afraid...]— " " 2.

[ÇRĪDHARA'S GLOSS—V. 35.]

1. *Sambhṛita-sambhārah* [having...ceremony]—who procured the articles necessary for performing the horse-sacrifice.

2. *Bhīta* [afraid...]—full of fear on account of causing injury to his relatives.

Being welcomed by the king, and having caused the ruler of men to perform the sacrifice, through the Brāhmaṇas, the Supreme Lord with a desire for the good of (his) friends, resided (in that place) for a few months. * 36.

Then, assented to, by the king, and friends with Kṛishṇā, Kṛishṇa surrounded by the Yādavas with Arjuna, went to Dvārakā. * 37.

(*a*) *Kṛishṇā* [कृष्णा]—*Draupadī*

* These verses are not to be found in all the manuscripts or printed editions of the *Çrīmadbhāgavata*.

FINIS OF THE TWELFTH CHAPTER, NAMED
THE BIRTH OF PARĪKSHIT, IN THIS
STORY OF NAIMIÇA, IN THE FIRST
BOOK, IN THE ÇRĪMADBHĀGA-
VATA, THE GREAT PURĀṆA,
AND THE VYĀSA'S TREA-
TISE OF THE SELF-
DENYING DE-
VOTEES.

CHAPTER XIII.

(THE SPEECH OF NĀRADA.)

Knowing from Maitreya (*a*) on his way to pilgrimage, that (Hari) is his Refuge (*b*), and having obtained (*c*) from that (*d*) (Refuge), all knowledge what he wished to know (*e*), said Sūta, Vidura (*f*) repaired to the city of Hastinā (*g*). ¹

(*a*) *Maitreya* [मैत्रेय]—He is known in different characters. As a disciple of Parāçara, he is known to be the person to whom the *Viṣṇu Purāṇa* was related. In the *Çrīmadbhāgavata*, he is one of the chief interlocutors and also known by the name of Kausharavi ; as a great sage he is known in the *Mahābhārata-Vana-parva*. He is also known as the son of Mitrāyu, from whom the Maitreya Brāhmaṇas descended.

(*b*) *Ātmanoh gatim* [his Refuge]—See *Çrīdhara*, 2 ; and *Jīva*, 2.

(*c*) *Avāpta* [...obtained]— „ „ 3 ; and „ 4.

(*d*) *Tayā* [from that]— „ „ 3.

(*e*) *Vivitsitah* [what...know]— „ „ 4 ; and „ 4.

(*f*) *Vidura* [विदुर]—See *Jīva*, 1. He was the son of a slave-girl by Vyāsa and the half-brother of Dhṛitarāshtra and Pāṇdu. Vyāsa at the request of his mother Satyavatī begot two children, Dhṛitarāshtra who was born-blind and Pāṇdu, the pale, on Ambikā and Amvālikā respectively, the widows of *Vichitravīrya*. As all these children had physical defects, Satyavatī again asked Vyāsa to beget a third son without defect. The elder widow being terrified at the austere appearance of Vyāsa sent a slave-girl to him dressed in her own garb. This woman is the mother of Vidura. He is described to be one of the best characters in the *Mahābhārata*. He was always well-disposed towards Yudhishtira and his brothers, and warned them from the evil designs of Duryodhana. He was also ready with his advice to Dhṛitarāshtra, Duryodhana, &c. Vidura was married to a slave-girl belonging to the king, Devaka.

(*g*) *Hastināpuram* [हस्तिनापुरम्]—See note *Gujasākhya*. p. 168.

[ÇRĪDHARA'S GLOSS—V. 1.]

1. With a view to describe how Kali was chastised by Parikshit, this and the two subsequent chapters are describing the return of Vidura to

Hastināpura, and Dhṛitarāshtra's retirement from the world, Arjuna's return to Hastināpura, and retirement of the Pāṇdavas from worldly affairs.

2. *Ġatim* [Refuge]—Hari.
3. *Avāpta* [.....obtained]—having received.
4. *Ġivitsitah* [what.....know]—whatever he was desirous to know.

[JĪVA GOSVAMIN'S GLOSS—V. 1.]

1. As described in the third book of the *Çrġmadbhāgavata* it should be noticed that Vidura withdrew from the side of Duryyodhana before the great battle of Kurukshetra.

2. *Ātmanoh ġatim* [his Refuge]—devotion for Hari.
3. *Tayā* [from that]—by that knowledge.
4. *Avāpta-vivitsitah* [obtained.....know]—He knew everything by that knowledge, because he is the refuge of all.

(His) unflinching love being engendered in Govinda (*a*), whatever question Vidura (first) asked (*b*) the son of Kuçaru (it is) known (he afterwards), desisted from the same (*c*). 2.

(*a*) *Govinda* [गोविन्द]—(literally) finder of cows, cow-keeper; (here) Kṛishṇa. See p. 264. note (*e*).

(*b*) *Praçṇān kṛitavān* [question...asked]—See *Çṛīdhara*, 1.

(*c*) *Kauçāravāgratah* [...son of Kuçaru]— „ „ 2.

[ÇRĪDHARA'S GLOSS—V. 2.]

1. *Praçṇān kṛitavān* [question...asked]—questions which he asked regarding vows, acts and meditation, &c. Subsequently, on getting answer to the three or four questions he acquired perfect knowledge, when his unflinching devotion generated in his mind regarding Kṛishṇa, after which he desisted from putting further questions.

2. *Kauçāravāgratah* [...son of Kuçaru]—before Vidura.

(O) Brāhmaṇa, as the (human) body (after the loss of consciousness for some reason or other) comes into activity (by the return of vitality in it) (*a*) so seeing that the friendly (Vidura) was coming, Yudhishtira with his younger brothers (*b*), Dhṛitarāshtra (*c*), Yuyutsu (*d*), Sūta (*e*), son of Çaradvata (*f*), and Prithā, (*g*), 3.

Gāndhārī (*h*), Draupadī (*i*), Subhadra (*j*), Uttarā (*k*), Kṛipā (*l*) and the Pāṇdava kinsmen, their wives (*m*) and other (ladies) (*n*) with their children arriving (there), with great pleasure, advanced to meet (Vidura). 4.

- (a) *Prāṇam tanvāh iva* [as.....vitality.....]—See *Çrīdhara*, 5.
 (b) *Sahānujah* [with.....brothers]—with Bhīma, Arjuna, Nakula and Sahadeva.
 (c) *Dhṛitarāshtra* [दृतराष्ट्रः]—father of Duryyodhana, uncle of Yudhishtira, &c. See p. 255 note (e).
 (d) *Yuyutsu* [युयुत्सु]—son of a harlot by Dhṛitarāshtra. See p. 325.
 (e) *Sūtah* [सूतः]—(literally) charioteer, driver, the name of a mixed caste (the son of a Kshatriya father and Brāhmaṇa mother, his occupation is of managing horses and driving cars.)
 (f) *Çaradvata* [son of Çaradvatah].—*Kṛipāchāryya*. See p. 325.
 (g) *Prithā* [पृथा]—Kunti. See p. 255. note (g).
 (h) *Gāndhārī* [गान्धारी]—See p. 255. note. (f).
 (i) *Draupadī* [द्रौपदी]—See p. 256. note (h).
 (j) *Subhadra* [सुभद्रा]—wife of Arjuna and mother of Abhimanyu.
 (k) *Uttarā* [उत्तरा]—Mother of Parikshit.
 (l) *Kṛipī* [कृपी]—See *Çrīdhara*, 2 ; and p. 247.
 (m) *Yāmayah* [their wives]—See *Çrīdhara*, 3.
 (n) *Anyāh* [other...]— „ „ 4.

[ÇRĪDHARA'S GLOSS—V. 3.]

1. *Satah* [सूतः]—a name of Sanjaya.
2. *Kṛipī* [कृपी]—wife of Droṇa.
3. *Yāmayah* [their wives]—wives of the kinsmen.
4. *Anyāh* [other.....]—other women.
5. *Prāṇam tanvāh iva* [as.....vitality.....]—if for any cause consciousness is lost, the human body (including all its parts, hands, feet, &c.,) becomes inactive, but on the return of the vital spirit in it, the body becomes active (similarly, Yudhishtira, &c., became greatly animated by reverence to meet Vidura on his return.)

Having fully met with (that Vidura) by embracing and saluting duly, (they all who were) distressed on account of the sorrow, caused by separation (a), shed tears (generated by reason) of affection. ⁵.

(a) *Virahautkanthya-kātarāh* [.....distressed.....separation]—being overwhelmed with sorrow on account of separation (*Çrīdhara*).

On (his) taking seat, the king paid honour to that (Vidura). Then, in the presence of those who were hearing, the ruler bent with humility, said unto that (Vidura, after he had) taken his food, relieved (himself) of toil and reclined on his seat at ease. ⁶.

Yudhishtira said: As with mother we have been relieved (by thee) from the difficulties (α) (of which the acts of) poisoning and (setting) fire were the first, (therefore), dost thou remember (b) us (who have) thrived (c) under the shade of thy partiality (d) (towards us) ? 7.

(α) *Vipatgaṇāt...mochitāh* [relieved.....difficulties].—This refers to the attempt of Duryodhana's poisoning the Pāṇḍavas and setting *Yatugriha* on fire. See *Çrīdhara*, 3.

(b) *Api smaratha* [dost...remember]—See *Çrīdhara*, 4.

(c) *Samedhitān* [...thrived]— " " 2.

(d) *Yushmat-pakshachchhāyā* [under.....partiality]—See *Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 7.]

1. *Yushmat-pakshachchhāyā* [under...partiality...]—as under the protection of the wings of birds, their young ones do thrive.

2. *Samedhitān* [...thrived]—so prospered (we) on account of thy prosperity.

3. *Vipatgaṇāt-mochitāh* [relieved.....difficulties]—become free from the troubles.

4. *Api smaratha* [dost...remember]—do you remember ?

By what sort of living didst thou who roved (all over) the world, maintain (thy) life ? What places of pilgrimage and holy shrines (α) didst thou frequent ? 8.

(α) *Tīrthāni kshetramukhyāni* [places of pilgrimage and holy shrines].—The distinction of these two words may be noted. The former includes such places where there are sanctified rivers, springs, &c., such as the Ganges, the lake *Mānassaravara*, &c., the latter implies only holy places, such as the temple at Benares and as that of Juggannāth at Puri.

(O) The excellent being, the votaries like thee are themselves equal to the places of pilgrimage, (because thou) through the Holder of the mace (α) (who is) in thy heart (b), makest the place of pilgrimage worthy of its true appellation. 9.

(α) *Gadābhrītā* [Holder of the mace].—Kṛishṇa.

(b) *Svāntasthena* [in heart]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 9.]

1. The object of frequenting holy places by men like thee is not for their own sake but for their showing grace on those sanctified places. A place of pilgrimage becomes unholy when it is frequented by wicked men but it is restored to its original condition by being visited by men of sanctified character.

(2) *Svāntasthena* [...in the heart]—*svānta* (स्वान्त) means mind; placed in such mind; or within thyself.

[JĪVA GOSVAMIN'S GLOSS—V. 9.]

1. It is for the benefit of the places of pilgrimage and not for any particular good to the devotional votaries like Vidura that they visit such places.

(O) Father (uncle), are our friends, the Yādavas (α) whose god is Kṛishṇa, in the enjoyment of happiness in (their) own city? Have they (ever) been seen or heard by thee anywhere? ¹⁰.

(α) *Yadavaḥ* [Yādavas]—See p. 278. note (d).

[ÇRĪDHARA'S GLOSS—V. 10.]

1. Are they (Yādavas) happy (now)? Have you ever seen or heard them anywhere?

Thus said (asked) by the king of righteousness, Vidura described fully one by one, according to his own light, all those (subjects), save the destruction of the race of Yādu. ¹¹.

The compassionate (Vidura), unable to see the distressed (persons), verily, did not inform (Yudhishtira, about) the disagreeable (event), happened by itself, and is difficult to be borne by men. ¹².

[ÇRĪDHARA'S GLOSS.—V. 12.]

1. This verse states that when other people did not deign to communicate the news of the destruction of the Yādu race for fear wounding the feeling of the Pāṇdavas, then how is it possible for Vidura who was a superior person in comparison with them could inform Yudhishtira, &c., about this melancholy intelligence?

Then, having given (instruction on truth) (α) beneficial to (his) eldest brother, being adored like god by (his) kinsmen, and bearing the (burden of) love of all persons, Vidura resided in the city of Hastinā for sometime. ¹³.

(α) *Çreyaskṛit* [having.....]—giving instruction on beneficial truth, (Çrīdhara).

As long as Yama held (a) (on account of) curse (b) hurled against him, the character of a Çūdra, for one hundred years (c) till then Aryamā (d) held the rod for administering (e) punishment to the sinners according to (their respective) sins. 14.

(a) *Dadhāra* [held]—attained to.

(b) *Çāpāt* [...curse]—See *Çṛidhara*, 3.

(c) *Varshaçatam* [...hundred years]—(extending) over a little more than one hundred years (*Jiva*).

(d) *Aryamā* [अर्यमा]—one of the twelve Ādityas in the *Manvantara* of *Vaivasvata*. He is commonly invoked together with *Varuṇa* and *Mitra*, the chief of the manes ; and the sun.

(e) *Avibhrat* [held...]—See *Çṛidhara*, 2.

[ÇṚIDHARA'S GLOSS—V. 14.]

1. As *Vidura* is supposed to be the *Çūdra*, how is it possible for him to give instruction on higher truth ? The answer is that he was in reality not a *Çūdra*.

2. *Avibhrat* [held.....]—when *Yama* was born on earth as a *Çūdra* in person of *Vidura*, *Aryamā* was the ordainer of punishment to the sinners in the lower region.

3. *Çāpāt* [.....curse]—from the imprecations showered by sage *Māṇḍavya*. The allusion refers to the following circumstance. Once upon a time sentinels of a king pursued some thieves and found them with sage *Māṇḍavya*. They including the sage were brought to the king bound in chains and the king commanded them to be impaled on the stake. On discovering that *Māṇḍavya* was a sage, the prince relieved him from the impending danger and paid him due respect who, being however incensed at the insult done to him, went to *Yama* to enquire the reason of inflicting such severe punishment without any reasonable cause. *Yama*, the dispenser of justice for the doings of mankind, informed him that the sage during his infancy killed in sport a grass-hopper by piercing it with a *kuṣa* grass. On hearing this *Māṇḍavya* hurled imprecation to the effect that he should be born as a *Çūdra* on earth inasmuch as he inflicted very disproportionate punishment for a comparative offence of less degree committed during the infancy on account of ignorance.

With (his) brothers like the guardians of the world, *Yudhishtira*, who had (already) obtained (regained) (his) kingdom, seeing his grandson, the maintainer of his family (a), became gladdened with prosperity. 15.

(a) *Kulandharam* [maintainer.....family]—who upheld the continuity of the family. (*Çṛidhara*).

In this way (a), the most invincible time (b) passed away, without the knowledge of (the people) (who became deeply) attached to the domestic affairs (c), being infatuated (d) with the desire (of enjoying) such (affairs) (e). 16.

(a) *Evam* [In this way]—See *Jīva*, 1.

(b) *Kālah* [time]—See *Çrīdhara*, 3.

(c) *Griheshu saktānām* [.....attached.....affairs]—See *Jīva*, 2.

(d) *Pramattānām* [being infatuated]—See *Çrīdhara*, 2 ; and *Jīva*, 3.

(e) *Tadīhayā* [with.....such.....]— „ „ 1.

[ÇRĪDHARA'S GLOSS—V. 16.]

1. *Tadīhayā* [with.....such.....]—by the domestic affairs.

2. *Pramattānām* [being infatuated]—of persons being mad with.

3. *Kālah* [time]—span of life ; or the time stupefied (them).

[JĪVA GOŚVAMIN'S GLOSS—V. 16.]

1. *Evam* [In this way]—in this manner ; on account of the benign government of Yudhishthira.

2. *Griheshu saktānām* [.....attached...affairs]—deeply engaged in domestic concern or worldly affairs.

3. *Pramattānām* [being infatuated]—persons became mad with such affairs. Time stupefied these people but not the Pāṇḍavas. Vidura gave instruction to Dhṛitarāshtra on truth and not to the Pāṇḍavas on the same.

Knowing (a) (about) that (course of time), Vidura said unto Dhṛitarāshtra : (O) king, (let thy) exit (from this world) be sooner. Behold the danger is coming (imminent). 17.

(a) *Abhipretya* [Knowing]—being acquainted with (*Çrīdhara*).

(O) mighty (Lord), that glorious time of all (of us) (a), of which (there is) no remedy in this (world for counteracting its effect) from any person soever, and at any time, hath now approached. 18.

(a) *Sarveshām* [of all.....]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 18.]

1. What is the use of departing from this world ? Let us try to remedy the evil. This verse says that there is no remedy in this world to counteract the effects of Time.

2. *Sarveshām* [of all... ..]—all persons whose duty it was to counteract (the effect).

Being subdued (*a*) by which (time), men become immediately separated even from the dearest (vital) spirit ; then what to say of other riches ? 19.

(*a*) *Abhipannah* [subdued]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 19.]

1. How is it possible to bear the separation from worldly riches, &c. ? (This verse points out that when man is obliged even to give up the endearing life compared to which the worldly riches are nothing.)

2. *Abhipannah* [subdued]—being completely under whose subjection.

Thy (*a*) ancestors, brothers, friends, and sons have died ; age hath fully passed away from (thee), body (*b*) is affected by old age ; (yet) thou art living (residing) in another's house. 20.

(*a*) *Te* [thy]—*Dhṛitarāshtra*'s.

(*b*) *Ātmā* [body]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 20.]

1. This and the six following verses are describing the worst condition of living in this world and thereby Vidura was trying to create moral apathy in the mind of *Dhṛitarāshtra*.

2. *Ātmā* [body]—body (of *Dhṛitarāshtra*).

Blind from the beginning, at present, deaf, of slow-understanding, (with) shattered teeth, weak-digestion and possessed of phlegm, (yet thou art) desirous of enjoyments. 21.

Ah ! the greatest is the love of life in creatures ; by which (love) thou art taking, like a domestic dog, (*a*) the rice-balls (*b*) thrown away by *Bhīma* (*c*). 22.

(*a*) *Gṛīhapālavat* [like a domestic dog]—See *Çrīdhara*, 3.

(*b*) *Piṇḍam* [rice-balls]—

(*c*) *Bhīmāpavarjitaṃ* [thrown...*Bhīma*]—,, ,, 2.

[ÇRĪDHARA'S GLOSS—V. 22.]

1. *Piṇḍam* [rice-balls]—food.

2. *Bhīmāpavarjitaṃ* [thrown...*Bhīma*]—given by *Bhīma* who has killed your sons:

3. *Gṛīhapālavat* [like a domestic dog]—like a house-dog.

What is the use of (*a*) (maintaining life with the meals) given by those (*b*) (at) whom fire was set (*c*), and (to whom) poison was administered (*d*), and whose wife was insulted (*e*) and lands and wealth were snatched away by thee? 23.

(*a*) *Kiyat* [What is the use of]—See *Çṛīdhara*, 6.

(*b*) *Taddattaiḥ* [given by those]— „ „ 4.

(*c*) *Agnih niṣṛīṣṭāḥ* [...fire...set].—This refers to the act of setting fire for killing the Pāṇḍavas known as the *Yatugrihadāha* planned by Duryodhana and probably approved of by Dhṛitarāshtra. (See p. 267).

(*d*) *Garāḥ.....dattāḥ* [.....poison was administered].—This refers to the another attempt at killing the Pāṇḍavas by secretly administering poison. See *Çṛīdhara*, 2 ; and p. 266.

(*e*) *Dārāḥ dūṣhītāḥ* [wife.....insulted].—This refers to the fact of insulting Draupadī in his attempt to undress her by Duçāsana in the gambling pavilion of Duryodhana where Yudhishtira lost everything in dice-gambling. See *Çṛīdhara*, 3.

[ÇṚIDHARA'S GLOSS—V. 23.]

1. *Niṣṛīṣṭāḥ* [set]—thrown.

2. *Garāḥ* [poison]—poison.

3. *Dūṣhītāḥ* [insulted]—dishonoured.

4. *Taddattaiḥ* [given by those]—maintained by the food of those persons.

5. *Asubhik* [life]—vital spirit obtained by such food.

6. *Kiyat* [What is the use of]—there is no necessity for such a life.

Also this very body of thee (who is) unwilling (to die), miserable, desirous of living (*a*) becoming worn out like clothings by old age, is (gradually) decaying (*b*). 24.

(*a*) *Tasya api* [who.....].—See *Çṛīdhara*, 1.

(*b*) *Paraiti* [is...decaying]—See *Çṛīdhara*, 2.

[ÇṚIDHARA'S GLOSS—V. 24.]

1. *Tasya api* [who.....].—He who thinks himself miserable or pitiable. His body also becoming worn out by age is going to decay.

2. *Paraiti* [is...decaying]—becoming weak.

Verily (*a*), that person is called to be the 'wise' (*b*) who being void of attachments to worldly objects, released from the fetters (of pride) (*c*), and whose course is imperceptible (*d*), quiteth this frame from which, selfishness hath passed away (*e*). 25.

- (a) *Vai* [Verily]—See *Çrīdhara*, 6.
 (b) *Dhīrah* [the 'wise']—See *Çrīdhara*, 5.
 (c) *Mukta-vandhanah* [released...fettters...]—See *Çrīdhara*, 3.
 (d) *Avijnāta-gatih* [whose...imperceptible]— „ „ 4.
 (e) *Gatasvārtham* [from...away]— „ „ 2.

[ÇRĪDHARA'S GLOSS—V. 25.]

1. This verse defines the character of wise men.
2. *Gatasvārtham* [from...away]—who is free from glory, qualities, &c.
3. *Mukta-vandhanah* [released.....fettters.....]—who has given up pride for this mortal frame.
4. *Avijnāta-gatih* [whose...imperceptible].—Where has he gone to ?—(the answer is that) his course is unknown.
5. *Dhīrah* [the 'wise']—He is called the wise because after suffering (patiently) the miseries of this world he hath attained to the final beatitude.
6. *Vai* [Verily]—surely.

[JĪVA GOŚVAMIN'S GLOSS—V. 25.]

1. The distinction between the verses 25 and 26 is a marked one, the former indicates the life of a person who had renounced the world but as yet in a distressed condition, where as the other shows that condition of a devotee when he had sought refuge in the Supreme Lord on account of his attaining to true knowledge.

He is the best of men who is self-possessed, and being, in this (world) possessed of the complete indifference either from (his) ownself (a) or from (the instruction of) others (b), and keeping Hari in (his) mind, goeth forth from (his) house. 26.

- (a) *Svakāt* [from...ownself.]—See *Çrīdhara*, 2.
 (b) *Paratah* [.....others]— „ „ 3.

[ÇRĪDHARA'S GLOSS—V. 26.]

1. This verse states that the best of men take precaution and find out remedy for evil.
2. *Svakāt* [from.....ownself]—by nature ; naturally.
3. *Paratah* [.....others]—by reason of instruction from others.

Therefore, do thou go towards the northern quarters, (thy) course being unknown by (thy) kinsmen. The time following (a) the present (one) shall be, for the most part, destructive (b) of the qualities (c) of men. 27.

- (a) *Aroāk* [following]— See *Çrīdhara*, 2.
 (b) *Vikarṣaṇaḥ* [destructive]— „ „ 4.
 (c) *Guṇa* [qualities]— „ „ 3.

[ĆRIDHARA'S GLOSS—V. 27.]

1. This verse states that as Dhṛitarāshtra did not previously become the best of men, he should now become the 'wise'.
2. *Arvāk* [following]—about to come ; or future.
3. *Guṇa* [qualities].—It includes patience, &c.
4. *Vikarshaṇah* [destructive]—causing destruction.

In this way, being enlightened (*a*) by (his) younger brother Vidura and cutting the strong (*b*) cord of affection for kinsmen and (adopting) the path fully pointed out by (his) brother (*c*), the king of the Ajamiḍha family (*d*) having wisdom as the only eyes (*e*) went away (from the place) 28.

- (*a*) *Evam bodhitah* [In.....enlightened]—See Ćridhara, 3.
 (*b*) *Dradhimnah* [strong] " " 4.
 (*c*) *Bhrātrisanḍarçitā-dhvā* [the path...brother]— " 5.
 (*d*) *Ājamiḍhah Rājā* [the king...family]—See Ćridhara, 1.
 (*e*) *Prajñāchakshuh* [having.....eyes]—See Ćridhara, 2.

[ĆRIDHARA'S GLOSS—V. 28.]

1. *Ājamiḍha* [अजमिड] begotten from the family of Ajamiḍha. (Dhṛitarāshtra).
2. *Prajñāchakshuh* [having...eyes]—blind.
3. *Evam bodhitah* [In...enlightened]—having thus obtained knowledge.
4. *Dradhimnah* [strong]—on account of the firmness of mind.
5. *Bhrātrisanḍarçitā dhvā* [the path...brother]—regarding whom the spiritual path was pointed out by Dhṛitarāshtra's brother.

As the severe (*a*) fighting (*b*) (gladdeneth) the prudent (warrior) (*c*), (so) the virtuous (*d*) daughter of Suvala (*e*) faithful to (her) lord, followed (*f*) (with pleasure) the husband departing to the Himālaya, which (inspireth) gladness to those who have given up doing wrong to others (*g*). 29.

- (*a*) *San* [severe]—See Ćridhara, 6.
 (*b*) *Sam-prahārah* [fighting]—See Ćridhara, 7.
 (*c*) *Manasvinām* [the prudent...]— " " 5.
 (*d*) *Sādhvī* [virtuous]— " " 2.
 (*e*) *Suvalasyaputrī* [daughter of Suvala]—See Ćridhara, 1.
 (*f*) *Anujagāma* [followed]— " " 3.
 (*g*) *Nyastihadanda-praharsam* [gladness...others]—See Ćridhara, 4.

[ÇRĪDHARA'S GLOSS—V. 29.]

1. *Suvalasya putrī* [daughter of Suvala].—Gāndhārī.
2. *Sādhvī* [virtuous]—good ; of well-conduct.
3. *Anujagāma* [followed]—went after the husband who was departing for the Himalayas. Why the good lady Gāndhārī went to the Himālayas, a place full of snow and coldness ?

4. *Nyasthadāṇḍa-praharṣam* [gladness...o thers]—thereason being it is a place where the persons who have renounced the secular affairs and by repairing to which place, they find happiness.

5. *Manasvinam* [the prudent...]—(as) the hero (in battle).

6. *San* [severe]—strong.

7. *Sam-prahārah* [fighting]—act of striking fully. It should be noted that anything which gives pain to mankind may become the source of happiness. The simile of the Himālayas is an instance ; although it is a place of severe coldness yet the true devotees find happiness in this place. In some manuscripts and printed editions of the *Çrīmadbhāgavata*, the *Sat-samprahārah* (सत्संप्रहारः) is to be seen ; which signifies the mode in which the war is carried on.

Performing prayers to Sūrya (*a*), offering libations to the fire, bending down (*b*) to Brāhmaṇas by (offering) sesamon-seed (*c*), cow, land and gold, and entering the apartments with a view to honour the venerables, the (king) without enemy, did not see the daughter of Suvala and (both) the uncles (*d*). 30.

(*a*) *Kṛita-maitrah* [Having...Sūrya]—See Çrīdhara, 1.

(*b*) *Natvā* [bending down]— " " 2.

(*c*) *Tīla* [sesamon-seed]—the seed of the sesamon plant (*Sesamon Indicum*).

(*d*) *Pitarau* [...uncles]—See Çrīdhara, 3.

[ÇRĪDHARA'S GLOSS—V. 31.]

1. *Kṛita-maitrah* [Having...Sūrya]—who has performed prayers, &c.

2. *Natvā* [bending down]—having paid due honour.

3. *Pitarau* [.....uncles].—Dhṛitarāshtra and Vidura.

(Then Yudhishtira) depressed in mind asked Sanjaya (who was) sitting there: (O) son of Gāvalgaṇa, where have our old and blind father gone, and also the distressed mother (aunt) (*b*) whose sons have been killed (*c*), and the friendly uncle (*d*)? 31.

(*a*) *Gāvalgaṇa* [son of Gāvalgaṇa]—Sanjaya is the minister and charioteer of Dhṛitarāshtra. He also acted as an ambassador and diplomatist. It

was he who recited the *Bhagavat-Gītā*. He was sent by Dhṛitarāshtra to the Pāṇḍavas for inducing them to return to Hastināpura. The inevitable war between Kauravas and Pāṇḍavas broke out and Sanjaya was employed by Dhṛitarāshtra for the purpose of informing the latter every event that transpired during its progress.

(b) *Anvā* [mother...].—Gāndhārī is the wife of Dhṛitarāshtra, hence the aunt of the Pāṇḍavas. He is mentioned in the verse as mother, because Dhṛitarāshtra is also stated to be the father of the Pāṇḍavas.

(c) *Hataputrā* [whose...killed].—Duryodhana and others were killed in the great war of Kurukshetra.

(d) *Pitṛivyaḥ* [uncle].—Vidura. He is mentioned here as friendly, because he was a well-wisher of the Pāṇḍavas.

Hath he plunged into the Ganges with (his) consort being deprived of relations, depressed in mind, and apprehensive of (a) offence (b) from me (Yudhishtira who is of) uninformed mind (c) ? 32.

(a) *Ācāṃsamānah* [apprehensive of]—See *Çrīdhara*, 3.

(b) *Çamalaṃ* [offence]—“ ” 2 ; and *Jīva*, 1.

(c) *Akrīta-prajñe* [of uninformed mind]—See *Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 32.]

1. *Akrīta-prajñe* [of uninformed mind]—of less intellectual.

2. *Çamalaṃ* [offence]—(sin).

3. *Ācāṃsamānah* [apprehensive of]—afraid of.

[JĪVA GOŚVAMIN'S GLOSS—V. 32.]

1. *Çamalaṃ* [offence]—wishing that the sin of Dhṛitarāshtra's death for Yudhishtira's neglecting to take care of the old uncle, may fall on the latter.

Where have (those) uncles (a) gone from this place (b) (who) saved from difficulties all of us, the infants of (their) kinsmen, on the demise of father Pāṇḍu ? 33.

(a) *Pitṛivyaḥ* [uncles]—See *Çrīdhara*, 1.

(b) *Itaḥ* [from this place]—“ ” 2.

[ÇRĪDHARA'S GLOSS—V. 33.]

1. *Pitṛivyaḥ* [uncles]—both Dhṛitarāshtra and Vidura.

2. *Itaḥ* [from this place]—from the place (where they were staying).

Not seeing his master (a) and harassed by separation (b), the Charioteer (c) extremely distressed (on account of) kindness and bewilderment (caused by) affection (d), could not reply. 34.

- (a) *Ātmeçvaram* [his master]—See *Çrīdhara*, 2.
 (b) *Viraha-karshitah* [harassed by separation]—See *Çrīdhara*, 3.
 (c) *Sūtah* [Charioteer]— „ „ 4.
 (d) *Kṛipayā-snehavaiklavyāt* [...kindness...affection]— „ 1.

[ÇRĪDHARA'S GLOSS—V. 34.]

1. *Kṛipayā-sneha-vaiklavyāt* [...kindness...affection]—by reason of kindness and confusion caused by affection.

2. *Ātmeçvaram* [his master]—Dhṛitarāshtra.

3. *Viraha-karshitah* [harassed by separation]—tormented on account of separation.

4. *Sūtah* [Charioteer].—Sanjaya.

Having wiped off the tears by (his) hands and made (his) mind (a) steady (b) by his intellect (c) and remembering the feet of (his) master (d), (Sanjaya) replied to the (king) who hath no enemy (e). 35.

- (a) *Ātmānam* [mind]—See *Çrīdhara*, 2.
 (b) *Vishṭabhya* [steady]— „ „ 3.
 (c) *Ātmanā* [by intellect]—See *Çrīdhara*, 1.
 (d) *Prabhu* [master]— „ „ 4.
 (e) *Ajāta-çatruṃ* [...who...enemy].—Yudhisṭhira.

[ÇRĪDHARA'S GLOSS—V. 35.]

1. *Ātmanā* [by intellect]—by his intellectual power. (*Buddhi*).

2. *Ātmānam* [mind]—(*Mana*).

3. *Vishṭabhya* [steady]—making full of patience.

4. *Prabhu* [master].—Dhṛitarāshtra.

Sanjaya said (a) : (O king thou the) cause of joy to (thy) family (b), I do not know (c) (what), thy fathers (uncles) and also Gāndhārī have determined (to do) (d); (O) great-armed (hero), (I have been) deprived of (e) the high-souled beings (Dhṛitarāshtra and Vidura). 36.

- (a) *Sanjaya uvācha* [Sanjaya said]—See *Jīva*, 1.
 (b) *Kulanandana* [...cause...family].—Yudhisṭhira.
 (c) *Nāhaṃ-vedmi* [I do not know]—See *Jīva*, 2.
 (d) *Vyavasitam* [...determined...]—See *Çrīdhara*, 1.
 (e) *Mushitah* [deprived of]— „ „ 2.

[ÇRĪDHARA'S GLOSS—V. 36.]

1. *Vyavasitam* [...determined...]—settled.

2. *Mushitah* [deprived of]—robbed off.

[JĪVA GOSVAMIN'S GLOSS—V. 36.]

1. *Sanjaya uvācha* [Sanjaya said]—these words are not to be found in some of the editions of the *Çrīmadbhāgavata*.

2. *Nāhaṃ-vedmi* [I do not know].—In some of the editions, different reading is found. *

Then, arrived (there) the glorious Nārada with lyre (in his hand). The king with his younger brothers, rising, saluting, and (while) paying honour to the sage, (thus) said : 37.

[ÇRĪDHARA'S GLOSS—V. 37.]

1. This verse states that when Yudhishtira was relieved from his grief in a small degree ; then Nārada arrived there. There is a different reading of the text in some of the editions, but the interpretation given here is the only appropriate one ; on account of his excessive grief, Yudhishtira commenced to speak at the time when he was paying respects to Nārada.

[JĪVA GOSVAMIN'S GLOSS—V. 37.]

1. There is a different reading in the text. †

Yudhishtira said ; (O) glorious one, I do not know (a) the movements of the fathers (uncles) ; where have they gone to from this place, and whereto also hath gone the mother (aunt) whose sons have died and (who is) afflicted and distressed ? (b). 38.

(a) *Nāhaṃ veda* [I...know].—Yudhishtira said he did not know.

(b) *Tapasvinī* [distressed]—sorrowful. (Çrīdhara).

(O) Glorious (being, thou art the) helmsman in the boundless (ocean of world, who) showeth its opposite coast (to mankind). Then the glorious Nārada, the best of sages, said : 39.

[ÇRĪDHARA'S GLOSS—V. 39.]

1. In this ocean of trouble, the glorious Nārada is the being who can show me the opposite bank, therefore do thou say (the whereabouts of uncles, &c. said Yudhishtira).

* अहं व्यवसितं राजन् पिब्रोक्षे कुलनन्दन । न वेद साध्या रात्र्यामुषितोऽस्मि महात्मभिः ॥

† एतस्मिन्नन्तरे विप्रा नारदः प्रत्यदृश्यत । वीणां त्रितन्त्रीं ध्वनयन् भगवान् सहस्रस्रुः ॥

राजदत्तोपनीतार्यै प्रत्युत्थायाभिनन्दितम् । परमासन आसीनं पौरवेन्द्रः स्म भाषते ॥

(O) king, said Nārada, do not lament over any person (whatsoever), because this universe is under the sway of God ; the Lord for whom offerings are borne by these worlds with their guardians, uniteth all beings, and (it is) He alone separateth (them). 40.

[ÇRĪDHARA'S GLOSS—V. 40.]

1. If real truth is communicated to Yudhishtira at the outset, then, he might have swooned. It is for this reason, Nārada first tried to remove his grief by consoling-words—do not lament over any one, because the universe is under the subjection of God.

Like the oxen pierced (through) in the nose by (different) cords and bound (together) in (one large) rope, these (men of the) worlds with their guardians, (being) bound in the rope of the *Vedas*, with (strings of) races under different) names, carry offerings to God. 41.

[JĪVA OOSVAMIN'S GLOSS—VV. 41-42.]

1. *Yathā gāvah* [Like oxen].—This verse is not to be found in some of the manuscripts and printed editions of the *Çrīmadbhāgavata*. From the wordings of the next verse (42), it appears that the genuineness of the verse is approved by Çrīdhara. The wording of the verse (40), is expressive of subjection. The latter half of the same verse, (*Sa samyunakti* ; (स संयुनक्ति) is also wanting in some of the copies of the *Çrīmadbhāgavata*. It seems apparent from the words *Vahanti valimīçituh* (वहन्ति वलिमीशितुः) in verses 40 and 41, that error has crept in on account of the mistake of the original copyist amongst the certain sect of the followers of Vishṇu.

As the alliance and separation of the articles of sports (*a*) are caused in this world by the wish of the player, so (the conjunction and separation) of human beings, verily (happen) by God's pleasure. 42.

(*a*) *Kṛīḍopaskarāṇām* [the articles.....sports]—See Çrīdhara, 2.

[ÇRĪDHARA'S GLOSS—V. 42.]

1. This verse states that the conjunction and separation of men are subject to the pleasure of the Supreme Lord.

2. *Kṛīḍopaskarāṇām* [the articles.....sports]—such as wooden sheep, &c. used in sport.

If thou considerest (the beings of all the) worlds (*a*) (as) stable or unstable (*b*), neither (stable nor unstable) (*c*) ; or both (*d*) (stable and unstable, then, considered in) all (these four ways) (*e*), they (thy uncles) (*f*) are not (the fit objects) of grief (*g*) in (any) other way, beyond affection (*h*) generated from the delusion (of mind) (*i*). 43.

(*a*) *Lokaṃ* [...worlds]—See *Ṣṛīdhara*, 2.

(*b*) *Dhruvaṃ manyase adhruvaṃ vā* [...considerest...stable or unstable]—See *Ṣṛīdhara*, 3.

(*c*) *Na vā* [neither.....]—See *Ṣṛīdhara*, 4.

(*d*) *Ubhayaṃ* [both]— „ „ 5.

(*e*) *Sarvathā* [...all...]— „ „ 6.

(*f*) *Te* [they...]— „ „ 7.

(*g*) *Ṣoḍhyāḥ* [...of grief]— „ „ 8.

(*h*) *Śnehāt anyatra* [in (any)...affection]—See *Ṣṛīdhara*, 9.

(*i*) *Mohajāt* [generated from delusion...]— „ „ 10.

[ṢṚIDHARA'S GLOSS—V. 43.]

1. This verse states that as everything is subject to the will of God, it is no good to lament over the departed ones ; and in considering the truths regarding the universe, it is also held that sorrow for the dead is not ordained for men.

2. *Lokaṃ* [...worlds]—persons of the universe.

3. *Dhruvaṃ manyase adhruvaṃ vā* [...considerest...stable or unstable]—consider men in the light of individual spirit as eternal ; or as unstable when they are looked up as beings with material body.

4. *Na vā* [neither...]—or when looked upon in the light of the inexpressible Supreme Spirit, then, (if men are considered) neither eternal nor stable ; or

5. *Ubhayaṃ* [both]—when they are seen in the light that they are the source of all sensations like Spirit as composed of material parts, then if men are considered both eternal as well as unstable.

6. *Sarvathā* [.....all.....ways]—by the light of four ways.

7. *Te* [they...]—uncles, &c., (Dhṛitarāshtra, Vidura and Gāndhārī).

8. *Ṣoḍhyāḥ* [...of grief]—worthy object of grief.

9. *Śnehāt anyatra* [in.....affection]—only by affection (which is)

10. *Mohajāt* [generated from delusion...]—produced from delusion.

Therefore, indeed, (O king), do thou give up the bewilderment produced by ignorance (*a*) of (thy) mind to this (effect)—‘How will they who are without a protector and in a miserable (condition), live being not under my shelter ?’ 44.

(a) *Ajñāna* [ignorance].—This implies (in philosophy) spiritual ignorance ; not merely a negative, but an active principle, which consisting of the three *guṇas* (*fetters* or qualities) *Sattva*, *Rajas*, and *Tamas*, and preventing the soul from realizing its identity with Brahma, causes self to appear a distinct personality, and matter to appear a reality ; hence equivalent to *Prakṛiti* or Nature, and termed a divine *Çakti* (power), synonymous with *Māyā*. (Illusion).

[ÇRĪDHARA'S GLOSS—V. 44.]

1. This verse states that Nārada advised Yudhishtira that he should give up the distressing thought to the effect that how Dhṛitarāshtra, &c., will live on earth, being bereft of Yudhishtira's shelter.

This (human) frame (composed of the) five elements (*a*), is subject (*b*) to time (*c*) (the effect of) acts (*d*) and qualities (*e*), therefore, how can (a person) save another, like one swallowed up by a serpent (unable to save) others ? (*f*). 45.

(a) *Pāñcha-bhūatikah* [...of five elements].—The five elements are :—earth air, fire, water, and ether. See p. 132 ; and Çrīdhara. 6.

(b) *Adhīnah* [subject to]—See Çrīdhara, 5.

(c) *Kāla* [time]— „ „ 2.

(d) *Karma* [acts]— „ „ 3.

(e) *Guṇa* [qualities]— „ „ 4.

(f) *Sarpagrastah aparaṃ yathā* [like...swallowed by serpents]—See Çrīdhara, 7.

[ÇRĪDHARA'S GLOSS—V. 45.]

1. This verse states that it is not true that the lives of Dhṛitarāshtra, &c. were maintained by Yudhishtira.

2. *Kāla* [time]—time causes change in the qualities.

3. *Karma* [acts]—acts of men is for birth.

4. *Guṇa* [qualities]—qualities are likened to material.

5. *Adhīnah* [subject to]—subject to time and acts.

6. *Pāñcha-bhūatikah* [...five elements]—inanimate (particles) and the human mind are subject to destruction on the dissolution of these elements.

7. *Sarpagrastah aparaṃ yathā* [like.....swallowed by serpents]—devoured by large snakes.

The handless (beasts) (*a*) are the means of sustenance to the beings having hands (human beings), the footless (*b*) (grass) to the quadrupeds and smaller (*c*) than these (beasts and men) to the greater (ones) ; in

this way (all less powerful) beings are the means of sustaining life to (all other) beings (of greater power) (*e*). 46.

- (*a*) *Ahastāni* [handless]—See *Çrīdhara*, 2.
 (*b*) *Apadāni* [footless]— „ „ 3.
 (*c*) *Falgūni* [smaller]— „ „ 5.
 (*d*) *Tatra* [these]— „ „ 4.
 (*e*) *Jivah jvasya jīvanam* [...being...beings]—See *Çrīdhara*, 6.

[ÇRĪDHARA'S GLOSS—V. 46.]

1. This verse states that the means for sustaining life ordained by the Supreme Being are profuse everywhere.
2. *Ahastāni* [handless]—beasts, &c.
3. *Apadāni* [footless]—grass, &c.
4. *Tatra* [these]—amongst these handless (beasts, &c.) also.
5. *Falgūni* [smaller]—little.
6. *Jivah jvasya jīvanam* [...beings...beings...].—In this way all beings are the life (or means of sustenance) to others of greater strength to them. This is also expressive of the fact that all are subject to death.

[JĪVA GOŚVAMIN'S GLOSS.—V. 46.]

1. This verse states that although they are liable to be devoured by tiger &c., yet there should be no lamentation for them.

(*O*) king, this very (*a*) (universe) is the self-manifesting Supreme Lord Himself. (He also) is one (only) (*b*), the soul of souls (*c*), and shineth inside and outside (of the universe) (*d*). (Thou) lookest upon Him in different manner (light) on account of (His) Illusion (*e*). 47.

- (*a*) *Tat idam* [this very]—See *Çrīdhara*, 2.
 (*b*) *Ekah* [one.....]— „ „ 3.
 (*c*) *Ātmanāṃ ātmāḥ* [the soul of souls]—See *Çrīdhara*, 4.
 (*d*) *Antarah anantarah bhāti* [shineth.....outside.....]—See *Çrīdhara*, 5.
 (*e*) *Māyayā tam urudhā paçya* [.....lookest...manner...]—See *Çrīdhara*, 6.

[ÇRĪDHARA'S GLOSS—V. 47.]

1. This verse speaks about the fallacy regarding the doctrine of *Advaita* (duality).
2. *Tat idam* [this very]—this universe consisting of handless (beasts) and (beings) with hands, is the God Himself and not distinct from Him.
3. *Ekah* [one...]—one only and not various.

4. *Ātmanām ātmāḥ* [the soul of souls]—it may be asked that a distinction is observed between God and the different objects of creation considered as distinct classes, but He is the soul of all souls (persons enjoying) and therefore, there is no distinction between Himself as Supreme Lord and His creation when both these are looked upon as belonging to distinct classes.

5. *Antarāḥ anantarāḥ bhāti* [shineth...outside...]—He is manifest internally and externally as objects of enjoyment, hence there is no distinction between God and His creation.

6. *Māyayā tam urudhā paçya* [...lookest...manner...]—how is it possible to look upon the same thing in different lights ? Therefore, it is said here that you look upon it in different form by illusion.

[JĪVA GOŚVAMIN'S GLOSS—V. 47.]

1. This world is under the subjection of the Supreme Lord by reason of His glorious and powerful deeds which cannot be questioned by means of dry arguments. The Supreme Lord is manifest like the universe on account of His incomprehensible power. But though the world is so manifested, yet He remains in His own form. This is the opinion of Chintamani.

(O) great king, this very Supreme Lord (who) causeth the existence of beings, hath, verily, descended to-day (at present) on this (earth) (*a*) in the form of the Destroyer (*b*) for (the purpose of) destruction (*c*) of the gods' enemies (*d*). ⁴⁸.

(*a*) *Asyaṃ* [this.....]—See *Çrīdhara*, 2.

(*b*) *Kālarūpak* [in the form of the Destroyer]—See *Jīva*, 3.

(*c*) *Abhāvāya* [for.....destruction]—See *Çrīdhara*, 3 ; and *Jīva*, 2. (in some of the editions of the *Çrīmadbhāgavata* the word *Abhavāya* (अभवाय).

(*d*) *Suradvishām* [of gods' enemies]—See *Jīva*, 1.

[ÇRĪDHARA'S GLOSS—V. 48.]

1. Where is that great Illusionist ? He is now at *Dvārakā*.

2. *Asyaṃ* [this.....]—on this land.

3. *Abhāvāya* [for.....destruction]—for annihilation.

[JĪVA GOŚVAMIN'S GLOSS.—V. 48.]

1. *Suradvishām* [of gods' enemies]—of *Daiṭyas* (demons).

2. *Abhāvāya* [for.....destruction]—for causing destruction.

3. *Kālarūpak* [in the form of the Destroyer]—the Supreme Lord assumed the form of the Destroyer, but His real form is always full of happiness.

The acts relating to gods have been accomplished (*a*) (by Him ; and He is only) waiting for (the performance of) the remaining (deeds) (*b*). As long as that Mighty (Lord) stayeth on this (earth), do thou wait (here). ⁴⁹.

- (a) *Deva-kṛityaṃ* [the acts... ..accomplished]— See *Ḡṛidhara*, 2.
 (b) *Avāṇeṣhaṃ* [the remaining...]— “ ” 3.

[ḠṚIDHARA'S GLOSS—V. 49.]

1. It should not be understood that Kṛishṇa is still on this earth. This verse states that His divine acts are finished.

2. *Deva-kṛityaṃ* [the acts.....accomplished]—(Kṛishṇa has) finished the acts of gods.

3. *Avāṇeṣhaṃ* [the remaining...]—(He is only waiting) for the end. The destruction of the Yadu race was in His mind, after which He will go to His own abode ; therefore, the Pāṇḍavas should also go. Although Nārada was describing the events which had already passed, yet, he did not like Vidura directly say the actual state of affairs.

Dhṛitarāshtra with his wife Gāndhārī and (his) brother have gone to the hermitage of the sages on the south of the Himālayas. 50.

[ḠṚIDHARA'S GLOSS—V. 50.]

1. After consoling Yudhishtira in the previous verses, Nārada informs him the real state of facts regarding the whereabouts, &c., of Dhṛitarāshtra and others.

(In which place) the renowned (a) Heavenly Stream (Ganges) branches itself into seven different (b) parts (c) by (the seven streams) (d) for the pleasure (e) of the seven (sages) (f), therefore, which holy place is called the *Sapta-srota* (seven streams). 51.

- (a) *Vai* [renowned]—See *Ḡṛidhara*, 1.
 (b) *Nānā* [different]— “ ” 3.
 (c) *Saptadhā* [seven...parts]— “ ” 2.
 (d) *Saptabhīḥ srotabhīḥ* [seven...streams]—See *Ḡṛidhara*, 4.
 (e) *Prīṭaye* [for the pleasure]— “ ” 5.
 (f) *Saptānām* [seven...]—Marīchi, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vasishta are the seven sages.

[ḠṚIDHARA'S GLOSS—V. 51.]

1. *Vai* [renowned]—well-known.
2. *Saptadhā* [seven...parts]—divided itself into seven parts.
3. *Nānā* [different]—distinct.
4. *Saptabhīḥ srotabhīḥ* [seven...streams]—by the seven distinct streams.
5. *Prīṭaye* [for the pleasure]—for the satisfaction.

Having bathed (a) three times a day (b), offered (c) in due form the burnt-offerings to the fires,

and drunk water, he (Dhṛitarāshtra) (whose) mind hath become pacified (*d*), (who is) free from desires (*e*) (who) hath subdued his seat (posture for sitting in contemplative meditation); suppressed breathing, restrained the six organs of senses (from susceptibility to outward impressions) ; fixed steady thought over Hari, and whose impurity generated from (the qualities of) Goodness, Passion, and Darkness hath been destroyed, is (living) at present in that place. * 52-53.

(*a*) *Snātvā* [Having bathed]—See *Çrīdhara*, 1.

(*b*) *Anusavanam* [three times a day]—at every sacrifice.

(*c*) *Hutvā* [.....offered]—See *Çrīdhara*, 1.

(*d*) *Upaśāntātmā* [whose...pacified]—See *Çrīdhara*, 2.

(*e*) *Vigataishāṇaḥ* [free from desires]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—VV. 52-53.]

1. These and the subsequent two verses state about the eight stages of contemplative meditation practised by Dhṛitarāshtra. The offering of burnt offerings and drinking water are indicative of the *Niyama* stage of the *Yoga* meditation.

2. *Upaśāntātmā* [whose...pacified]—whose mind is calmed.

3. *Vigataishāṇaḥ* [free from desires]—whose desire for getting children is gone. This is indicative of *Yama* (self-restraint.)

Having joined together (*a*) the Individual Spirit (*b*) with the Intellectual Soul (*c*) and fully adhering the latter to the Spirit knowing the body (*d*), and (then) like the ether in a jar mergeth with the (vast expanse of) sky (*e*), (so) merging (the purified Individual Soul) with the Supreme Lord (*f*) (who is) the container (of all) (*g*), Dhṛitarāshtra, from whom the effects of the ultimate result of the qualities of Illusion hath been annihilated (*h*) and the actions of whose organs of senses, and mind have been restrained (*i*), (therefore) all desires for enjoyment have ceased (*j*), is now staying (in that hermitage steady) like a trunk (of a tree) (*k*). 54-55. †

* Cf. *Note Yoga* pp. 99-100.

† Cf. *Note Yoga* p. 100. *Para* 18. (3).

- (a) *Samyojya* [Having...together]—See *Çrīdhara*, 3. (v. 54.)
 (b) *Ātmānam* [the Individual Spirit]—,, ,, 2. (v. 54) ; and *Jīva*, 1
 (c) *Vijnānātmani* [Intellectual Soul]—,, ,, 4 ; ,, and ,, 3.
 (d) *Kshetrajñe* [with...body]—,, ,, 5 ; ,, and ,, 2.
 (e) *Amvare ghatāmvaram iva* [like...sky]—See *Çrīdhara*, 8. (v. 54).
 (f) *Brahmaṇi* [Supreme Lord]—,, ,, 6. ,,
 (g) *Ādhāre* [the container...]—,, ,, 7. ,,
 (h) *Dhvasta-māyā-guṇodarkah* [from...annihilated]—See *Çrīdhara*, 2 (v. 55).
 (i) *Niruddha-karaṇāçayah* [the actions...restrained]—,, ,, 3 ,,
 (j) *Nivartita-khilākārah* [all...ceased]—,, ,, 4 ,,
 (k) *Sthāṇuk* [trunk...]—,, ,, 5 ,,

[ÇRĪDHARA'S GLOSS—V. 54.]

1. This and the verse 55 describe the *Samādhi* state of *Dhṛitarāshtra*'s mind.
2. *Ātmānam* [the Individual Spirit]—the Individual Spirit with ego or which is the container of ego ; that is to say, that condition of the Individual Spirit which is not free from ego. *Dhṛitarāshtra* made the individual Spirit free from the grosser body.
3. *Samyojya* [Having...together]—uniting with or making one and the same.
4. *Vijnānātmani* [Intellectual Soul]—Intellectual Spirit.
5. *Kshetrajñe* [with.....body]—having freed the Intellectual Spirit from the visible part thereof uniting with the purified soul and then freeing that soul from the Spectator (*Drashtā*) fully merges into the
6. *Brahmaṇi* [Supreme Lord]—the God.
7. *Ādhāre* [the container...]—refuge.
8. *Amvare ghatāmvaram iva* [like...sky]—the part of the sky enclosed in an earthen jar mixes with the vast sky pervading over the earth when the jar is broken, so Individual Spirit freed from condition, merges with the Supreme Spirit.

[JĪVA GOŚVAMIN'S GLOSS—V. 54.]

1. *Ātmānam* [the Individual Spirit]—having freed the subtle body of the soul from the grosser body, which is the source of ego.
2. *Kshetrajñe* [with.....body]—the Individual Spirit having grosser and subtle body.
3. *Vijnānātmani* [Intellectual Soul]—causing to merge the *Kshetrajña* with the *Vijnātmā* (pure soul) and then fully uniting the latter with the Supreme Spirit.

[ÇRĪDHARA'S GLOSS—V. 55.]

1. This verse states that *Dhṛitarāshtra*'s *Yoga* meditation was not affected by any event. Such state of the contemplative meditator happens either for mental or physical cause. No such cause existed in *Dhṛitarāshtra*, because
2. *Dhvasta māyā-guṇodarkah* [from...annihilated]—whose desires have come to an end.
3. *Niruddha-karaṇāçayah* [the actions.....restrained]—the actions of eyes and other organs of senses as well as the mind.

4. *Nivartitā-khilākārah* [all...ceased]—(therefore) whose desire for taking food or the satisfaction of other organs of senses has stopped.

5. *Sthānuh* [trunk...]—steady or stable like the trunk.

Verily, do not come (*a*) in the way (*b*) of Him (Dhṛitarāshtra) who hath fully cast down all acts. Verily, (*O*) king, he shall give up (his) own (*c*) (mortal) frame on the fifth day from this day following (*d*), also the said (frame shall be then) burnt to ashes (*e*). 56.

(*a*) *Mā abhūh eva* [Verily, do not come]—See Çṛīdhara, 3.

(*b*) *Antarāyah* [in the way]— „ „ 2.

(*c*) *Svaṃ* [... own]— „ „ 5.

(*d*) *Adyatanāt* [from this day]— „ „ 4.

(*e*) *Bhāsmī-bhaviṣhyati* [shall... ashes]— „ „ 6.

[ÇRĪDHARA'S GLOSS—V. 56.]

1. This verse states what Nārada said to Yudhishtira who was anxious to bring back his uncle Dhṛitarāshtra, &c.

2. *Antarāyah* [in the way]—do not give hindrance.

3. *Mā abhūh eva* [Verily, do not come]—surely you should not be (an hindrance).

4. *Adyatanāt* [from this day]—from to-day.

5. *Svaṃ* [...own]—under his control.

6. *Bhāsmī-bhaviṣhyati* [shallashes]—shall we not go to bring back his remains ?—no it shall be burnt to ashes there.

On the husband's body being burnt by fire with the hut made of leaves (in which he is living) (*a*), the virtuous consort (of Dhṛitarāshtra) from outside, shall follow that husband by entering into the fire. 57.

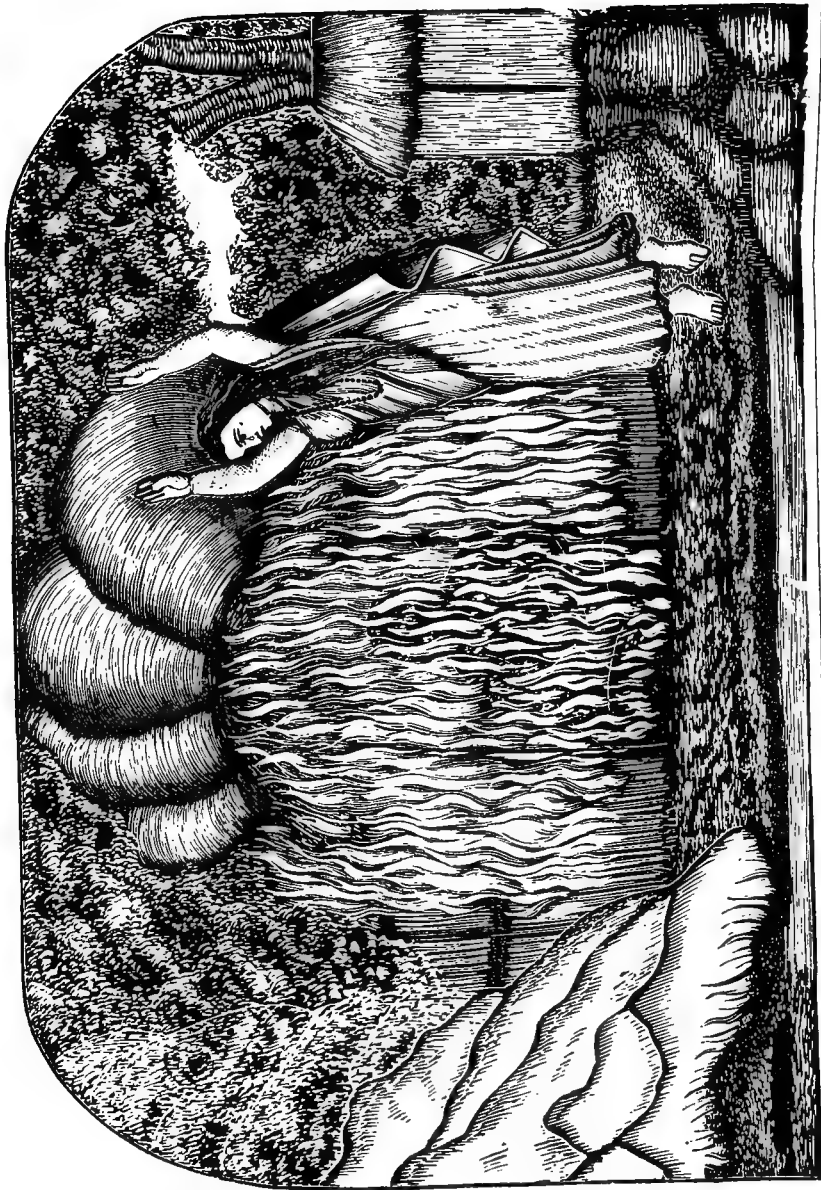
(*a*) *Utaja* [hut made of leaves...]—See Çṛīdhara, 2.

[ÇRĪDHARA'S GLOSS—V. 57.]

1. This verse states that it is useless for Yudhishtira to go to the place for bringing back Gāndharī, as she also shall follow her husband by entering into the fire.

2. *Utaja* [hut made of leaves...]—when husband's body as well as the hut in which he is living shall be burning by the flames produced from the *Yoga* meditation, then his wife shall enter into the fire from outside the burning hut.

But, (*O*) the descendant of Kuru, having seen the strange sight, Vidura, being full of delight (*a*) and sorrow (*b*), shall depart from that place for enjoying (the felicity of visiting the places of) pilgrimage. 58.



[From the sketch of M. N. Chatterjee.

NO. 9. S. M. Dutta's, *Grāmadbhāgavata*]

DHṚTARĀSHTRA'S BURNING BODY—GĀNDHĀRĪ (entering the Fire).

On the husband's body being burnt by fire with the hut made of leaves (in which he is living), the virtuous consort (of Dhṛtarāshtra) from outside, shall follow that husband by entering into the fire. (c. XIII. v. 57. Bk. I. p. 404 ; See also, vv. 50, 51, 52, 53, 54, 55, and 56 of the same chapter.)

(a) *Harsha* [delight]—See *Çrīdhara*, 2 ; and *Jīva*, 1.

(b) *Çoka* [sorrow]— „ „ 3 ; and „ 2.

[ÇRĪDHARA'S GLOSS—V. 58.]

1. This verse states that there is no chance of bringing back Vidura from the place as he shall also go to the places of pilgrimage after the demise of his brother Dhṛitarāshtra and his wife.

2. *Harsha* [delight]—become happy, because of his brother's happy end shall lead him to the final liberation.

3. *Çoka* [sorrow]—at Dhṛitarāshtra's death.

[JĪVA GOSVAMIN'S GLOSS—V. 58.]

1. *Harsha* [delight]—the extreme pleasure which Vidura felt in his mind on account of Dhṛitarāshtra's happy end.

2. *Çoka* [sorrow]—ordinary sorrow.

Then, having said this, Nārada with his lyre, ascended the heaven ; and taking the words of him in mind, Yudhishtira gave up (his) grief (a). 59.

(a) *Çuchah* [grief]—this includes series of griefs.

FINIS OF THE THIRTEENTH CHAPTER,
NAMED THE SPEECH OF NĀRADA, IN THIS
STORY OF NAIMIÇA, IN THE FIRST
BOOK, IN THE ÇRĪMADBHĀGA-
VATA, THE GREAT PURĀNA,
AND THE VYĀSA'S TREA-
TISE OF THE SELF-
DENYING DE-
VOTEES.

CHAPTER XIV.

(THE YUDHISHTHIRA'S QUESTIONS.)

After the departure (*a*), said Sūta, of the Conquering (Arjuna) to Dvārakā, with a desire to see friends, and the doings (and also to know as regards the pleasure) of Kṛishṇa (*b*), (who is) of holy fame, ¹.

Several (*c*) months passed away, but, Arjuna did not then (*d*) return (*e*) from that place (*f*), (in the meantime) Yudhishthira (*g*), perceived dreadful omens (*h*). ².

(*a*) *Samprasthite* [After the departure]—See *Jīva*, 1. (v. 1.).

(*b*) *Kṛishṇasya cha* [...of Kṛishṇa]— „ *Çṛīdhara*, 1. (v. 1.).

(*c*) *Katichit* [Several]— „ „ 1. (v. 2.).

(*d*) *Tadā* [then]— „ „ 2. (v. 2.).

(*e*) *Na āyāt* [did not...return]— „ „ 4. (v. 2.).

(*f*) *Tatah* [from that place]— „ „ 3. (v. 2.).

(*g*) *Kurudvahaḥ* [Yudhishthira]—one who elevates, carries away, or continues the race of Kurus ; here it refers to Yudhishthira. See *Çṛīdhara*, 6. (v. 2.).

(*h*) *Nimittāni* [omens]—See *Çṛīdhara*, 5. (v. 2.).

[ÇṚĪDHARA'S GLOSS—V. 1.]

1. *Kṛishṇasya cha* [...of Kṛishṇa]—the particle *cha* (also) includes to know Kṛishṇa's object.

[JĪVA GOSVAMIN'S GLOSS—V. 1.]

1. *Samprasthite* [After the departure].—This must be understood as the time after Kṛishṇa's return to Hastinā for the purpose of causing the performance of the horse-sacrifice.

[ÇṚĪDHARA'S GLOSS—V. 2.]

1. *Katichit* [Several]—seven (months).

2. *Tadā* [then]—on the elapse of so long a time.

3. *Tatah* [from that place]—from Dvārakā.

4. *Na āyāt* [did not...return]—did not come back.

5. *Nimittāni* [omens]—calamities.

6. *Kurudvāhak* [Yudhishtira].—the eldest of the five Pāṇdavas. Yudhishtira.

[JĪVA GOSVAMIN'S GLOSS—V. 2.]

1. *Dadarṣa* [perceived].—This refers to the time after Vidura's coming to Yudhishtira, and the period subsequent to that event. (That is to say, the evil omens were seen during that time.

Seeing also the terrible (*a*) situation of time (consisting of) seasons with reversed nature (*b*), men (whose) souls are full of anger, avarice, falsehood (*c*), and (who are) following the vicious livelihood (*d*), 3.

(Their) dealings (*e*) full of moral crookedness to the greatest extent (*f*), friendship mixed with villany (*g*), quarrelings (*h*) among father, mother, friend, husband and wife (*i*), 4.

Moreover, on the approach of time (producing evil), the omen (foreboding) the greatest evils, and the character of men (full of) bad qualities of which greediness is the first (*j*), the king said unto his younger brother (*k*). 5.

- (*a*) *Raudrām* [terrible]—See *Çrīdhara*, 1.
 (*b*) *Viparyyastarttu-dharmanāḥ* [seasons...nature]—See *Çrīdhara*, 2.
 (*c*) *Krodha-lobhānṛitātmanām* [...souls...falsehood]—,, ,, 4.
 (*d*) *Vārttām* [livelihood]—,, ,, 3.
 (*e*) *Vyavahṛitam* [dealings]—,, ,, 6.
 (*f*) *Jihma-prāyaṃ* [moral crookedness...extent]—,, ,, 5.
 (*g*) *Çāthyam* [villany]—,, ,, 7.
 (*h*) *Kalkanaṃ* [quarrelings]—,, ,, 9.
 (*i*) *Pitri-mātri-suhṛid-bhrātri-dampatīnām* [father...wife]—,, 8.
 (*j*) *Lobhādyā-dharma prakṛitim* [the character...first]—,, 11.
 (*k*) *Anujam* [younger brother]—,, ,, 12.

[ÇRĪDHARA'S GLOSS—VV. 3. 4 and 5.]

1. *Raudrām* [terrible]—frightful.
2. *Viparyyastaruttu-dharmanāḥ* [seasons...nature]—in which the nature of the seasons became contrary to what the ordinary reasons,
3. *Vārttām* [livelihood]—means of living.
4. *Krodha-lobhānṛitātmanām* [...souls.....falsehood]—whose minds are full of anger, avarice, and falsehood.
5. *Jihma-prāyaṃ* [moral crookedness...extent]—not straightforward.
6. *Vyavahṛitam* [dealings]—practices, acts, or usages.
7. *Çāthyam* [villany]—deceit. (Friendship mixed with such.).

8. *Pitṛi-māṭṛi-suhṛid-bhrāṭṛi-dampatīnām* [father.....wife]—this implies quarrel with father &c., to the adverse party of each class mentioned in the text.
 9. *Kalkunam* [quarrellings]—disputes (with each other).
 10. *Ātyarishṭāni* [the greatest evils]—evils of great magnitude.
 11. *Lovādya-dharma prakṛitīm* [the character.....first]—seeing the vicious character of men, full of greediness, &c.
 12. *Anujam* [younger brother]—implies Bhīma.

Yudhishtira said : the Conquering (Arjuna) hath been sent to Dvārakā, with a desire to see friends and the doings (and also to know the pleasure) of Kṛishṇa (who is) of holy fame, 6.

Now seven months have passed away ; (O) Bhīma-sena, for what reason also thy younger brother hath not returned, I am unable to ascertain it truly. 7.

Has (*a*) the time mentioned by the Divine Sage (*b*) arrived (*c*), at present, when the Supreme Lord, from whom (*d*) are derived (all) our riches, kingdom (*e*), wife (*f*), lives (*g*), race (*h*), children (*i*), the victory over enemies (*j*), and by whose grace (we shall attain the other) worlds (Heavens, &c.) (*k*), is desirous to give up (*l*) His sporting (*m*) body (*n*) ? 8-9.

- (*a*) *Api* [Has]—See *Çṛīdhara*, 1. (v. 8).
 (*b*) *Devārshinā* [Divine Sage]—Nārada See pp. 126-128.
 (*c*) *Sah kālah ayam upasthitah* [Has.....arrived]—See *Çṛīdhara*, 5. (v. 8).
 (*d*) *Yasmāt* [from whom]—See *Çṛīdhara*, 2. (v. 9.) and *Jīva*, 1. (v. 9).
 (*e*) *Rājyaṃ* [kingdom].—Hastinā, &c.
 (*f*) *Dārāḥ* [wife].—Draupadī.
 (*g*) *Prāṇāḥ* [lives]—vital airs ; existence.
 (*h*) *Kulam* [race].—The Kuru race.
 (*i*) *Prajāḥ* [children].—Aravinda, &c.
 (*j*) *Sapatna-vijayah* [the victory.....enemies]—the victory over Duryyodhana, &c.
 (*k*) *Lokāḥ* [worlds.....]—See *Çṛīdhara*, 3. (v. 9).
 (*l*) *Utsisṛikshati* [is desirous.....up]—See *Çṛīdhara*, 4. (v. 8).
 (*m*) *Ātmanah ākrīḍaṃ* [His sporting]—,, „ 2. „
 (*n*) *Angam* [body]—See *Çṛīdhara*, 3 ; (v. 8) and *Jīva*, 1. (v. 8).

[ÇRĪDHARA'S GLOSS—V. 8.]

1. *Api* [Has]—whether.
2. *Ātmanah ākrīḍaṃ* [His sporting].—His things for playing.
3. *Angam* [body]—the acting like a man.

4. *Utsīrikṣatī* [is desirous.....up]—is willing to give up His mortal frame.

5. *Sah kālah ayam upasthitah* [Has.....arrived]—has that time come ?

[JĪVA GOSVAMIN'S GLOSS—V. 8.]

1. *Angam* [body].—Kṛishṇa will shuffle off this great mortal coil on His going to (*Dvārakā*) His own place.

[ĆRĪDHARA'S GLOSS.—V. 9.]

1. Kṛishṇa is the cause of all our objects of life ; hence no difficulty will befall on the Pāṇḍavas, until His departure from this world.

2. *Yasmāt* [from whom]—from Kṛishṇa, who is the cause of everything. This point will be fully described by Arjuna in a subsequent chapter.

3. *Lokāḥ* [worlds.....]—the rewards derived from the performance of sacrifices.

[JĪVA GOSVAMIN'S GLOSS—V. 9.]

1. *Yasmāt* [from whom]—by whose grace men were under subjection.

(O) Tiger (amongst) men (*a*), (do thou) behold the terrible calamities (*b*) (derived) from heavens and earth with (those) relating to body, foreboding (*c*) imminent (*d*) danger (*e*) (which is) confusing to our (*f*) intellect. 10.

(*a*) *Nara-vyāghra* [Tiger.....men]—(literally) man-tiger ; hence, an eminent man ; the most illustrious of men.

(*b*) *Utpātān* [calamities]—unusual or startling events foreboding public calamities ; See Ćrīdhara, 4 ; and Jīva, 2.

(*c*) *Ćamsataḥ* [foreboding]—(literally) reciting, relating to ; (here) indicative of.

(*d*) *Adūrāt* [imminent]—See Ćrīdhara, 1.

(*e*) *Bhayam* [danger] „ „ 3 ; and Jīva, 1.

(*f*) *Nah* [our]— „ „ 2.

[ĆRĪDHARA'S GLOSS—V. 10.]

1. *Adūrāt* [imminent]—at hand (not at a distance).

2. *Nah* [our]—(the Pāṇḍavas).

3. *Bhayam* [danger]—expressive of danger.

4. *Utpātān* [calamities]—series of calamities.

[JĪVA GOSVAMIN'S GLOSS—V. 10.]

1. *Bhayam* [danger]—indicative of danger.

2. *Utpātān* [calamities]—many calamities.

Indeed ! (*a*) (O Bhīmasena), the thigh, the eye, and the arm (*b*) are trembling (*c*) again and again, and also

the breast is throbbing (*d*)—all these will give me (*e*) an unpleasant [evil (*f*) at a] near (future) (*g*). ¹¹.

(*a*) *Anga* [Indeed !]—a particle implying attention, assent or desire, and sometimes impatience. It may be rendered by well ; indeed ; true ; please rather ; quick and also 'O'.

(*b*) *Urvakshivāhavaḥ* [the thigh...arm].—See *Çṛidhara*, 2.

(*c*) *Sphuranti* [trembling]—such as twinkling of the eye, &c.

(*d*) *Vepathuh* [is throbbing]—See *Çṛidhara*, 3.

(*e*) *Mahyam* [me]— " " 4.

(*f*) *Vipriyam* [unpleasant...]— " " 6.

(*g*) *Ārāt* [...near...]—soon.

[ÇṚIDHARA'S GLOSS—V. 11.]

1. This verse states about the evils relating to body.
2. *Urvakshivāhavaḥ* [the thigh...arm].—the thigh and the other left parts of the body are trembling.
3. *Vepathuh* [is throbbing]—there is (also) throbbing of the heart.
4. *Mahyam* [me]—to me.
5. *Ārāt* [...near...]—soon, instantaneously.
6. *Vipriyam* [unpleasant...]—disagreeableness.

This jackal (*a*) with fire in (her) mouth (*b*), is yelling, looking at (*c*) the rising (*d*) sun. Truly, (O Bhīma) (*e*) this dog without fear (*f*) is barking at me. (*g*). ¹².

(*a*) *Çivā* [jackal]—See *Çṛidhara*, 2.

(*b*) *Analānanā* [with.....mouth]—See *Çṛidhara*, 5.

(*c*) *Abhīrauti* [...at]— " " 4.

(*d*) *Udyantam* [rising]— " " 3.

(*e*) *Anga* [truly...]— " " 6.

(*f*) *Abhīruvat* [without fear]— " " 8.

(*g*) *Mām abhīrebhati* [...at me]— " " 7.

[ÇṚIDHARA'S GLOSS—V. 12.]

1. This and the subsequent two and a half of the verses state about the ill-omen produced from earth.
2. *Çivā* [jackal]—a female jackal is meant here.
3. *Udyantam* [rising]—(the sun) which is rising.
4. *Abhīrauti* [...at]—the jackal is making a frightful noise at (me).
5. *Analānanā* [with...mouth]—vomiting (emitting) fire from her mouth.
6. *Anga* [truly...]—O Bhīma.
7. *Mām abhīrebhati* [.....at me]—indicating that the dog is barking at Yudhishtira.
8. *Abhīruvat* [without fear]—fearlessly.

(brother) (*c*), (behold) also the great lightning (*d*) accompanied by the muttering of clouds (*e*). 15.

(*a*) *Paridhayaḥ* [the...light]—the word *Paridhi* (परिधि) has different significations,—that by which any thing is surrounded or enclosed (said of the ocean as surrounding the earth) ; a misty halo or circle round the sun or moon ; the horizon ; circumference, a circle surrounding the globe ; a great circle ; epicycle and a circle or disk of light. The latter has been adopted here according to Ćrīdhara's interpretation. See Ćrīdhara, 2 ; and Jīva, 1.

(*b*) *Dhūmrā diḡaḥ paridhayaḥ* [the smoky...light]—See Ćrīdhara, 2.

(*c*) *Tātaḥ* [dear...]—The word has various significations :—Father, venerable ; reverend ; respectable ; and dear ; it is a term of affection or endearment addressed to any person, but especially to a junior or inferior.

(*d*) *Nirghātaḥ* [the lightning...]—See Ćrīdhara, 3.

(*e*) *Stanayitnubhiḥ* [with...clouds]—,, ,, 4.

[ĆRĪDHARA'S GLOSS—V. 15.]

1. This and the next verse state about the calamities befalling from the heavens.

2. *Dhūmrāḥ diḡaḥ paridhayaḥ* [the smoky...light]—as the circle of light encircles the fire, similarly the misty quarter covered the worlds.

3. *Nirghātaḥ* [the lightning...]—fall of thunderbolt without any cloud.

4. *Stanayitnubhiḥ* [with...clouds]—with the roaring of clouds.

[JĪVA GOSVAMIN'S GLOSS.—V. 15.]

1. The quarters of the world and the circle round the sun, &c., are full of smoky hue.

Fully creating (*a*) darkness (*b*) by dust, the air, hot to the touch, is blowing. The clouds are also fearfully showering blood on all sides. 16.

(*a*) *Viśṛjjan* [Fully creating]—fully producing. (Ćrīdhara, 1.).

(*b*) *Tamaḥ* [darkness]—the state of being destitute of light.—(*Ibid*).

(O brother, do thou), behold the sun bereft of its brightness, the mutual friction between the planets (*a*) in the firmament, and the world and the sky (*b*), as if, burning (*c*) with the (evil) spirits (*d*) and other beings (*e*). 17.

(*a*) *Grahamarddam* [friction.....planets]—See Ćrīdhara, 1.

(*b*) *Rodasī* [the world and sky]—,, ,, 4.

(*c*) *Jvalite iva paḡya* [behold.....burning]—,, ,, 5.

(*d*) *Bhūtagaṇaiḥ* [the.....spirits]—,, ,, 2.

(*e*) *Sa-sankulaiḥ* [with,,,,,beings]—,, ,, 3.

[ÇRĪDHARA'S GLOSS—V. 17.]

1. *Grahamarddam* [friction...planets]—the battle or clashing of the planets.

2. *Bhūtagaṇaiḥ* [the.....spirits]—the followers of Rudra (Çiva).

3. *Sa-sankulaiḥ* [with.....beings]—beings other than evil spirits.

4. *Rodasī* [the world and the sky]—earth and the firmament.

5. *Jvalite iva paçya* [behold.....burning]—look, it seems to burn.

The rivers (*a*) and streams (*b*) are (in) an agitated (state), and the lakes and the minds also (*c*); the fire doth not burn with clarified butter ; (I am unable to ascertain) what (evil) this time shall ordain (produce) ! 18.

(*a*) *Nadyah* [The rivers].—*Nada* is the male personification of a river, such as, the Brahma-putra, Sone, Indus, &c.

(*b*) *Nadāḥ* [streams]—the female personification of a river, such as Gangā, Jumunā, &c.

(*c*) *Manāṃsi cha* [the minds also]—See Çrīdhara, 1.

[ÇRĪDHARA'S GLOSS—V. 18.]

1. This and the next two and a half verses are again describing about the earthly calamities.

2. *Manāṃsi cha* [the minds also]—minds of the beings.

The calves are not sucking udder, and (their) mothers are not yielding (milk) (*a*), and cows having tears on (their) face are weeping in the cow-pen ; and the bulls are not rejoicing.

[*This verse may be rendered differently*] :—

The children are not sucking their mother's breast, and (their) mothers are not yielding (milk) (*a*) ; &c. 19.

(*a*) *Na duhyanti* [not yielding...]—not supplying adequately. (Çrīdhara).

The images of deities (*a*) are perspiring, as if, in weeping, and fully moving. Bereft of beauty, these countries, villages, cities, gardens, mines, and hermitages, in which (there is) no happiness, are exhibiting what a calamity (*b*) regarding ourselves (I do not know) ! 20.

(*a*) *Daivatāni* [The images of deities]—idols of gods and goddesses. (Çrīdhara).

(*b*) *Agham* [calamity]—distress. (*Ibid*).

(I) consider (that) the earth (whose) good fortune is blighted by (reason of) these great calamities, hath, verily, been deprived of the Supreme Lord's feet, the beauty (of which feet) is not to be found in any other being (*α*). 21.

(*α*) *Ananya-purusha-çrībhīh* [the beauty...being]—the beauty of Kṛishṇa's feet which is marked with the symbol of thunderbolt, &c., cannot be found in any other person. Yudhishtira considered that the world has been bereft of such beautiful feet. (*Çrīdhara*).

(O) Brāhmaṇa, the (hero) having a monkey as (his) symbol (*α*), returned from the city of the Yadus (*β*) (in the presence of) that (*c*) king (who) was thus thinking (*d*) (within himself) by (his) mind, which knew (anticipated) the evil (about to befall on earth) (*e*). 22.

(*α*) *Kapidhvajah* [.....having.....symbol]—an epithet of Arjuna.

(*β*) *Yadupuryyāh* [from.....Yadus]—from Dvārakā.

(*c*) *Tasya* [that]—See *Çrīdhara*, 1.

(*d*) *Chintayatah* [thinking]—See *Çrīdhara*, 4.

(*e*) *Dṛishtārishтена* [.....knew.....the evil.....]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 22.]

1. *Tasya* [that]—that (king).

2. *Iti* [thus]—in this way.

3. *Dṛishtārishтена* [...knew...the evil...]—(whose mind) foresaw the evil to happen.

4. *Chintayatah* [thinking]—thinking by such mind.

Seeing (Arjuna) destitute of shadow (of personal charms) (*α*), and becoming agitated in mind (*β*) by remembering fully what Nārada had said, the king asked, in the midst of friends, that younger brother, (who), being distressed, having the face downwards, shedding (*c*) drops of tears (*d*), from (his) lotus-like eyes, fell (prostrated) (*e*) unlike before (*f*) at the (king's) feet. 23-24.

(*α*) *Vichchhāyam* [destitute.....shadow.....]—See *Çrīdhara*, 6.

(*β*) *Udvigna-hṛidayah* [becoming...mind]— „ „ 5.

(*c*) *Sṛjantam* [shedding]— „ „ 4.

(*d*) *Avvīndān* [drops of tears]— „ „ 3.

- (e) *Nipatitam* [falling]—See *Çrīdhara*, 2.
 (f) *Ajathāpūrvam* [unlike before]—See *Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—VV. 23-24.]

1. *Ajathāpūrvam* [unlike before]—not like before ; unlike the previous occasions.
2. *Nipatitam* [falling]—the distressed brother lay prostrated on the ground, &c.
3. *Avindān* [drops of tears]—tears.
4. *Srijantam* [shedding]—shedding from the eyes.
5. *Udvigna-hridayah* [becoming...mind]—whose heart was trembling.
6. *Vichchāyam* [destitute.....shadow...]—bereft of brightness of beauty.

Yudhishtira said : Are our own peoples (*a*) Madhu (*b*), Bhoja (*c*), Daçārha (*d*), Arha (*e*), Sātвата (*f*), Andhaka (*g*), and the Vṛishṇis (*h*) in (the enjoyment of) happiness (*i*) in the city of Anartta (*Dvārakā*) ? 25.

(*a*) *Svajanaḥ* [own peoples...]—friends. (*Çrīdhara*).

(*b*) *Madhu* [मधु]—See p. 347 note (*e*).

(*c*) *Bhoja* [भोज] „ p. „ „ (*f*).

(*d*) *Daçārha* [दशार्ह]—See p. 347 note (*g*).

(*e*) *Arha* [अर्ह]— „ p. „ „ (*h*).

(*f*) *Sātвата* [सात्वत]— „ p. 34 note (*a*)

(*g*) *Andhaka* [अन्धक]— „ p. 347 note (*j*).

(*h*) *Vṛishṇayah* [Vṛishṇis]—See p. 348 note (*k*).

(*i*) *Sukham āsate kachchit* [are...in...happiness]—*kad* (कद्) originally the neuter form of the interrogative pronoun *ka* (क). It is a particle of interrogation, where ? *kad* is used with the particle *chid* (चिद्). *Kachchid* (कचिद्) is sometimes used, like the simple *kad*, as a particle of interrogation. *Kachchid* may sometimes be equivalent to ' I hope that. '

Is the venerable (*a*) maternal grandfather Çūra (*b*) in prosperity ? and whether is the maternal uncle Ānaka-dundubhi (*c*) with his younger brother well ? 26.

(*a*) *Mārishah* [the venerable]—See *Çrīdhara*, 2.

(*b*) *Çūraḥ* [सुरः]—Grandfather of Kṛishṇa, and father of Vasudeva and Kunti, therefore, the maternal grandfather of the five Pāṇdavas.

(*c*) *Ānaka-dundubhi* [आनक-दुन्दुभि]—this is a name of Kṛishṇa's father Vasudeva. It is said to have been derived from the beating of drums at his birth by the gods, &c., who foresaw that the Supreme Being in the shape of Kṛishṇa

would descend on earth by assuming the human form in Vasudeva's family, and in joy they sounded the drum of heaven. See Çrīdhara, 3.

[ÇRĪDHARA'S GLOSS—V. 26.]

1. Yudhishtira apprehending what unpleasant answer he may get from Arjuna regarding his friends and relatives, asked questions about them, commencing first the distant relations and then mentioning by degrees the nearly connected ones.

2. *Mārishah* [the venerable]—(maternal grandfathers) getting respect.

3. *Anaka-dundubhi* [आनक-दुन्दुभि]—Vasudeva.

Are his consorts (my) seven aunts (who are mutually related to one another as their) own sisters, (in the enjoyment of happiness) ? Do they themselves of whom Devakī is the chief with (their), sons and daughters-in-law fare well ? 27.

(a) *Svasara* [...own sisters]—See Çrīdhara, 2.

[ÇRĪDHARA'S GLOSS—V. 27.]

1. By asking about the welfare of Vasudeva, the good of their consorts has been asked ; yet a separate question is put in this verse regarding them.

2. *Svasara* [...own sisters]—the wives of Vasudeva are mutually related to as sisters.

Are the king Āhuka (a) whose son was vicious (b) and his younger brother (c) alive ? Are Hṛīdika (d) with (his) son (e), Akrūra (f), Jayanta, Gada, and Sāraṇa (g), 28.

And others, of whom Çatrujit (h) is the first, in good condition ? Is the glorious Balarāma (i), the Lord of the Votaries, in (the enjoyment of) happiness ? 29.

(a) *Āhuka* [आहुक]—See Çrīdhara, 1 ; and note Ugrasena. p. 349.

(b) *Asatputrah* [whose...vicious]—Ugrasena's son Kaṁça was one of the most cruel princes of ancient India. See p. 266 note (a).

(c) *Asya-anujah* [his younger brother]—See Çrīdhara, 2.

(d) *Hṛīdika* [हृदीक]—Yādava prince who is the son of Svayambhoja, and father of Çūra, in whose family Kṛishṇa was born.

(e) *Sasuta* [with...son]—See Çrīdhara, 3.

(f) *Akrūra* [अक्रूर]— „ p. 349 note (c).

(g) *Jayanta-gada-sāraṇah* [जयन्त गदसारणाः]—See Çrīdhara, 4.

(h) *Çatrujit* [शत्रुजित्]—a brother of Kṛishṇa.

(i) *Rāma* [राम]—See note Balarāma, p. 39. note (a).

(j) *Uddhava* [उद्धव]—name of a Yādava ; the friend and counsellor of Kṛishṇa.

(k) *Sātvatarshabhāk* [the.....best...*Sātvatas*]—for explanation of the word *Sātvata* See p. 35.

(l) *Sunanda-nanda-çirshanyāh* [of which.....head]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—VV. 31 and 32.]

1. *Kārshṇi* [sons of Kṛishṇa]—progeny of Kṛishṇa.
2. *Pravarāh* [the best]—the most excellent (among such sons).
3. *Sunanda-nanda-çirshanyāh* [of which.....head]—the chief of which are Sunanda and Nanda.

Are all those whose refuge is the arm of Rāma and Kṛishṇa all right ? And whether the Yādavas firm in friendship, remember (enquire) about our welfare ? 33.

Is also the glorious Govinda (a) who is kind to the devotees and benefactor of the Brāhmaṇas (or the *Vedas*), surrounded by His friends, at ease (b), in His assembly (named) the *Sudharmā* (c) in the city (*Dvārakā*) ? 34.

(a) *Govinda* [गोविन्द]—See p. 264, note (e).

(b) *Sukham* [at ease]—See *Çrīdhara*, 1.

(c) *Sudharmā* [सुधर्मा].—This was the Council hall or Assembly room of Indra. It was taken by Kṛishṇa and made over to Ugrasena, the king of the Yādavas, where the latter used to assemble. It was the celestial court, emblazoned with jewels and defended by the arms of Kṛishṇa. Vāyu conveyed this edifice to the Yādavas from the Heaven of Indra by Kṛishṇa's command ; henceforth the Yādava chiefs possessed it. When Kṛishṇa gave up His mortal frame, and the Yadu race was annihilated, the *Sudharmā* was replaced on the Heaven of Indra.

[ÇRĪDHARA'S GLOSS—V. 34.]

1. *Sukham* [at ease].—It would be inappropriate to say about Kṛishṇa that He was in the enjoyment of happiness, hence this verse describes that whether He is at ease in His city of *Dvārakā*.

Is the Primeval Being (a) with the Friend of, Ananta living (b) in the ocean of the race of Yādavas for the creation (c) preservation (d) and good (e) of mankind ? 35.

(a) *Ādyaḥ Pumān* [the Primeval Being]—Kṛishṇa.

(b) *Anantasakhah* [Friend of Ananta]—See *Çrīdhara*, 5.

- (c) *Bhavāya* [for.....the creation]— See *Çrīdhara*, 4.
 (d) *Kshemāya* [for.....the preservation]—,, ,, 3.
 (e) *Mangalāya* [for the.....good]—,, ,, 2.

[ÇRĪDHARA'S GLOSS—V. 35.]

1. This and the subsequent four verses state that Kṛishṇa's act of staying on earth is only beneficial to mankind, otherwise not.
2. *Mangalāya* [for the.....good]—for the benefit.
3. *Kshemāya* [for.....the preservation]—for the purpose of preserving that which has already been gained.
4. *Bhavāya* [for.....the creation]—for the production.
5. *Ananta-sakha* [Friend of Ananta]—the being who is kind to Baladeva (Balarāma).

Being guarded by whose arm (compared to a) staff and honored (*a*) in (their) own city (*b*), the Yādavas amuse (themselves) in supreme felicity (*c*) like the great worshippers of Purusha (*d*). 36.

- (*a*) *Archchitāh* (honored)—See *Çrīdhara*, 1.
 (*b*) *Svapuryāṃ* [in.....own city]—Dvārakā.
 (*c*) *Paramānandam* [in supreme felicity]—See *Çrīdhara*, 2.
 (*d*) *Mahā-paurushikāh iva* [like the great worshippers of Purusha]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 36.]

1. *Archchitāh* [honored]—respected by their own people.
2. *Paramānandam* [in supreme felicity]—in great happiness.
3. *Mahā-paurushikāh iva* [like the great worshippers of Purusha]—like the followers of the Lord of Vaikuntha (Vishṇu).

Subduing (*a*) the gods (*b*) in battle (*c*) by (means of their) best act of serving whose feet (*d*) the twice eight thousand wives of which Satyabhāmā is the first (*e*) appropriate their object of enjoyment (*f*) fit for (*g*) the darling (*h*) of the (being) having the thunderbolt for the weapon (*i*). 37.

- (*a*) *Nirjitya* [Subduing]—See *Çrīdhara*, 4.
 (*b*) *Tridaṣān* [gods]—The gods are called the 'three-conditioned', as they have only three conditions of life—the infancy, adolescence, and youth, but not the old age.
 (*c*) *Samkhye* [in battle]—See *Çrīdhara*, 3.
 (*d*) *Yai-pāda-Çuṣṛūṣhaṇa-mukhya-karmanā* [by best..... fee]—See *Çrīdhara*, 1.

- (c) *Alavdhāmānah* [hath.....due honor]—See *Çrīdhara*, 3.
 (d) *Vā* [or]— „ „ 4.
 (e) *Avajñātah* [.....slighted.....]— „ „ 5.

[ÇRĪDHARA'S GLOSS—V. 39.]

1. In this and the next five verses, Yudhishtira is putting questions regarding Arjuna himself.

2. *Anāmayaṁ* [.....health]—are in sound health ?

3. *Alavdhāmānah* [hath.....due honor]—He who has not received proper respect from friends.

4. *Vā* [or]—whether.

5. *Avajñātah* [.....slighted...]—reproached.

6. *Chirośhitah* [.....lived long abroad]—because Arjuna stayed long in that place (*Dvārakā*).

I hope that thou hast not been humbled (*a*) by the evil (*b*) words void of affection (*c*). Is it that (thou hast not spoken with the supplicant (for favors) ? (*d*) or having promised (*e*) with hope (*f*) (hast thou not) given (what was promised by thee ?) 40.

- (a) *Abhikatah* [humbled]—See *Çrīdhara*, 4.
 (b) *Amangalaish* [the evil]— „ „ 3.
 (c) *Abhāvaiḥ* [void of affection]—See *Çrīdhara*, 2.
 (d) *Arthibhyah* [the supplicant...]— „ „ 5.
 (e) *Pratiçrutam* [having promised]— „ „ 7.
 (f) *Āçayā* [with hope]— „ „ 6.
 (g) *Dattam* [.....given]— „ „ 8.

[ÇRĪDHARA'S GLOSS—V. 40.]

1. There should be a pause after *Abhāvaiḥ*.

2. *Abhāvaiḥ* [void of affection]—which is not expressive of affection.

3. *Amangalaish* [the evil]—harsh.

4. *Abhikatah* [humbled]—chastised or stricken.

5. *Arthibhyah* [the supplicant.....]—did not promise to the solicitous that something will be given.

6. *Āçayā* [with hope]—inspiring hope to give.

7. *Pratiçrutam* [having promised]—promising that Arjuna would give.

8. *Dattam* [.....given]—did not give.

Hast thou who giveth protection (to others) eschewed the *Brāhmaṇas*, the children, the cows, the aged, the diseased, the women and (other) beings (who) had come (to thee) for seeking protection. ? 41.

[ÇRĪDHARA'S GLOSS—V. 41.]

1. Hast thou forsaken the persons who sought protection of thee ? Thou art the person who had given protection to others on previous occasions.

Hast thou committed illicit intercourse with an inaccessible (unfit for frequenting) (*a*) woman or with one accessible (fit) but of ill-fame ? (*b*) or hast thou been defeated (*c*) in the way, by one who is not superior (*d*) or unequal to thee (*e*) ? 42.

(*a*) *Agamyām* [inaccessible...]—See Çrīdhara, 2.

(*b*) *Asatkṛitām* [of ill-fame]— „ „ 3.

(*c*) *Na parājitam* [hast.....defeated]—„ 6.

(*d*) *Nottamaih* [one.....superior]— „ 4.

(*e*) *Asamaih* [unequal]— „ 5.

[ÇRĪDHARA'S GLOSS—V. 42.]

1. There should be a pause after *Agamyām*.

2. *Agamyām* [inaccessible...]—blamable.

3. *Asatkṛitām* [of ill-fame]—dressed with dirty clothes, &c. (had Arjuna a carnal intercourse with blamable or unblamable but ill-dressed women ?).

4. *Nottamaih* [one.....superior]—equal.

5. *Asamaih* [unequal]—inferior.

6. *Na parājitam* [hast.....defeated]—subdued.

Leaving aside the aged and the children fully worthy (*a*) of taking meals with thee, hast thou eaten (food) ? or hast thou done any blamable act which is unfit (for thee) to perform (*b*) ? 43.

(*a*) *Sambhojyān* [fully worthy of taking meals]—fit to eat (with Arjuna) (Çrīdhara).

(*b*) *Akshamaṇ* [unfit.....performed]—unworthy of Arjuna to perform. (*Ibid*).

Or do thou consider thyself to the effect that 'being bereft of my always (*a*) most beloved (*b*) friend (*c*) I feel (my) heart (*d*) void (*e*)' ? ; otherwise (it is impossible that) there should be (mental) disease (*f*) in thee. 44.

(*a*) *Nityaṇ* [always]—See Çrīdhara, 1.

(*b*) *Preshthatamēna* [most beloved]—See Çrīdhara, 2.

(*c*) *Ātma-bandhunā* [my.....friend]—„ „ 4.

(*d*) *Hṛidayēna* [heart]— „ „ 3.

(e) *Çūnyah asmi* [I.....void]—See *Çrīdhara*, 5.

(f) *Ruk* [.....disease]— „ „ 6.

[ÇRĪDHARA'S GLOSS—V. 44.]

1. *Nityam* [always]—every day.
2. *Preshthatamena* [most beloved]—dearest.
3. *Hridayena* [heart]—part of the heart, or fondly attached.
4. *Ātma-bandhunā* [my.....friend]—Kṛishṇa.
5. *Çūnyah asmi* [I.....void]—I feel myself distressed ; or my heart is void.
6. *Ruk* [.....disease]—illness of mind.

FINIS OF THE FOURTEENTH CHAPTER, NAMED
THE YUDHISHTHIRA'S QUESTIONS, IN
THIS STORY OF NAIMIÇĀ, IN THE
FIRST BOOK, IN THE ÇRĪMAD-
BHĀGAVATA, THE GREAT
PURĀṆA, AND THE VYĀ-
SA'S TREATISE OF
THE SELF-DENYING
DEVOTEES.

CHAPTER XV.

(THE ASCENSION TO HEAVEN BY YUDHISHTHIRA AND OTHERS).

Being harassed, said Sūta, (on account of) separation from Kṛishṇa (*a*), and being the subject of doubt (by reason of his) (*b*) appearance (which is) the cause of various apprehensions (*c*) thus observed by (his) brother, the king (*d*), ¹.

(His) lotus-like face and heart being withered (*e*), the brightness (of his beauty) having been destroyed (*f*) by sorrow, and (*g*) and only meditating upon that Lord (Kṛishṇa), Arjuna (*h*), the friend of Kṛishṇa, was unable (*i*) to reply (*j*). ²

- (*a*) *Kṛishṇa-viṣeṣhakāreṣitaḥ* [being.....Kṛishṇa]—See *Çrīdhara*, 6.
 (*b*) *Āvikalpitaḥ* [being the subject.....]— „ „ 2.
 (*c*) *Nānā-ṣaṅkāspadaṁ rūpaṁ* [.....appearance.....apprehensions]—See *Çrīdhara*, 3.
 (*d*) *Rājñā* [king]—Yudhishtira.
 (*e*) *Çushyadvadana-hṛit-sarojaḥ* [...lotus-like...withered]—See *Çrīdhara*, 9.
 (*f*) *Hata-prabhak* [the brightness...destroyed]— „ „ 10.
 (*g*) *Çokena* [by sorrow]— „ „ 7.
 (*h*) *Kṛishṇa* [Arjuna]— „ „ 1.
 (*i*) *Na aṣaknot* [was unable]— „ „ 5.
 (*j*) *Pratibhāshitum* [to reply]— „ „ 4.

[ÇRĪDHARA'S GLOSS—VV. 1 and 2.]

1. *Kṛishṇa* [Arjuna]—Arjuna is also called Kṛishṇa.
2. *Āvikalpitaḥ* [being the subject...].—There should be a stop after this word.
3. *Nānā-ṣaṅkāspadaṁ rūpaṁ* [...appearance...apprehensions]—observing the (Arjuna's) appearance which foreboded many kinds of fear (Yudhishtira's mind became subject to many doubts).
4. *Pratibhāshitum* [to reply]—answer in turn.

5. *Na aṣaknot* [was unable]—could not reply. The verses 1 and 2 should be construed together.

6. *Kṛishṇa-viṣṇeshakarṣitaḥ* [Being.....Kṛishṇa] —(Arjuna could not reply) because he was very weak (on account of anxiety for) Kṛishṇa's separation.

7. *Çokena* [by sorrow]—by reason of sorrow.

8. *Rājā* [king]—(the Rājā in the text implies Yudhishtira who was not only Arjuna's brother but sovereign also).

9. *Çushyadvadana-hṛit-sarojah* [.....lotus-like.....withered]—the face and the heart compared to a lotus, have become dried.

10. *Hata-probhah* [the brightness.....destroyed]—who has been bereft of brightness.

Having restrained (*a*) with difficulty, the (tears of) grief (*b*) in the eyes, and rubbing (those already fallen from them) by hands, (*c*) and being distressed (*d*) by longing for love (*e*) fully produced (*f*) (by reason of Kṛishṇa being) beyond the range of sight (*g*), and, ³.

Remembering fully, (His acts of which) charioteering is the first, companionship (*h*), benevolence (*i*) and friendship (*j*), (Arjuna) thus said unto the king (Yudhishtira his) (*k*) eldest brother with inarticulate words (accompanied by) tears (*l*). ⁴.

- | | | |
|--------------|--|------------------|
| (<i>a</i>) | <i>Samstabhya</i> [Having restrained]— | See Çridhara, 2. |
| (<i>b</i>) | <i>Çuchah</i> [the.....grief]— | „ „ 1. |
| (<i>c</i>) | <i>Pāṇinā āmrījya</i> [rubbing.....by hands]— | See Çridhara, 3. |
| (<i>d</i>) | <i>Kātarah</i> [distressed]— | „ „ 7. |
| (<i>e</i>) | <i>Pranayautkanthya</i> [by.....love]— | „ „ 6. |
| (<i>f</i>) | <i>Samunnaddha</i> [fully produced]— | „ „ 5. |
| (<i>g</i>) | <i>Paroksheṇa</i> [beyond.....sight]— | „ „ 4. |
| (<i>h</i>) | <i>Sakhyam</i> [companionship]— | „ „ 8. |
| (<i>i</i>) | <i>Maitrīm</i> [benevolence]— | „ „ 9. |
| (<i>j</i>) | <i>Sauhṛidaṁ</i> [friendship]— | „ „ 10. |
| (<i>k</i>) | <i>Nṛipam iti āha</i> [thus said unto the king]— | „ „ 12. |
| (<i>l</i>) | <i>Vāspagadgadayā</i> [by.....tears]— | „ „ 11. |

[ÇRIDHARA'S GLOSS—VV. 3 AND 4.]

1. *Çuchah* [the.....grief].—The tears which have generated in the eyes.
2. *Samstabhya* [Having restrained]—having retained fully within the eyes.
3. *Pāṇinā āmrījya* [rubbing...by hands]—the tears which have already fallen from the eyes were wiped away by the (palms of Arjuna's) hands.
4. *Paroksheṇa* [beyond...sight]—on account of Kṛishṇa being invisible.
5. *Samunnaddha* [fully produced]—arisen fully.

6. *Pranayautkanṭhya* [by...love.]—by the eagerness generated on account of love.

7. *Kātarah* [distressed]—being bewildered, oppressed, or agrieved.

8. *Sakhyam* [companionship]—act of befriending.

9. *Maitrīm* [benevolence]—act of doing good.

10. *Sauhrīdam* [friendship]—the act of a friend or connection.

11. *Vāspagadgadayā* [by..... tears.]—by indistinct words on account of (the throat being choked, &c.,) the voice being interrupted by tears (sobbing, &c.).

12. *Nṛipam iti āha* [thus said unto the king].—The verses 3 and 4 should be construed together.

Arjuna said : (O) great king, I have been deluded by Hari in the form of a friend ; (and) by whom (*α*) hath been taken away my great beauty creating astonishment even to the gods (*β*). ⁵.

(*α*) *Yena* [by whom]—the deceiver (Kṛishṇa) (*Çrīdhara*).

(*β*) *Devavismāpanam* [.....astonishment.....gods]—that which generates astonishment in gods. (*Ibid*).

I have to-day (now) been robbed (*α*) by (bereft of) that most excellent (*β*) Being, *

By whose separation (even) for a moment the universe certainly becometh a disagreeable sight, like these (beloved fathers &c.,) (*c*) bereft of vital spirit (*d*) are called the dead. ⁶.

By (reason of) whose shelter (*e*) the power (*f*) of the princes infatuated with love (*g*) assembled in the house of Drupada (*h*) was verily snatched (*i*) away by me (*j*) in the beginning of the ellection of a husband (therein) (*k*), and the fish was killed (*l*) by the bow arrayed (*m*) (by me) and also Kṛishṇā was won (in the ellection contest.) (*n*) ; ⁷.

Ah ! (*o*) being in whose proximity and speedily subduing fully also Indra with gods, I presented (*p*) the Khāṇḍava (forest) (*q*) to Agni (fire) (*r*) ; acquired the Assembly (hall), built by Maya (*s*) (and which bears) the illusion of wonderful art (*t*) ; and the Lords of

* This portion has been transposed from the verse 13.

men (*u*) gathered together offerings from (various) quarters in thy sacrifice (*v*), ⁸.

By whose prowess (*my*) honored (elder) and thy younger brother (*w*) (who) hath the courage and strength of ten thousand elephants (*x*) killed, for (the purpose of) sacrifice (*y*) (the king Jarāsandha) whose feet used to be on the heads of the protectors of men (*z*). As (*aa*) the rulers of lands (*bb*) brought together (in captivity) (*cc*), by him (*dd*), for the purpose of the sacrifice, (the presiding deity of which is) the Lord of the Pramathas (*ee*) were released (by Bhīma), therefore (*ff*) (those rulers) brought offerings for thy sacrifice (*gg*), ⁹.

Who caused to kill the husbands (*hh*) and (thereby) loosen the hair (*ii*) of the women (*jj*) of those deceitful (persons) (*kk*) (by whom) was scattered (*ll*) and handled (*mm*) the beautiful (*nn*) fillet of hair (*oo*), made commendable (*pp*) by the great consecration (ceremony) (*qq*) performed (*rr*) at the sacrifice (inaugurated by thee) (*ss*) of thy consort (*tt*) (whose) tears (were gliding down her) face (*uu*) (while) prostrating (*vv*) at the feet (*ww*) (of Kṛishṇa) in the (gambling) assembly ; ¹⁰.

Who, by going to the forest (*xx*) and eating the food, the remnants of the vegetables (*yy*) saved (*zz*) us from the dreadful difficulty (*aaa*) planned (*bbb*) by the enemy (*ccc*) (through) Durvāsā (*ddd*), (who) eateth (sitting) foremost (amongst his) ten thousand (disciples) (*eee*), and by (reason of) which (eating) (*fff*), the hosts (of sages who had) fully immersed in the water (*ggg*), conceived (themselves) that the Three Worlds (*hhh*) have been appeased (of hunger). ¹¹.

Again, by (reason of) whose prowess, being surprised (*iii*) by me in the duel, with (the goddess) born in the Mountains (*jjj*), the Holder of the Trident (*kkk*) gave (*lll*) me his weapon (*mmm*) and others (the

guardians of the quarters) also (*nnn*) presented their arms ; and) verily with this (mortal) frame I won, in the Palace of the great Indra, half the seat (*ooo*) of the Great (*ppp*). ¹².

By whom were made powerful (*qqq*) the arm-staffs of me (Arjuna who was) residing (*rrr*) (there, and which said arm-staffs) marked with (the emblem of the bow) Gāṇḍīva (*sss*), (were sought for as a) refuge (*ttt*), (O) the descendant of Ajamiḍha (*uuu*), in that very place, by the gods with Indra, for (the purpose of) killing the enemies. ¹³.

(*a*) *Mushitah* [robbed]—See *Çrīdhara*, 8. (v. 13.)

(*b*) *Bhūmnā* [most excellent]—See *Çrīdhara*, 9. (v. 13.) ; and *Jīva*, 1. (v. 13.).

(*c*) *Eśah* [these...]— See *Çrīdhara*, 3. (v. 6).

(*d*) *Ukthena* [of vital spirit]—, , 2. (*Ibid*).

(*e*) *Yat saṃçrayāt* [by.....whose shelter]—See *Çrīdhara*, 2. (v. 7).

(*f*) *Tejah* [power]—, , 4. ,

(*g*) *Smaradurmmadānām* [infatuated with love]—See *Çrīdhara*, 8. (v. 7).

(*h*) *Drupada* [द्रुपद]—was the king of the Panchālas, son of Prishata and father of Draupadī, the wife of the five Pāṇḍavas. He has been described as one of the generals of the Pāṇḍava army. He was subdued by Droṇa, the preceptor of the Pāṇḍavas and Kauravas, and a large part of his kingdom was confiscated retaining only the southern portion of it from the Ganges to the Charmavati, in which are included the cities Mākandī and Kampilya. Mortified at this, he long meditated on the means by which he should avenge the wrong. At last he inaugurated a sacrifice for giving a son whose youth and valour might compete with the disciples of Droṇa. It is said that the king's consort could not join in the sacrifice as she had not completed the toilet. The sacrifice proceeded and a son named Dhṛishtadyumna was born out of the sacrificial fire and a daughter the celebrated Draupadī also came out of the altar. The king was killed by Karna in the battle of Kurukshetra. The present verse has allusion to the marriage of Draupadī when princes from the different parts of the country assembled to woo her killing the fish twining over the mystical wheel over the wedding pavilion. The following poetical version substantially depicts the event :—

In Panchāla's spacious realm.

The powerful monarch Drupada observes

A solemn feast ; attending princes wait

With throbbing hearts, his beauteous daughter's choice ;

The royal Draupadī, whose charms surpass

All praise, as far as her mild excellence.
And mind transcend the beauties of her person.

* * * * * *
* * * * * *

And now the day of festival drew nigh ;
When Drupada, whose anxious hopes desired.
A son of Pāṇḍu for his daughter's lord,
And who had sent his messengers to search.
The banished chiefs, still sought by them in vain,
Devised a test—no other force but theirs
He deemed could undergo, to win the bride.
A ponderous bow with magic skill he framed,
Unyielding but to more than mortal strength.
And for a mark he hung a metal plate
Suspended on its axle, swift revolving
Struck by a shaft that from the centre strayed.
This done he bade proclaim—that he whose hand
Should wing the arrow to its destined aim,
Should win the princess by his archery.

Before the day appointed, trooping came.
Princes and chiefs innumerable ; 'midst the throng
Duryodhana and all the hundred sons
Of Dhṛitarāshtra, with the gallant Karna,
In haughty cohort at court appeared.
With hospitable act the king received
His royal guests and fitting welcome gave.

Between the North and East without the gates
There lay a spacious plain ; a fosse profound
And lofty walls enclosed its ample circuit,
And towering gates and trophied arches rose,
And tall pavilions glittered round its borders :
Here ere the day of trial came, the sports
Were held : and loud as ocean's boisterous waves,
And thick as stars that gem the Dolphin's brow,
The mighty city here her myriads poured.
Around the monarch's throne on lofty seats
Of gold with gems emblazoned sat the kings,
Each lowering stern defiance on the rest.
Without the barriers pressed the countless crowd
On clambering upon scaffolds clustering hung.
Skirting the distance multitudes beheld
The field from golden lattices, or thronged
The high house-tops, whose towering summits touched
The clouds, and like the mountain of the gods
With sparkling peaks streamed radiant through the air.
A thousand trumpets brayed, and slow the breeze

With incense laden wafted perfume round.
 Whilst games of strength and skill—the graceful dance,
 The strains of music, or dramatic art,
 Awoke the gazer's wonder and applause.

Thus sixteen days were passed, and every chief
 Of note was present—and the king no more
 Could with fair plea his daughter's choice delay.
 Then came the Princess forth in royal garb
 Arrayed and costly ornaments adorned :
 A garland interwove with gems and gold
 Her delicate hands sustained—from the pure bath
 With heightened loveliness she tardy came,
 And blushing in the princely presence stood.
 Next in the ring the reverend Priest appeared
 And strewed the holy grass and poured the oil,
 An offering to the God of Fire, with prayer
 Appropriate, and with pious blessings crowned.
 Then bade the king the trumpets' clangor cease
 And hush the buzzing crowd—while his brave son
 The gallant Dhṛishtadyumna on the plain
 Descended and his father's will proclaimed.
 "Princes, this bow behold—you mark—these shafts—
 Whoe'er with dexterous hand at once directs
 Five arrows to their aim, and be his race,
 His person and his deeds equivalent
 To such exalted union, He obtains
 My sister for his bride—my words are truth."
 Thus said, he to the Princess next described
 Each royal suitor by his name and lineage
 And martial deeds, and bade her give the wreath
 To him whose prowess best deserved the boon.
 Quick from their gorgeous thrones the kings uprose,
 Descending to the conflict, and around
 The lovely Draupadī contending pressed ;
 Like the bright gods round Çiva's mountain bride.
 Love lodged his viewless arrows in their hearts,
 And jealous hatred swelled their haughty minds ;
 Each on his rivals bent a lowering glance,
 And friends till now, they met as deadliest foes.
 Alone the kindred bands remained aloof
 Who owned Janārdana their glorious chief.
 He and the mighty Halāyudha curbed
 Their emulous zeal,—and tranquil they beheld
 Like furious elephants the monarchs meet ;
 Their rage by courteous seeming ill repress
 Like fire amidst the smouldering embers glowing.

And now in turn the Princes to the trial
Succeeding past, in turn to be disgraced—
No hand the stubborn bow could bend—they strained
Fruitless each nerve, and many on the field
Recumbent fell, whilst laughter pealed around.
In vain they cast aside their royal robes
And diamond chains and glittering diadems,
And with unfettered arm and ample chest
Put forth their fullest strength—the bow defied
Each chief nor left the hope he might succeed.
Karna alone the yielding bowstring drew
And ponderous shafts applied, and all admired.
The timid Draupadī in terror cried,
I wed not with the base-born—Karna smiled
In bitterness and upwards turned his eyes
To his great Sire the Sun—then cast to earth
The bow and shafts and sternly stalked away.

Thus foiled the Princes, through the murmuring crowd
Amazement spread—then Arjuna from where
He and his brethren with the Brāhmaṇas placed
Had viewed the scene, advanced to prove his skill—
The priestly bands with wonder struck beheld
Who seemed a student of their tribe aspire
To triumph where the mightiest chiefs had failed—
They deemed the like disgrace would shame the attempt,
And ridicule their race and name assail,
And many a venerable elder strove
To turn the stripling from the hopeless task :
They strove in vain—nor did they all despair—
For many marked his elephantine strength,
His lion port and self-collected soul ;
And fancied that they saw revived in him
The son of Jamadagni : to o'erthrow
Once more the haughty Kshatriya's power and pride,
Unheeding praise or censure, Arjuna
Passed to the field : with reverential steps
He round the weapon circled, next addressed
A silent prayer, to Mahadeo, and last
With faith inflexible on Kṛishṇa dwelt.
One hand the bow up bore, the other drew
The sturdy cord, and placed the pointed shafts—
They flew—the mark was hit—and sudden shouts
Burst from the crowd long silent : flattering waved
The Brāhmaṇ scarfs, and drum and trumpet brayed,
And Bard and Herald sung the hero's triumph.
(*H. H. Wilson's works vol. iii, pp. 328—335.*)

(i) *Hritah* [snatched away]—See *Çrīdhara*, 5 ; (v. 7).

(j) *Mayā* [by me]—It refers to Arjuna.

(k) *Svayamvara-mukha* [in.....husband]—See note *Svayamvara* p. 337 note (k).

(l) *Matsyah nikatah* [fish.....killed]—This refers to the fact that it was a condition precedent that whoever shot the arrow through the revolving wheel on the first attempt and struck the eye of the golden fish should have Draupadī as his wife. When all the princes failed to accomplish this, Arjuna in the guise of a Brāhmaṇa advanced, lifted the bow, bent it, and drew the cord, then fitting the arrow to the string, he discharged it through the centre of the wheel and struck the eye of the golden fish. Cf. *Çrīdhara*, 7. (v. 7).

(m) *Sajjīkritena* [arrayed.....]—See *Çrīdhara*, 6. (v. 7); and also the preceding note.

(n) *Kṛishṇā adhigatā* [Kṛishṇā was won]—When Arjuna performed the feats described in (l), Draupadī as commanded by her brother Dhṛishtadyumna, came forward and threw the garland round the neck of the victorious Arjuna who was then permitted to lead her away as is customary on such occasion. Draupadī is also called Kṛishṇā as she was of very dark complexion, although of exceeding loveliness.

(o) *U* [Ah !]—See *Çrīdhara*, 1. (v. 8).

(p) *Adām* [presented]—See *Çrīdhara*, 3. (v. 8).

(q) *Khāṇḍavam* [खाण्डवम्]—See *Çrīdhara*, 2. (v. 8). It is the name of a forest in Kurukshetra, sacred to Indra and burnt by Agni (fire) with the assistance of Arjuna and Kṛishṇa (see Mahābhārata I., 8207).

(r) *Agni* [अग्नि]—is the god of fire, he appears in different characters in the Hindu mythology as a son of Angiras, as a king of the Pitṛis, as a Marut, as a grandson of Saṇḍila, as one of the seven sages during the reign of the fourth Manu, as a star, and in the earliest period as inspired author of several Vaidik hymns. According to some he is said to be the son of Kaçyapa and Aditi and to have married his sister Çakti or Svāha. From the descriptions given in several Purāṇas it will appear that he had two faces, three legs and seven arms, of a red colour and riding on a ram, a swallow tailed banner with an emblem of a ram being before him. But according to other account he is known as a corpulent man of a red complexion, with eyes, eyebrows, head and hair of a tawny colour and riding on a goat. He holds a spear in his right hand and seven streams of glory issue from his body. The fire is invoked as the mediator between man and the gods, as protector of mankind, and their home, and as witness of their actions. It is said that Arjuna by the assistance of Kṛishṇa defeated the gods as well as Indra and possessed Himself of the Khāṇḍava forest from them and made over to Agni.

(s) *Maya-kṛita* [built by Maya]—See *Çrīdhara*, 4. (v. 8).

Maya was a demon, described sometimes as an artificer or architect of the Daityas, and sometimes as versed in Magic, Astronomy and Military science. He is said to have built the council house of Yudhishtira.

(t) *Adbhuta-çilpa-māyā* [.....the.....art]—See *Çrīdhara*, 5. (v. 8).

(u) *Nṛipatayah* [the Lords of men]—kings.

- (v) *Te adhware* [in thy sacrifice]—See *Çrīdhara*, 6. (v. 8).
 (w) *Tava anuja* [thy younger brother]— „ 2. (v. 9).
 (x) *Gajayuta-sutva-viryah* [...the courage...elephants]—See *Çrīdhara*, 4. (v. 9).

(y) *Malhārtham* [for.....sacrifice]—See *Çrīdhara*, 3. (v. 9).

(z) *Nṛipa çironghrīm* [whose...men]—„ „ 1. „ The words refer to the king Jarāsandha the ruler of Magadha and son of Vṛihadratha. It is said that he was born in two parts, but was put together by Jarā, a female fiend. While reigning in the kingdom of Magadha, he was informed that his son-in-law had been killed by Kṛishṇa; collecting a large army, he attacked Mathurā eighteen times, but was repulsed. Yudhishtira was informed by Kṛishṇa when the former was about to engage in performing the great Royal Sacrifice, that without conquering Jarāsandha, the sacrifice could not be performed; accordingly, Kṛishṇa, Arjuna and Bhīma started for Magadha in the guise of Brāhmanas; and in combat with Bhīma, Jarāsandha was killed. The *Mahābhārata* contains a detailed account of this event.

(aa) *Yat* [As]—See *Çrīdhara*, 8. (v. 9).

(bb) *Bhūpāh* [rulers of lands]—Kings.

(cc) *Āhritāh* [brought together]—See *Çrīdhara*, 7. (v. 9).

(dd) *Tena* [by him]— „ „ 6. „

(ee) *Pramatha-nātha-makhāya* [for.....sacrifice.....Pramathas]—See *Çrīdhara*, 5. (v. 9). *Çiva* is called the Ruler of the Pramathas (which literally mean destroyers or tormentors). They are a class of fiends attending on *Çiva*.

(ff) *Tat* [therefore]—See *Çrīdhara*, 9. (v. 9).

(gg) *Te adhware* [in thy sacrifice]—See *Çrīdhara*, 10. (v. 9).

(hh) *Hateça* [...to kill the husband]—See *Çrīdhara*, 7. (v. 10).

(ii) *Muktakeçā* [...loosen the hair]— „ „ 8. „

(jj) *Tat-striyah* [the women of those]— „ „ 6. „

(kk) *Kitavaiḥ* [.....deceitful.....]— „ „ 1. „

(ll) *Vikiryah* [scattered]—See *Çrīdhara*, 4. (v. 10).

(mm) *Sprishṭam* [handled]— „ „ 5. „

(nn) *Chāru* [beautiful]— „ „ 13. „

(oo) *Kavaram* [fillet of hair]—See *Çrīdhara*, 3. (v. 10).

(pp) *Çlāghishta* [made commendable]— „ 12. „

(qq) *Mahābhishēka* [the great consecration...]—See *Çrīdhara*, 11. (v. 10).

(rr) *Klapta* [performed]— „ „ 10. „

(ss) *Adhimakha* [the sacrifice.....]— „ „ 9. „

(tt) *Tava patnyāh* [of thy consort]—Here Draupadī is meant. See *Çrīdhara*, 2. (v. 10).

(uu) *Açrumukhyāh* [tears.....face]—See *Çrīdhara*, 15. (v. 10)

(vv) *Patitā* [prostrating]— „ „ 16 „

(ww) *Padayoh* [feet]— „ „ 14. „

(xx) *Vane etya* [going to the forest]—going to the forest named *Dvaita* where the Pāṇdavas with Draupadī were residing after Yudhishtira's defeat in gambling with Duryodhana.

(yy) *Çākānnaṣiṣṭam* [the food the remnants of vegetables]—See *Çrīdhara*, 7. (v. 11).

(zz) *Jugopa* [saved]—See *Çrīdhara*, 6. (v. 11)

(aaa) *Duranta-kricchhrāt* [dreadful difficulty]—See *Çrīdhara*, 5. (v. 11)

(bbb) *Rachitāt* [planned]—See *Çrīdhara*, 4. (v. 11)

(ccc) *Ari* [enemy]—See *Çrīdhara*, 3. (v. 11.)

(ddd) *Durvāsā* [दुर्वसा]—was a celebrated sage, the son of Atri and Anastīyā and an incarnation of a portion of *Çiva*. Being an immortal, he was not limited to one age. Several incidents of his career indicating his irritative temper by the ancient writers are found. It is said, Indra incurred his displeasure on account of his elephant Airāvata slighted the garland of flower which Durvāsā presented to Indra. The consequence was that the Three-worlds lost their fervor and fell into decay and ruin ; the gods oppressed by the demons sought protection of Vishṇu who directed them to churn the ocean. On a reference to the drama *Çakuntalā*, it will appear that his curse on the heroine of the said work became the cause of all her sorrow and disgrace. See *Çrīdhara*, 2. (v. 11).

(eee) *Ayutāgrabhuk* [...eateth... thousand...]—See *Çrīdhara*, 1. (v. 11).

(fff) *Patah* [by.....which.....]— " " 8. "

(ggg) *Vinimagna-sanghah* [hosts.....water]— " " 9. "

(hhh) *Trilokim* [the Three Worlds]— " " 10. "

(iii) *Vismāpitah* [surprised by]— " " 2. (v. 12).

(jjj) *Sagiriṣah* [with.....Mountain]— " " 1. "

(kkk) *Çūlapāṇih* [the Holder of the Trident]—*Çiva*.

(lll) *Adāt* [gave]—See *Çrīdhara*, 4. (v. 12).

(mmm) *Nijam astram* [his weapon]—See *Çrīdhara*, 3. (v. 12).

(nnn) *Anye api cha* [others...also...]— " " 5. "

(ooo) *Āsanārdham* [half the seat]— " " 7. "

(ppp) *Mahat* [of the Great]— " " 6. "

[THE ALLUSION TO THE FACTS IN THE MAHABHARATA.]

The incidents in connection with Arjuna's getting the *Pāçupata* (weapon) from *Çiva* are mentioned in this verse. On the advice of Indra, Arjuna engaged in an austere devotion to *Çiva*. A man-eater in the shape of a boar approached him. Arjuna threw his arrow at the boar. *Çiva* with Durgā happened to be there, darted his javelin. A conflict ensued between Arjuna and *Çiva* with a view to ascertain who had killed the boar. *Çiva* was so very pleased with the prowess of Arjuna that he conferred upon him the great weapon *Pāçupata*.

(qqq) *Anubhāvitam* [made powerful]—See *Çrīdhara*, 6 (v. 13).

(rrr) *Viharatah* [residing]— " " 2. "

(sss) *Gāṇḍīva-lakṣhaṇam* [marked...Gāṇḍīva]—See *Çrīdhara* 3. (v. 13).

(ttt) *Çrīāh* [refuge]— " " 5. "

(uuu) *Ājamīdha* [(O) the descendant of Ajamīlha]—See *Çrīdhara* 7. (v. 13).

[ÇRĪDHARA'S GLOSS—V. 6.]

1. The pronoun *Fasya* (यस्य by whose) should be construed with the words *Tena aham adya mushitah* (तेन अहम् अद्य मुषितः) in verse 13. (The portion contain-

ing the words has been transposed at the beginning of the verse 6). This verse states by example what is very dear becomes unpleasant also (on certain circumstances).

2. *Ukthena* [of vital spirit]—(bereft) of life.
3. *Eshah* [these...]—fathers, &c.

[ÇRĪDHARA'S GLOSS—V. 7.]

1. This and the subsequent nine verses state that Arjuna is remembering what good Kṛishṇa has done to the Pāṇdavas.

2. *Yatsaṃgrayāt* [By...whose shelter]—by whose power.

3. *Smaradurmmadānām* [infatuated...with love]—maddened with lust.

4. *Tejah* [power]—prowess.

5. *Hṛitah* [snatched away]—taken away on (Arjuna's) holding the bow in his hand.

6. *Sajjikṛitena* [arrayed...]—(next) the arrow was put in the bow (as if it were, in search of a prey).

7. *Matsyah nihatāh* [fish...killed]—the fish which was moving above was pierced (by an arrow from the bow).

8. *Kṛishṇā adhigata* [Kṛishṇa was won]—subsequently received Draupadī (as a reward) by defeating the princes assembled (in king Drupada's house).

[ÇRĪDHARA'S GLOSS—V. 8.]

1. *U* [Ah !]—this is expressive of astonishment.

2. *Khāṇḍavam* [*Khāṇḍava*...]—It was a forest of Indra.

3. *Adām* [presented]—gave.

4. *Mayakṛitā* [built by Maya]—constructed by Maya who was saved from fire by Arjuna at the time when the Khāṇḍava forest was set on fire. The Assembly hall built by Maya was also obtained.

5. *Adbhuta-çilpa-māyā* [...the...art]—in which there was illusion in the shape of wonderful art.

6. *Te adhivare* [in thy sacrifice]—in his (Yudhishtira's) *Rājasūya yajna*.

[ÇRĪDHARA'S GLOSS—V. 9.]

1. *Nṛīpa-çironghrim* [whose...men]—Jarāsandha whose feet were on the heads of kings. (He was so haughty as if he used to trample under foot the kings of his time).

2. *Tava-anuja* [thy younger brother]—Bhīma.

3. *Makhārtham* [for...sacrifice]—killed on account of the sacrifice (inaugurated by Yudhishtira), because without slaying (a refractory king like Jarāsandha) it was quite impossible for him to accomplish the Royal Sacrifice.

4. *Gajāyuta-satva-vīryah* [...the courage...elephants]—whose earnestness and strength are like those of ten thousand elephants.

5. *Pramatha-nātha-makhāya* [for...sacrifice...Pramathas]—for the sacrifice dedicated to the great Bhairava.

6. *Tena* [by him]—by Jarāsandha.

7. *Āhṛitāḥ* [brought together]—collected (brought together in captivity).
8. *Yat* [As]—because (such princes were released).
9. *Tat* [therefore]—hence.
10. *Te adhware* [in thy sacrifice]—in Yudhishtira's sacrifice, they brought offerings.

[ÇRĪDHARA'S GLOSS—V. 10.]

1. *Kitavaiḥ* [deceitful.....]—by those deceitful persons like Duhçāsana and others.
2. *Tava patnyāḥ* [of thy consort]—of (Yudhishtira's) wife.
3. *Kavaram* [fillet of hair]—the braid of hair.
4. *Vikṛya* [scattered]—dishevelled.
5. *Sprīṣtam* [handled]—pulled ; (drawn by force).
6. *Tat-striyāḥ* [women of those]—wives of those deceitful persons (like Duhçāsana, &c.).
7. *Hateṣa* [.....to kill the husband]—without husband. (husbandless).
8. *Mukta-keṣā* [...loosen the hair]—therefore on account of widowhood their hairs were caused to loosen by Kṛishṇa (through Bhīma).
9. *Adhimakha* [the sacrifice.....]—during the Royal Sacrifice.
10. *Kṛptā* [performed]—made.
11. *Mahābhisheka* [the great consecration.....]—the great ceremony of consecration.
12. *Glāghishta* [made commendable]—(rendered) very praise-worthy.
13. *Chāru* [beautiful]—nice.
14. *Paḍayoh* [feet]—the feet of Kṛishṇa which the Pāṇḍavas got at the very moment when they remembered the same in their difficulty. This circumstance so happened, because Kṛishṇa was kind to them. Draupadī fell upon the said feet of Kṛishṇa.
15. *Açrumukhyāḥ* [tears.....face]—the tears which were falling down the face.
16. *Patitā* [prostrating]—This word in the text has been conjoined with the word *Açru* (अश्रु tears).

[JĪVA GOSVAMIN'S GLOSS—V. 10.]

1. He (Kṛishṇa) caused those deceitful persons (Duhçāsana, &c.,) put to death that their wives should & must not tie up their hair with braids after the demise of their husbands. (This was an act of revenging in return for an utter disgrace Draupadī had received when Duhçāsana pulled her by the hair). What kind of wife (of Yudhishtira') ?—the wife whose fillet of hair was scattered ; and through whose face were gliding the tears to the feet of Kṛishṇa who was in the forest. What kind of fillet of hair ?—It was drawn by force in the gambling assembly by the deceitful (Duhçāsana).

[ÇRĪDHARA'S GLOSS—V. 11.]

1. *Ayutāgrabhuk* [.....eateth.....ten thousand.....]—who eats his food with his ten thousand disciples sitting the same line in which the latter was sitting.

2. *Durvāsasah* [.....*Durvāsā*]—from that *Durvāsā*.
3. *Ari* [enemy .]—*Duryyodhana*.
4. *Rachitāt* [planned]—schemed.
5. *Duranta-kṛichchhrāt* [dreadful difficulty]—the fearful difficulty in the shape of a curse.
6. *Jugopa* [saved]—how saved from such difficulty ?
7. *Çākāṇaḡishitam* [the food the remnants of vegetables]—by going to the forest *Kṛishṇa* ate the remnant of the cooked herbs.
8. *Yatah* [by.....which.....]—on account of which eating (of food).
9. *Vinimagna-sanghah* [hosts.....water]—the multitudes of sages who went to immerge and bathe in the river.
10. *Trilokīm* [the Three Worlds]—the Heaven, the earth, and the lower region.

[THE ALLUSION TO THE FACTS STATED IN THE MAHABHARATA.]

The story in the *Mahābhārata* runs thus :—Once upon a time *Duryyodhana* entertained the sage *Durvāsā*. Being greatly pleased the sage told his host what boon the latter wanted from him. *Duryyodhana* told *Durvāsā* that as *Yudhishtira* is the most renowned amongst both the branches of the *Kuru*-family, he would be greatly thankful, if the sage would condescend to accept *Yudhishtira*'s hospitality with ten thousand disciples, subject to the condition that the sage would go to *Yudhishtira*'s place after *Draupadī* had taken her meals, as the deceitful *Duryyodhana* did not ostensibly like that her sister-in-law should feel inconvenience for want of food in proper time. The sage agreed and called upon *Yudhishtira* with his disciples, who received them with due honor. This circumstance occurred while *Yudhishtira* was residing in the forest with his wife *Draupadī* and his brothers, necessarily in a very indigent circumstances. He, however, asked *Durvāsā* and the sages accompanied him to perform ablutions and partake their meals. The sages repaired to the adjacent stream and immersed themselves into it with a view to wash off their sins by the holy water and at the same time to recite holy texts. On the other hand, *Draupadī* was too much distressed within herself as there was nothing in the house to entertain the guests. She invoked the assistance of *Kṛishṇa* who was then sporting with one of his consorts, *Rukmiṇī*. As was kind to the votaries, *Kṛishṇa* immediately arrived at *Yudhishtira*'s cottage in the forest and hearing all particulars said, 'O *Draupadī* I also feel hungry, first give me something to eat'. The bashful *Draupadī* thought for a moment within herself. It is my good as well as ill-luck that the Supreme Lord who is the presiding deity of the sacrifices and master of the Three-worlds has come to my house and soliciting food from me,' and then said 'O Lord, the pot given me by *Sūrya* (the sun) contains inexhaustible food so long I do not take my meals. Now I have taken my food, after entertaining others, so there is nothing in it. *Draupadī* began to scb, *Kṛishṇa*, however, insisted her to bring the pot before Him and when it was brought to Him, He ate a small remnant of herb out of it. Then He commanded to entertain the sages, and *Bhīma* was sent to call them in. *Durvāsā* and his disciples felt disinclination of eating anything on account of *Kṛishṇa*'s illusion

of saving the Pāṇḍavas from their difficulty, and being completely satisfied with the treatment they received from Yudhishtira and apprehending that they would not be able to eat anything they went away from the place. So Duryyodhana's plan to annihilate the Pāṇḍavas by attempting to incite Durvasa's hurling curse upon Yudhishtira, in case the latter fail to entertain the sage with his disciples was to no purpose. It was Kṛishṇa who by his illusion saved the Pāṇḍavas from the imminent danger. (Cf. the *Mahābhārata*—Vana-parva).

[ÇRĪDHARA'S GLOSS—V. 12.]

1. *Sagiriṇah* [with.....Mountain]—with Durgā.
2. *Vismāpitah* [surprised by]—being astonished.
3. *Nijam astram* [his weapon]—his weapon named the *Pāçupata*.
4. *Adāt* [gave]—presented.
5. *Anye api cha* [others.....also.....]—the guardians of the quarters of the world also made over their weapons.
6. *Mahat* [of the Great]—of Indra.
7. *Āsanārdham* [half of the seat]—half portion of the seat

[ÇRĪDHARA'S GLOSS.—V. 13.]

1. *Tatra eva* [in that very place]—in Heaven.
2. *Viharatāh* [residing]—sporting.
3. *Gāṇḍīva-lakṣhaṇam* [marked Gāṇḍīva]—which containeth the emblem of Arjuna's bow named the Gāṇḍīva.
4. *Aratīvadhāya* [.....killing the enemies]—for slaying the demons Nivāta-kavacha, &c.
5. *Çritāh* [refuge]—(taken) shelter ; (took assistance).
6. *Anubhāvitaṁ* [made powerful]—by whom the arm-staffs were made strong.
7. *Ājamiḍha* [(O) the descendant of Ajamiḍha]—Yudhishtira.
8. *Muṣkītaḥ* [robbed]—bereft of.
9. *Bhūmnā* [most excellent]—who is present in his own greatness.

[JĪVA GOŚVAMIN'S GLOSS—V. 13.]

1. *Bhūmnā* [the most excellent]—who is the best of all.

By whose friendship (*a*) I alone (*b*) crossed (*c*) in a chariot the ocean of the Kuru forces (*d*) without end and shore (*e*) and abounding in beings (*f*) (from which it was) difficult to be escaped (*g*) also immense wealth (*h*) was recovered (*i*) by me ; and (the head-dress) the source of brightness (*j*) and (the diadems) full of gems (*k*) were taken (*l*) from the heads (*m*) of the enemies (*n*). 14.

- (a) *Yadvāndhavah* [By whose friendship]—See *Çrīdhara*, 2.
 (b) *Ekah* [alone]— " " 3.
 (c) *Tatare* [crossed]— " " 6.
 (d) *Kuru-balāvdhīm* [the ocean of the Kuru forces]—See *Çrīdhara*, 5.
 (e) *Ananta-pāraṃ* [without end and shore]— " " 4. |
 (f) *Satvaṃ* [.....beings]— " " 8.
 (g) *Atāryya* [... difficult to be escaped]— " " 7.
 (h) *Puru-dhanam* [immense wealth]— " " 9.
 (i) *Pratyāhṛitam* [recovered]— " " 10.
 (j) *Tejaspadam* [the source of brightness]— " " 13.
 (k) *Maṇimayam* [full of gems]— " " 14.
 (l) *Hṛitam* [were taken]— " " 15.
 (m) *Çirobhyah* [from the head]— " " 12.
 (n) *Pareshām* [enemies]— " " 11.

[ÇRĪDHARA'S GLOSS—V. 14.]

1. This and the two subsequent verses should be construed with the sentence—I have been robbed, &c' (transposed to the beginning of the verse 6, from the verse, 13.)

2. *Yadvāndhavah* [By whose friendship]—whose friend is *Kṛishṇa* or on account of whose friendship.

3. *Ekah* [alone]—without any one else.

4. *Ananta-pāraṃ* [without end and shore]—without depth, or limit.

5. *Kuru-balāvdhīm* [the ocean of the Kuru forces].—The troops of the Kauravas have been compared to an ocean.

6. *Tatare* [crossed]—reached the opposite side, (subdued the said army in *Uttaragogriha*).

7. *Atāryya* [.....difficult to be escaped]—difficult to be saved.

8. *Satvaṃ* [..... beings]—the beings referred to are *Bhishma*, &c., who are compared to whales and other animals living in the sea.

9. *Puru-dhanam* [immense wealth]—cows which are likened to wealth.

10. *Pratyāhṛitam* [recovered]—taken back (resumed what had been taken by the enemies.).

11. *Pareshām* [enemies]—of the adversary.

12. *Çirobhyah* [from the head]—adversary's head.

13. *Tejaspadam* [the source of brightness]—here the head-dresses or the turbands as immense wealth are meant.

14. *Maṇimayam* [full of gems]—the diadems as immense wealth are meant.

15. *Hṛitam* [were taken]—the immense wealth in the shape of diadems and turbands were taken from the head of the enemies by the stupefying weapon.

[ALLUSION TO THE FACTS AS STATED IN THE MAHABHARATA.]

1. Once upon a time Kauravas headed by *Duryyodhana* entered into the cow house of the North, robbed away sixty thousand cows contained therein. They had not gone far when the cowherds who were in charge of the cows gave intimation of what had happened to *Uttara*, the son of king *Virāta*. The prince

felt some uneasiness on account of the want of a charioteer, as all available ones accompanied his father Virāta who was then there engaged in war with the king of Trigarta. The five Pāṇdavas with Draupadī were then residing in Virāta kingdom in disguise under assumed names. Draupadī informed that there was one man in the capital of Virāta named Vṛihannalā who could act as a charioteer as he was in the survice of Arjuna. On hearing this the prince told his sister Uttarā to induce the man to accept his charioteership. It should be noticed that Vṛihannalā is the assumed name of Arjuna. Prince Uttara then set out in great pomp for the recovery of the cow from the enemies and Vṛihannalā became his driver. But seeing from a distance the immense army of the Kauravas, Uttara was about to withdraw when Vṛihannalā disclosed himself as Arjuna and induced the prince in collecting his courage assuring that the former would fight for him, if the latter would only act as his charioteer. Arjuna then himself fought gallantly with the Kauravas and one by one defeated Bhīshma, Droṇa &c., and ultimately recovered the cows from the enemies and replaced them in the 'cow-house of the North.'

Who, taking my lead (*a*), (*O*) Lord, amongst the army (*b*) of Bhīshma (*c*), Karna (*d*), the preceptor (Droṇa) (*e*), and Çalaya (*f*), (which were) surrounded by the circle of the multitudes (*g*) of chariots (*h*) of the best amongst kings (*i*), took away (*j*) by (his) eyes (*k*) the lives, mental faculties (*l*), and strength (*m*), and the skill in weilding arms (*n*) of the maintainers of the number of chariots (*o*). ^{15.}

(*a*) *Agrecharah* [taking my lead]—See *Çrīdhara*, 5.

(*b*) *Chamā* [army]— " " 4.

(*c*) *Bhīshma* [भीष्म]—See p. 290

(*d*) *Karna* [कर्ण]—son of Kuuti by Sūryya.

(*e*) *Guru* [the preceptor.....]—See Droṇa p. 247.

(*f*) *Çalya* [शल्य]—was the king of Madra, near the southern slopes of the Himālayas. Mādri, his sister, was sold by him to Pāṇdu. In the war between the *Kauravas* and *Pāṇdavas*, he sided first the latter but changed side, and drove the chariot of Karna in his combat with Arjuna. He commanded the Kaurava army on the last day of the great battle of Kurukshetra when he was slain by Yudhishtira.

(*g*) *Adabhra* [multitudes]—See *Çrīdhara*, 1.

(*h*) *Ratha maṇḍala-maṇḍitāsu* [surrounded...chariots]—See *Çrīdhara*, 3.

(*i*) *Rājanya-varya* [of the best amongst kings]— " " 2.

(*j*) *Archehhat* [took away]— " " 11.

(*k*) *Dricā* [by (his) eyes]— " " 7.

(*l*) *Manāṃsi* [mental faculties]— " " 8.

- (*m*) *Sahah* [strength]—See *Çrīdhara*, 9.
 (*n*) *Ojah* [skill in wielding arms]—See *Çrīdhara*, 10.
 (*o*) *Ratha-yūtha-pānām* [of.....chariots]— „ 6.

[ÇRĪDHARA'S GLOSS—V. 15.]

1. *Adabhra* [multitudes]—not small (many).
2. *Rājanya-varyya* [of the best amongst kings]—the greatest of kings.
3. *Ratha maṇḍala-maṇḍitāsu* [surrounded..... chariots]—the army was full of multitudes of chariots.
4. *Chamū* [army]—among soldiers (in the regiment).
5. *Agrecharah* [taking my lead]—proceeding me as a charioteer.
6. *Ratha-yūtha-pānām* [of.....chariots]—of the Lords (owners) of those multitudes of chariots.
7. *Dṛiṣṭā* [by (his) eyes]—by looking at them (as soon as He looked at them).
8. *Manāṁsi* [mental faculties]—(mental) powers such as energy, &c.
9. *Sahah* [strength]—physical power.
10. *Ojah* [skill in wielding arms]—expertness in wielding arms.
11. *Archehhat* [took away]—stole away the lives, &c.

Being placed on whose arms (*a*), the weapons of unerring power (*b*), flung (*c*) by the Preceptor (*d*), Bhīshma (*e*), Karṇa (*f*), the Grandson (*g*), and (the sovereigns among whom) Trigartta (*h*), Çalya (*i*), Saindhava (*j*), and Bāhlika (*k*) are the first, against (me) did not touch (affect) (*l*) me, like the weapon (relating to) demons (hurled) against the servant of the Man-lion Hari (*m*). 16.

- (*a*) *Yaddohshu* [Being.....arms]—See *Çrīdhara*, 1.
 (*b*) *Amogha-mahimāni* [of unerring power]—See *Çrīdhara*, 10.
 (*c*) *Nirūpitāni* [flung]— „ „ 2.
 (*d*) *Guru* [the Preceptor]—See *Çrīdhara*, 4.
 (*e*) *Bhīshma* [भीष्म]—See p. 290.
 (*f*) *Karṇa* [कर्ण]— „ p. 440.
 (*g*) *Napti* [the Grandson]—See *Çrīdhara*, 5. Bhūriçravā was the son of Soma-datta who was the king of the Bāhlikas, hence Bhūriçravā was a descendant of Kuru and grandson of the Pāṇḍavas.
 (*h*) *Trigartta* [त्रिगर्त]—See *Çrīdhara*, 6. Suçarmā was the king of Trigartta. It was he who proposed to the Kauravas to invade the kingdom of Virāta. He defeated him in a duel and made him a captive. Subsequently, he himself was captured by Bhīma. He had four brothers. They including himself took the side of the Kauravas, and were defeated on the first

day of the battle of Kurukshetra by Arjuna. Suçarmā again fought with Arjuna next day in the southern quarter of the plain, and though the latter gained the day, his son Abhimanyu was killed during Arjuna's absence from the place where his son was fighting.

- (i) *Çalya* [शल्य]—See *Çrīdhara*, 7 ; and p. 440.
 (j) *Saindhava* [सैन्धव]—See *Çrīdhara*, 8.
 (k) *Bāhlika* [बाल्हीक]— „ „ 9.
 (l) *Upasprīṇuh* [did.....touch]—See *Çrīdhara*, 3.
 (m) *Nṛīharidāsaṃ* [servant...Hari]—See *Çrīdhara*, 11. See note Prahlāda. p. 135.

[ÇRĪDHARA'S GLOSS—V. 16.]

1. *Yaddoḥshu* [Being.....arms].—Being under the shelter of whose arms.
2. *Nirūpitāni* [flung]—(the weapons) aimed at me by the Preceptor, &c.
3. *Upasprīṇuh* [did.....touch]—did (not) affect me.
4. *Guru* [the Preceptor].—Droṇa.
5. *Napṛī* [the Grandson].—Bhūriçravāh.
6. *Trigartta* [त्रिगर्त]—Suçarmā, the king of the country of Trigartta.
7. *Çalya* [शल्य].—Çalya.
8. *Saindhava* [सैन्धव].—Jayadratha king of Sindhu (Sindh).
9. *Bāhlika* [बाल्हीक]—brother of Çāntanu.
10. *Amogha mahimāni* [of unerring power]—whose power was steady.
11. *Nṛīharidāsaṃ* [servant.....Hari].—Prahāda. This is shown by way of example that the weapons did not affect Arjuna in any way, as the weapons thrown against Prahāda by the demons did not touch his body.

That God, on account of whose prowess (*a*), the enemies on (their) chariots, being of abandoned mind (*b*) did not hurt (*c*) me (Arjuna who) had alighted on the ground (*d*) (from the chariot my) horses becoming weary (*e*), and whose lotus-like feet is adored by the best of beings (*f*) for (the attainment of) Final Beatitude (*g*), and who granteth existence (to all), was engaged (*h*) as a charioteer (*i*) by me (Arjuna who is) of weak intellect (*j*). 17.

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- (*a*) *Yadanubhāva* [on account of whose prowess]—See *Çrīdhara*, 9.
 (*b*) *Nirasta-chittāḥ* [.....abandoned mind]— „ „ 10.
 (*c*) *Na prāharan* [did not hurt]— „ „ 11.
 (*d*) *Bhuvishṭham* [had alighted on the ground]— „ „ 8.
 (*e*) *Çrāntavāhaṃ* [horses becoming weary]— „ „ 7.
 (*f*) *Bhavyāḥ* [the best of beings]— „ „ 6.
 (*g*) *Abhāvāya* [for.....Final beatitude]— „ „ 5.

(*h*) *Vṛitah* [was engaged]—See *Grīdhara*, 4.

(*i*) *Sautye* [...a charioteer]— „ „ 3.

(*j*) *Kumati* [weak intellect]— „ „ 2.

[GRĪDHARA'S GLOSS—V. 17.]

1. This verse states that Arjuna became sorrowful in remembering his own fault of employing so great a Being like Kṛishṇa as his charioteer.

2. *Kumati* [weak intellect]—being of bad intellect. The fact that Kṛishṇa was engaged as a charioteer, is indicative of weak intellect of Arjuna (so at least Arjuna felt repentance for allowing Him to perform such acts which were beneath His dignity).

3. *Sautye* [.....a charioteer]—in the office of a charioteer.

4. *Vṛitah* [was engaged]—appointed.

5. *Abhavyāya* [for.....Final Beatitude]— for final liberation.

6. *Bhavyāh* [the best of beings]—the most excellent beings.

7. *Grāntavāhaṃ* [horses becoming weary]—whose horses were fatigued.

8. *Bhuvishthaṃ* [had alighted on the ground]—As the horses were very weary on account of not drinking water at the time of the battle in which Jayadratha was slain ; hence Arjuna alighted from his chariot for the purpose of digging earth by his weapon to get water for the horses.

9. *Yadanubhāva* [on account of whose prowess]— by whose prowess.

10. *Nirasta-chittāh* [.....abandoned mind]—the mind becoming inactive or passive.

11. *Nā prāharan* [did not hurt]—(the enemies) did not use their weapon against me.

(O) God amongst men (*a*), the humorous speech (*b*) of Mādhava (*c*) adorned (accompanied) (*d*) by the generous (*e*) and charming (*f*) smile (*g*), and similarly (*h*) (his) heart-touching (*i*) prattles (*j*) (like) these—‘ (O) Son of Pṛithā, (O) Arjuna, (O) friend, (O Being who is) doing honour to the family’, Kuru (race) steal away (*k*) the heart of me (Arjuna who) remembereth (them) (*l*). 18.

(*a*) *Nara-deva* [(O) God amongst men]—Yudhishtira. See *Grīdhara*, 1.

(*b*) *Narmāṇi* [humorous speech]— „ „ 6.

(*c*) *Mādhavyasya* [of Mādhava]—of the descendant of Madhu ; of Kṛishṇa.

(*d*) *Ābhūtāni* [adorned ...]—See *Grīdhara*, 5.

(*e*) *Udāra* [generous]— „ „ 2.

(*f*) *Ruchira* [charming]— „ „ 3.

(*g*) *Smita* [smile]— „ „ 4.

(*h*) *Tathā* [similarly]— „ „ 7.

(*i*) *Hṛdisprīṇāni* [heart-touching]—See *Grīdhara*, 9.

(*j*) *Sam-jalpītāni* [prattles]— „ „ 8.

(*k*) *Luthanti* [steal away]— „ „ 11.

(*l*) *Smarttuḥ* [remembereth.....]— „ „ 10.

[ÇRĪDHARA'S GLOSS—V. 18.]

1. *Nara-deva* [(*O*) God amongst men]—(Sovereign, or king).
2. *Udāra* [generous]—solemn.
3. *Ruchira* [charming]—pleasing.
4. *Smita* [smile]—by smile (of *Kṛishṇa*).
5. *Çobhitāni* [adorned.....]—decked ; (full of).
6. *Narmāṇi* [humorous speech]—words full of jokes.
7. *Tathā* [similarly].—In the same way, introducing a subject ; *Kṛishṇa* addressed Arjuna as—'O son of *Prīthā*,' &c.
8. *Sam-jalpītāni* [prattles]—sweet talking also.
9. *Hṛīdispriçāni* [heart-touching]—pleasing to the mind.
10. *Smartituh* [remembereth.....]—who remembers.
11. *Luthanti* [steal away]—takes away ; distresses the mind.

Being mocked (*a*) also, [at times (*b*),] by me in this (way)—Friend (thou art) truthful (indeed) !' (*c*), on account of the unity (*d*) of sleeping, walking, boasting (*e*), and acts of which eating is the first, the Exalted (Being who) (*f*) bore (*g*) on account of (His) magnanimity (*h*) all offences (*i*) (committed by) me (Arjuna who is) of weak intellect, like a friend doth of a friend (*j*), and father of a son (*k*). ¹ .

- (*a*) *Vipralavdhah* [mocked]—See *Çrīdhara*, 5.
 (*b*) *Kadāchit* [at times]— " " 3.
 (*c*) *Vayasya Rītavān* ['Friend...truthful...']—See *Çrīdhara*, 4.
 (*d*) *Aikyāt* [unity]— " " 2.
 (*e*) *Vikatthana* [boasting]— " " 1.
 (*f*) *Mahān* [the Exalted ...]—*Kṛishṇa*.
 (*g*) *Sehe* [bore]—See *Çrīdhara*, 7.
 (*h*) *Mahitayā* [on.....magnanimity]—See *Çrīdhara*, 8.
 (*i*) *Agham* [offences]— " " 6.
 (*j*) *Sakhā iva sakhyuk* [a friend.....friend]—See *Çrīdhara*, 9.
 (*k*) *Pitrivat tanayasya* [father of a son]— " " 10.

[ÇRĪDHARA'S GLOSS—V. 19.]

1. *Vikatthana* [boasting]—self-laudation.
2. *Aikyāt* [unity]—the unity of sleeping, &c., being intimately connected with each other (on account of constant association in sleeping, walking, &c., the familiarity reached its highest pitch, so much so that Arjuna took the liberty of mocking *Kṛishṇa* occasionally).
3. *Kadāchit* [at times]—sometimes on account of seeing any difference in *Kṛishṇa*'s acts.

4. *Vayasya R̥itavān* ['Friend...truthful...]—Arjuna addressed Kṛishṇa in this ironical language. Where the reading is *R̥itamān* (ऋतमान्), it should be considered a poetical license.

5. *Vipralavdhah* [mocked]—said ironically.

6. *Agham* [offences]—faults.

7. *Sehe* [bore]—(bore patiently).

8. *Mahitayā* [on account of (His) magnanimity]—on account of Kṛishṇa's greatness of mind ; where the reading is *Mahā-mahitayā* (महामहिताया) the meaning should be 'on account of extreme greatness.'

9. *Sakhā iva sakhyaḥ* [a friend.....friend]—as the friend excuses the fault of a friend.

10. *Pitr̥ivat tanayasya* [father of a son]—father excuses the fault of a son.

(O) the chief amongst kings (*a*), I—that (very person)—have been abandoned by the best of beings (*b*), the companion (*c*), the beloved, and the friend ; (therefore) I have become void in (my) mind (*d*). Indeed ! (O king) (*e*) in protecting the wives of the (Being who is) of high rank (*f*), I have been completely defeated, in the way, like woman (*g*), by the servile (*h*) cowherds. 20.

(*a*) *Nṛipendra* [(O) the chief amongst kings].—Yudhishtira.

(*b*) *Purushottama* [the best of beings].—Kṛishṇa.

(*c*) *Sakhya* [by.....companion]—See *Çṛīdhara*, 2.

(*d*) *Hṛidayena çūnyah* [void.....mind]—See *Çṛīdhara*, 3.

(*e*) *Angr* [Indeed.....]— " " 4.

(*f*) *Urukrama-parigrahaṁ* [the wives.....rank]—See *Çṛīdhara*, 5.

(*g*) *Avalā iva* [like woman]— " " 7.

(*h*) *Asadbhiḥ* [servile]— " " 6.

[ÇṚĪDHARA'S GLOSS—V. 20.]

1. This verse states that Arjuna had been defeated by cow-herds, as apprehended by Yudhishtira.

2. *Sakhya* [by.....companion]—(I have been) forsaken by the companion.

3. *Hṛidayena çūnyah* [void.....mind]—therefore my mind is void.

4. *Angr* [Indeed.....]—O king.

5. *Urukrama-parigrahaṁ* [the wives.....rank]—sixteen thousand wives of Kṛishṇa.

6. *Asadbhiḥ* [servile]—by the mean.

7. *Avalā iva* [like woman]—as a female (is defeated).

The same well-known bow (*a*), the same arrows, the same chariot, the same steeds, I am the same warrior, for whom (and for which said objects) (*b*) the sovereigns bend down to me—all these, being devoid of God (*c*), are

- (*h*) *mushṭibhiḥ* [by fists.....]—See Ṛīdhara, 9.
(*i*) *Ajānatām iva* [as if unacquainted]—See Ṛīdhara, 7.
(*j*) *Anyonyam* [each other]— ” 8.

[ÇRĪDHARA'S GLOSS—VV. 22 AND 23.]

1. *Sukṛītpure* [in the city of the friends]—(in Dvārakā).
2. *Trayā anupriśtānām* [.....questioned by thee]—regarding which you have enquired.
3. *Nah suhṛidām* [amongst our friends]—amongst (friends of the Pāṇḍavas).
4. *Chatuḥ-pancha* [four or five]—(four or five persons).
5. *Avāṣeṣitāḥ* [.....remaining.....]—(there remain only four or five individuals) the reason for such occurrence is that the Yādavas were led astray by the curse, &c.
6. *Vāruṇī* [वारुणी]—made of rice.
7. *Ajānatām iva* [as if unacquainted]—as if unknown to each other.
8. *Anyonyam* [each other]—one another.
9. *Mushtibhīḥ* [by fists...]—hilt or handle of Erakā (which is a sort of grass of emolient and diluent properties ; in the *Mushala-parvan* of the *Mahābhārata*, this grass, when plucked by Kṛishṇa and his family, turned to clubs).

(The events like) these that the beings mutually kill and protect (α) each other are, as a rule, the acts of the glorious God. ²⁴.

- (a) *Bhāvayanti* [protect]—See *Crīdhara*, 2.

[CRĪDHARA'S GLOSS—V. 24.]

1. This and the next two verses describe about the creator who is the cause of all events.
2. *Bhāvayanti* [protect]—maintain.

(O) king, as in waters the largest (α) amongst the amphibious (b) devoureth the smaller ones (c), and the strongest the weaker ; and the large and the strong (ones living on land) mutually devoureth each other ; ²⁵.

Similarly, by killing (through) the strongest and the greatest of the Yadus, the others (of them), and verily the Yadus one another (through) the Yadus (of equal strength) ; the Mighty (Lord) lessened the burden of the Earth (*d*). 25-26.

- (a) *Mahāntaḥ* [the largest]—See *Crīdhara*, 2.

- (b) *Jalaukasām* [amphibious]—(literally) leeches; here it means all aquatic animals. See *Grīdhara*, 1.

(c) *Aṇṇiyasaḥ* [the smaller ones]—See *Çrīdhara*, 3.

(d) *Bhūbhārān saṃjahāra* [lessened.....Earth]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V V. 25 and 26.]

1. *Jalaukasām* [amphibious]—amongst fish, &c.
2. *Mahāntaḥ* [the largest]—very big or fat ones.
3. *Aṇṇiyasaḥ* [the smaller ones]—smaller in size.
4. *Bhūbhārān saṃjahāra* [lessened.....Earth]—killed the Yadus who are likened to the burden of the earth.

The words spoken by Govinda (*a*) fit for (all) time, place, and necessity (*b*) (and which) alleviate the pangs of mind (*c*) are taking away the mind (*d*) of me (Arjuna who is) remembering (*e*) (the same). 27.

(a) *Govindābhīhitāni* [The words ... Govinda]—See *Çrīdhara*, 4.

(b) *Deçakālārthayuktāni* [fit.....necessity]— " " 2.

(c) *Hṛttāpopaçaṃāni* [.....alleviate...mind]— " " 3.

(d) *Chittam haranti* [are taking away the mind]— " " 6.

(e) *Smarataḥ* [.....remembering]— " " 5.

[ÇRĪDHARA'S GLOSS—V. 27.]

1. This verse states that Arjuna could not speak further.
2. *Deçakālārthayuktāni* [fit.....necessity]—conveying meaning fit for every country and age.
3. *Hṛttāpopaçaṃāni* [.....alleviate.....mind]—(which) release the disease of mind.
4. *Govindābhīhitāni* [The words ... Govinda]—what Kṛishṇa had said. (the words of Kṛishṇa).
5. *Smarataḥ* [.....remembering]—who is recollecting.
6. *Chittam haranti* [are taking away the mind]—are attracting my mind.

The mind of the Conquering (Arjuna) who was meditating upon (*a*) the lotus-like feet of Kṛishṇa, on account of the very deep (*b*) friendship (for him) (*c*), became, in this way, pacified (*d*) and pure (*e*). 28.

(a) *Chintayataḥ* [meditating upon]—See *Çrīdhara*, 4.

(b) *Atigāḍha* [the very deep]— " " 2.

(c) *Sauhārddeṇa* [...friendship...]— " " 3.

(d) *Çāntā* [pacified]— " " 5 ; and *Jīva*, 1.

(e) *Vimalā* [pure]— " " 6 ; and " 2.

[ÇRĪDHARA'S GLOSS—V. 28.]

1. This verse is a part of the speech of Sūta.
2. *Atigāḍha* [the very deep]—extreme.

3. *Sauhārddeṇa* [friendship...]—love or affection.
4. *Chintayatah* [meditating upon]—(who was) thinking upon.
5. *Āntā* [pacified]—devoid of grief.
6. *Vimalā* [pure]—free from desires, &c.

[JĪVA GOSVAMIN'S GLOSS.—V. 28.]

†

1. *Āntā* [pacified]—devoid of grief from the mind on account of the Supreme Lord's advent as the eye felt pleasure on seeing Him.
2. *Vimalā* [pure]—free from those feelings which are bad.

The mighty Arjuna (*a*), from whose intellect (*b*) the endless (*c*) uncleannesses (of the desire for enjoyment, &c.) (*d*) have been rooted out (*e*) by devotion, the speed (*f*) of which had been increased (*g*) by the uninterrupted meditation (*h*) upon the feet of Vāsudeva, regained (*i*) that knowledge (of truth) (*j*) which was sung (spoken to him) (*k*) in the front of the battle (*l*) by the Supreme Lord (*m*), (but) had remained suppressed (within himself) (*n*) by (reason of the efflux of) time (*o*), acts (*p*), and ignorance (*q*). 29-30.

- (*a*) *Arjuna* [अर्जुन]—See *Ārīdhāra*, 9.
 (*b*) *Dhishanah* [intellect]—See *Ārīdhāra*, 8.
 (*c*) *Aṣeṣa* [endless]— „ „ 6.
 (*d*) *Kaṣāya* [uncleanlinesses...]— „ 7.
 (*e*) *Nirmathita* [have been rooted out]—See *Ārīdhāra*, 5.
 (*f*) *Raṁhasā* [speed]— „ „ 4.
 (*g*) *Parivṛṁhita* [...had been increased]— „ „ 3.
 (*h*) *Anudhyāna* [by uninterrupted meditation]—See *Ārīdhāra*, 2.
 (*i*) *Punah adhyagamāt* [regained]— „ „ 10 ; *Jīva*, 4.
 (*j*) *Yat jñānam* [that knowledge.....]—the principles of truth inculcated and described in the *Bhagavat-gītā*.
 (*k*) *Gītām* [sung.....]—described.
 (*l*) *Samgrāma-mūrdhāni* [in the front of the battle]—in the battle-field of Kurukṣetra.
 (*m*) *Bhagavatā* [by the Supreme Lord].—Krishṇa.
 (*n*) *Ruddham* [...suppressed...]—See *Ārīdhāra*, 14.
 (*o*) *Kāla* [time]— „ „ 11 ; and *Jīva*, 1.
 (*p*) *Karma* [acts]— „ „ 12 ; and „ 2.
 (*q*) *Tama* [ignorance]— „ „ 13 ; and „ 3.

[ĀRĪDHĀRA'S GLOSS—VV. 29, and 30.]

1. These two verses state about the intellectual derangement of Arjuna, (which was cured by devotion to Vāsudeva).

2. *Anudhyāna* [by uninterrupted meditation]—by continued thinking.
3. *Parivṛṇhita* [.....had been increased]—fully increased.
4. *Ramhasā* [speed]—(whose) speed (has been countenanced).
5. *Nirmmathita* [have been rooted out]—have been destroyed.
6. *Aṣeṣa* [endless]—many.
7. *Kaśhāya* [uncleannlinesses...]—desires for enjoyment, &c.
8. *Dhishanah* [intellect]—understanding.
9. *Arjuna* [अर्जुन].—The verses 29 and 30 should be construed together.
10. *Punah adhyagamāt* [regained]—this should be construed with the word 'Arjuna' in verse 29.
11. *Kāla* [time]—on account of the passing of time.
12. *Karma* [acts]—for various acts (of mankind).
13. *Tama* [ignorance]—act of turning the mind for the purpose of enjoyment.
14. *Ruddhaṃ* [...suppressed...]—covered.

[JĪVA GOŚVAMIN'S GLOSS—V. 30.]

1. *Kāla* [time]—the Supreme Lord's pleasure as regards His sport.
2. *Karma* [acts]—the Supreme Lord's sport.
3. *Tama* [ignorance]—the mind being deeply engaged in Kṛishṇa's sports, not enquiring about Him.
4. *Punah Adhyagamāt* [regained]—having regained Kṛishṇa, Arjuna was convinced of Kṛishṇa's promise (in the *Bhagavat-gītā*) that Arjuna would get Him back.

He (Arjuna) became free from grief (*a*) whose ignorance (*b*) had been annihilated by the divine knowledge (*c*), in whom the nature of the actions of qualities (*d*) did not exist (*e*) (by reason of which, he became) devoid of the subtile body (*f*) (the consequence of which in turn is that he was) bereft of grosser body (*g*), and therefore whose error of duality was, completely torn off (removed). 31

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- (*a*) *Viçokah* [became.....grief]—See *Çrīdhara*, 2.
 (*b*) *Prakṛitī* [ignorance]—See *Jīva*, 6.
 (*c*) *Brahma-sampattyā* [by the divine knowledge]—See *Jīva* 2.
 (*d*) *Nairgunyāt* [.....the nature.....qualities]— " " 7.
 (*e*) *Līna* [did not exist]— " " 5.
 (*f*) *Alīngatvāt* [.....devoid of subtile body]— " " 8.
 (*g*) *Asambhavaḥ* [.....bereft of grosser body]— " " 9.

[ÇRĪDHARA'S GLOSS—V. 31.]

1. The error of the duality is also destroyed by the absorption of the soul into the divine essence.
2. *Viçokah* [became.....grief]—being thus Arjuna became griefless.

[JIVA GOSVAMIN'S GLOSS—V. 31.]

1. This verse states that Arjuna attained the object (of his life).
2. *Brahma-sampattyā* [by the divine knowledge]—by the sight of the human bodied Supreme Lord.
3. *Sam-chhinna* [completely torn off.....]—fully destroyed by whom.
4. *Samśayaḥ* [error of duality]—the doubt to the effect that there is a universe quite distinct from the Being who is present in the heart. As regards the obtainment of the Supreme Lord by Arjuna even the interval between death and re-birth did not intervene as in the case of other persons.
5. *Līna* [did not exist]—fled ; gone.
6. *Prakṛiti* [ignorance]—the cause of qualities.
7. *Nairguṇyāt* [.....the nature.....qualities]—by reason of being beyond the qualities and the cause of the qualities.
8. *Alingaivāt* [.....devoid of subtile body]—on account of being without a subtile body.
9. *Asambhavaḥ* [.....bereft of grosser body]—being without transmigration or re-birth.

Having heard about the ways of the Supreme Lord (*a*) and the annihilation (*b*) of the Yadu race and being of resolute mind, Yudhishtira made up his mind for the way to Heaven (*c*). 32.

- (*a*) *Bhagavanmārgam* [the ways of the Supreme Lord]—See *Çrīdhara*, 1.
 (*b*) *Samsthām* [the annihilation]— " " 2.
 (*c*) *Svāḥ* [to Heaven]— " " 3.

[ÇRĪDHARA'S GLOSS—V. 32.]

1. *Bhagavanmārgam* [the ways of the Supreme Lord]—having thought over the course adopted by the Supreme Lord.
2. *Samsthām* [the annihilation]—destruction of the Yadu race.
3. *Svāḥ* [to Heaven]—to Kṛishṇa's place.

Having heard about the destruction (*a*) of the Yadus, and the departure of that Supreme Lord described by Dhananjaya (*b*), Prithā (*c*) also, whose mind was fixed upon the Supreme Lord who is not subject to the organs of senses (*d*), ceased from the (affairs of the) world (*e*). 33.

- (*a*) *Nāṣam* [destruction]—See *Jīva*, 1.
 (*b*) *Dhananjaya* [धनञ्जय].—Arjuna, See p. 250.
 (*c*) *Prithā* [प्रथा].—Kunti, " p. 255.

(d) *Adhokshaje Bhagavatī Niveṣitātmā* [mind.....senses]—See *Jīva*, 2 and note *Adhokshaja* p. 52.

(e) *Saṁsṛiteh upararāma* [ceased from the.....world]—See *Çrīdhara*, 2 and *Jīva*, 3.

[ÇRĪDHARA'S GLOSS—V. 33.]

1. Inscrutable are the ways of the Supreme Lord. It will be described subsequently that as the men of this earth are unable to find out the course of the lightning, so the gods were also unable to find out the ways of Kṛishṇa.

2. *Saṁsṛiteh upararāma* [ceased from the.....world]— released from this life ; or gave up this mortal frame.

[JĪVA GOSVAMIN'S GLOSS—V. 33.]

1. *Nāṣaṁ* [destruction]—means annihilation as appears to the eyes of men, but in reality it signifies that the Yādus could not be seen by the mortal eyes.

2. *Adhokshaje Bhagavatī Niveṣitātmā* [mind.....senses].—The author indicates what Kuntī has settled in her mind after pointing out that the Supreme Lord is the object of her meditation. In the eleventh book, it has been shown by way of example of a lightning passing through the sky the course of which is not visible again, that the death of Kṛishṇa was not the actual death, but it appeared to mankind to be so. The similar meaning should be inferred here also.

3. *Saṁsṛiteh upārādrāmā* [ceased from.....world]—ceased from the advent of this world again.

As by a thorn (another) thorn (is taken away) (a), so, the Birthless (Kṛishṇa) gave up that frame by which (b) He took away (c) the burden of the earth ; because as regards God, both (the burdens of the earth and His mortal frame as well as of the Yādavas) are verily equal (d). 34.

(a) *Kaṇṭakena kaṇṭakam iva* [As...thorn...]—See *Çrīdhara* 4 ; and *Jīva*, 2.

(b) *Yayā* [by which]— " " 2. " " 1.

(c) *Aharat* [took away]—See *Çrīdhara*, 3.

(d) *Dvayam api cha Īṣituk samam* [both.....equal]—See *Çrīdhara*, 5 ; and *Jīva*, 3.

[ÇRĪDHARA'S GLOSS—V. 34.]

1. This and the next verses state about the difference between Kṛishṇa and the Yādavas. The difference is expressed by describing (more than once) yet in these two verses the distinction is clearly pointed out refuting the assertion of the less intellectual persons that He and the Yādavas are one and the same.

2. *Yayā* [by which]—by his mortal frame as one of the Yādus.

3. *Aharat* [took away]—relieved the earth of its weight.

4. *Kaṇṭakena-kaṇṭakam iva* [As.....thorn...]—like the thorn which draws out another thorn.

5. *Dvayam-api-cha-Īc ituh-samam* [both.....equal]—as regards the destruction of the mortal body of the Yādavas as well as the body of those who are burdens of earth (such as *Asuras*, &c.) are equal in every respect in the sight of God.

[JĪVA GOSVAMIN'S GLOSS—V. 34.]

1. *Yayā* [by which]—by the use of the words *tanu* (तनु), *rūpa* (रूप) and *kalevara* (कलिवर) implying body it is stated in this verse that Kṛishṇa's desires for relieving the earth of its burden and protecting the gods are stated to be burdens. On a reference to the chapter 20, Book III, it will appear that similar words have been used as regards Brahma. Similar interpretation of words should be understood here as regards the Supreme Lord. But such burden is not a real burden to the Supreme Being ; it is only so conceived as regards the Supreme Lord in the same sense as has been said about Brahma in the chapter quoted above.

2. *Kaṇṭakena kaṇṭakam iva* [As...thorn...]—the simile is very appropriate.

3. *Dvayam api cha Īcituḥ samam* [both...equal]—both are held to be equal in the sight of God.

As (the Supreme Lord) like an actor (*a*), had assumed and quitted (*b*) the forms of which Fish was the first (*c*), (so), (He) gave up that body (*d*) by which (*e*) (He) caused to destroy the burden of the earth (*f*). 35.

(*a*) *Nataḥ yathā* [like an actor]—See *Çrīdhara*, 3 ; and *Jīva*, 2 and 6.

(*b*) *Yathā dhatte jahyāt* [as.....assumed and quitted]—See *Çrīdhara* 2.

(*c*) *Matsyādirūpāṇi* [the forms.....first]—See *Jīva*, 1.

(*d*) *Tat cha kalevaram jahau* [.....gave up that body]—See *Çrīdhara*, 4 ; and *Jīva*, 5.

(*e*) *Yena* [by which]—See *Jīva*, 3.

(*f*) *Bhūbhārah kṣhapitah* [...caused to destroy...earth]—See *Jīva*, 4 and 7.

[ÇRĪDHARA'S GLOSS—V. 35.]

1. This verse states about the special form of Kṛishṇa.

2. *Yathā dhatte jahyāt* [as.....assumed and quitted]—as he took and abandoned (the forms of fish, &c.)

3. *Nataḥ yathā* [like an actor].—As an actor who with his real form of a man appeareth on the stage in different forms and afterwards disappears.

4. *Tat cha kalevaram jahau* [...gave up that body]—similarly, Kṛishṇa gave up that body of His ; that is to say He disappeared.

[JĪVA GOSVAMIN'S GLOSS—V. 35.]

1. *Matsyādirūpāṇi* [the forms.....first]—characters of incarnations, &c., of fish, &c.

2. *Nata* [actor].—It is used as a simile. The *Nata* includes *gravya* (ग्रव्य) and *rūpaka* (रूपक) ; the former implies that which is fit for hearing, such as the

Raghuvamśa, &c., and the latter means that which can be represented on the stage, such as, the *Çakuntalā*, &c. ; the performer of a drama. In the gloss of the chapter II, Book I, Çrīdhara has explained the words *Nata*, &c. The actors in their real forms and of their own accord assume and give up the forms of a male and a female performers ; or the *Bhagavat-gītā* says 'I who is covered by the Illusion of *yoga*, am not visible to all.' *

The verse in the *Padma-purāṇa* part I., runs thus :—'Janārdana' is visible to the contemplative sages by devotion ; without devotion he is not visible ; and on account of anger and pride also, He is not observable'. † The *Vishṇu-Purāṇa* also says as regards Çiçupāla, 'Being devoid of faults of which anger is the first, and fully brightened with the rays of (his) weapon and discus, (he) saw the Supreme Being who is the great Brahma and full of eternal light.' It should be understood from all those verses that Kṛishṇa's form observable in *Asuras*, is not His real form, but is a creation of Illusion only. When His real form becomes manifest in them, then the enmity goes away.

3. *Yena* [by which]—therefore, that body being manifest in the *Asuras*.

4. *Bhūbhārah kshapitah* [...caused to destroy...earth]—having killed the *Asuras* who were the burdens of this earth.

5. *Tat-cha-kalevaram-jahau* [...gave up that body]—(Kṛishṇa) abandoned that body and never attempted to re-assume it. But His form visible on account of devotion, is always eternal.

6. *Nata yathā* [like an actor].—Therefore, as an Illusionist assumes the form of a fish with a view to oppress the crane who eats the former when his act is accomplished, he gives up that form. (The Illusionist makes other person believe that he is fish which gives trouble to its adversary ; in reality, he is nothing but an Illusionist ; when his performance is over, he gives up the form of a fish which he had assumed.

7. *Bhūbhārah-kshapitah* [.....caused to destroy.....earth]—similarly that birthless Kṛishṇa by His form as an Illusionist caused the destruction of the demons, and then gave up His form, that is to say, He became invisible. The word *Kalevara* (body) in this verse should be considered as made up of illusion and may be likened to a cast-off skin of a snake (in short, it appears like a body but not a real body).

When the Supreme Lord, the Giver of Liberation whose sublime story (*a*) is pleasant to hear (*b*) abandoned this earth by (His) own frame (*c*), verily, on that day (*d*) Kali fully entered (the world) (disclosed himself) (*e*) for the evil of those whose minds were not enlightened (*f*). 36.

* नाहं प्रकाशः सर्वस्य योगमायासमाहृतः ।

† योगिभिर्द्रुष्यते भक्त्या नाभक्त्या दृश्यते कश्चित् ।

द्रष्टुं न शक्यो रीषाच्च भक्तसुराच्च जनाहं नः ॥

- (a) *Sat-kathā* [sublime story]—See *Çrīdhara*, 4.
 (b) *Çravanī* [pleasant to hear]—,, 3.
 (c) *Śvatanvā* [.....own frame]—,, 2 ; and *Jīva*, 1.
 (d) *Tadā ahaḥ* [on that day]—,, 5.
 (e) *Anvavarītata* [fully entered...]—,, 7.
 (f) *Aprati-buddha-chetasām* [.....whose.....enlightened]—See *Çrīdhara*, 6.

[ÇRĪDHARA'S GLOSS—V. 36.]

1. In describing about the ascension of Yudhishtira to Heaven this verse states regarding the entrance of Kali.

2. *Svatanvā* [.....own frame].—Kṛishṇa left the world by His own body, because it was that form with which He ascended his own place—the Vaikuṇṭha.

3. *Çravanī* [pleasant to hear]—fit for hearing.

4. *Sat-kathā* [sublime story]—whose story is beautiful.

5. *Tadā ahaḥ* [on that day]—on that very day.

6. *Aprati-buddha-chetasām* [.....whose.....enlightened].—This shows that Kali had no sway over the wise men.

7. *Anvavarītata* [fully entered.....].—This is expressive of the circumstance that Kali had already entered this world, but only fully disclosed himself and established his sway on Yudhishtira's ascent to Heaven.

[JĪVA GOŚVAMIN'S GLOSS—V. 36.]

1. *Svatanvā* [.....own frame]—(literally) it should be understood that (Kṛishṇa abandoned this earth) by His own body; but it is more accurate to explain the word as—'with His own body' (here Jīva Gośvāmin gives his reason on grammatical point of view).

Observing (a) that (Kali's) (b) creeping about (c) (which act is) full of the circle of inequities of which appetite for enjoyment, untruthfulness, moral crookedness, envy were the first (d) in the city, kingdom, houses and similarly in his heart, the wise Yudhishtira attired (himself) (e) for the (purpose of) going away (from the world). 37.

(a) *Vibhāvya* [Observing]—See *Çrīdhara*, 4.

(b) *Tat* [that.....]—,, 2.

(c) *Parisarpaṇam* [creeping about]—See *Çrīdhara*, 3.

(d) *Lobhānṛīta-jihva-himsanādyā-dharma-chakraṁ* [full first]—See *Çrīdhara*, 5.

(e) *Paryadhāt* [attired.....]—See *Çrīdhara*, 6.

[ÇRĪDHARA'S GLOSS—V. 37.]

1. *Budhak* [the wise].—Yudhishtira.

2. *Tat* [that.....]—the same Kali's.

3. *Parisarpaṇam* [creeping about]—the act of pervading about.

4. *Vibhāvya* [Observing]—perceiving.

5. *Lobhāṃṛita-jihva-hinsanādyā-dharma-chakram* [full.....first].—What sort of creeping about ?—It is full of inequities of which appetite for enjoyment, &c. were the chief.

6. *Paryadhāt* [attired.....]—(Yudhishtira) dressed (himself) suitable for the occasion.

[JĪVA GOSVAMIN'S GLOSS—V. 37.]

1. The act of wearing clothing suitable for the occasion was on account of his desire for going to the Supreme Lord's side, although ostensibly, it is said that he did so on account of Kali's pervading in this world.

In the city bearing the name of the elephant (*a*) the Emperor (*b*) enthroned (*c*) (his) grandson (*d*) (who is) of restrained (mind) (*e*) and exactly equal to (*f*) himself (*g*) in qualities (*h*), as the ruler (*i*) of the earth (*j*) (which is) girdled by the ocean (*k*). 38.

(*a*) *Gajāhwaye* [In.....elephant].—Hastināpura. See p. 163.

(*b*) *Samrāt* [the Emperor].—Yudhishtira.

(*c*) *Abhyāshinchat* [enthroned]—See *Çrīdhara*, 7.

(*d*) *Putram* [grandson].—Parīkshit, (See p. 159.).

(*e*) *Viniyatam* [.....of restrained.....]—full of respect (*Jiva*).

(*f*) *Susamam* [exactly equal]—See *Çrīdhara*, 3.

(*g*) *Ātmanah* [himself]— " " 1.

(*h*) *Guṇaih* [in qualities]— " " 2.

(*i*) *Patim* [as the ruler]— " " 6.

(*j*) *Bhūmeh* [of the earth]— " " 5.

(*k*) *Toyānivyāh* [.....girdled by the ocean]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS.—V. 38.]

1. *Ātmanah* [himself].—Yudhishtira's own.

2. *Guṇaih* [in qualities]—by Yudhishtira's qualities.

3. *Susamam* [exactly equal]—very equal.

4. *Toyānivyāh* [.....girdled by the ocean]—whose wearing apparel is the water of the ocean which is always in existence.

5. *Bhūmeh* [of the earth]—(literally) of land.

6. *Patim* [as the ruler]—as the sovereign.

7. *Abhyāshinchat* [enthroned]—consecrated.

Similarly, in Mathura (*a*), (he) (installed) Vajra (*b*) as sovereign of the Çūrasena (country) (*c*), after which (act), having performed (*d*) the Sacrifice (of which) the Lord of the *Prajās* is the presiding deity (*e*) the Lord (Yudhishtira) (*f*) offered fires (to the Supreme Being) (*g*). 39.

(a) *Mathurāyam* [in *Mathurā*]—in the city of *Mathurā*.
 (b) *Vajram* [वज्र]—See *Ṛidhara*, 1.
 (c) *Ḣarasena* [हरसेन]—name of a country (See p. 339.)
 (d) *Nirūpya* [having performed]—See *Ṛidhara*, 2.
 (e) *Prajāpatyām ishthim* [the Sacrifice.....deity]—this should be construed as having made the sacrifice (dedicated to *Prajāpati*). It is a sacrifice sacred to *Prajāpati* in which a person gives away the whole of his property before entering upon the life of an ascetic or mendicant. *Prajāpati* is the presiding deity of this sacrifice. The text of *Smṛiti* says,—‘Let a *Brahmaṇa* go away fully from his house, become an ascetic after performing the sacrifice sacred to *Prajāpati* to whom may be offered everything (which a man possesses) and having offered the three fires of which *Gārhapatya* is the first.’ * This text is equally applicable to *Kshatriyas* also. For the particulars of the words *Prajāpati*. See note. p. 93 (d).

(f) *Iḡvaraḥ* [the Lord.....]—See *Ṛidhara*, 4.

(g) *Agnin apivat* [offered fires]—,, ,, 3.

[*ṚIDHARA'S GLOSS—V. 39.*]

1. *Vajram* [वज्र]—name of the son of *Aniruddha*.

2. *Nirūpya* [having performed]—having made.

3. *Apivat* [offered]—dedicated to the Supreme Spirit.

4. *Iḡvaraḥ* [the Lord.....]—having power.

The word ‘*Apivat*’ (अपिवत्) literally means drank ; but drinking fire conveys no meaning of the text. The nearer rendering would be (*Yudhishtira*) caused the Supreme Being to drink fires, that is to say, the fires were offered by *Yudhishtira* with a view that it may be absorbed in God who is the ultimate resting place of everything.

Abandoning there all those of which clothings and bangles were the first ; and being devoid of affection, (becoming) prideless, and the endless bondages having been fully cut off (a), 40.

(*Yudhishtira*) offered (His) words (b) as oblation (c) to the mind, that (d) to the vital air (of breathing) (e), that (f) to the other (air) (g) also ; the vital air (which goeth downwards and geteth out of the anus) with the act of voiding by stool (h) to Death (i), and verily that (j) to the five elements collectively (k). 41.

* “प्राजापत्या” निरूप्येष्टिं सर्व-वेदस-दक्षिणाम् ।

आत्मन्वसिं समारोप्य ब्राह्मणः प्रव्रजेद् गृह्णात् ॥ (*Smṛiti*).

(a) *Sam-chhinnaśeṣa-bandhanah* [the endless bondages having been fully cut off]—See *Çrīdhara*, 1.

(b) *Vācaṃ* [words]—See *Çrīdhara*, 3.

(c) *Juhāva* [offered.....oblation]—See *Çrīdhara*, 4.

(d) *Tat* [that]— " " 5 ; and *Jīva*, 1.

(e) *Prāṇe* [to the vital air.....]— " " 6.

Prāṇa प्राण].—This word implies breathing ; breath ; respiration ; inspiration and expiration ; breath of life ; spirit ; vital action or life generally ; vitality ; a vital organ, organ of senses (here) vital air. It should be noticed that the vital airs are variously enumerated as three, namely,—*Prāṇa*, *Apāna* and *Vyāna* ; or five, namely, *Prāṇa*, *Apāna*, *Samāna*, *Vyāna*, and *Udāna* ; or with the other vital organs six or seven, or nine or ten or thirteen, the five-fold enumerations being however the most usual ; and the first of the five or *Prāṇa* being used from its seat in the beings to express pre-eminently life and vitality.

(f) *Tam* [that]—See *Çrīdhara*, 7.

(g) *Itare* [other.....]— " 8. It refers to *Apāna* [अपान]—which means expiration, breathing out (opposed to *Prāṇa*) ; that of five vital airs goes downwards and gets out of the anus.

(h) *Sotsargaṃ apānaṃ* [the vital air.....stool]—See *Çrīdhara*, 9.

(i) *Mṛityau* [to Death]— " " 10.

(j) *Tam* [that]— " " 11.

(k) *Panchatve* [to the five elements collectively]—, " 12 ; and *Jīva*, 2.

[ÇRĪDHARA'S GLOSS—VV. 40 AND 41.]

1. *Sam-chhinnaśeṣa-bandhanah* [the endless bondages having been fully cut off]—by whom all conditions have been completely removed.

2. The verses 41 and 42 state how all conditions have been removed.

3. *Vācaṃ* [words]—include all kinds of organs of senses.

4. *Juhāva* [offered.....oblation]—(He) caused (the organs of senses) to merge in the mind fully.

5. *Tat* [that]—that mind.

6. *Prāṇe* [to the vital air....]—to breathing or respiration because the actions of minds are subject to the vital air.

7. *Tam* [that]—that vital air.

8. *Itare* [other]—to (the vital air known as) *Apāna*, because it has equal attraction with *prāṇa* (respiration).

9. *Sotsargaṃ apānaṃ* [the vital air.....stool]—the downward vital air, with its actions.

10. *Mṛityau* [to Death]—to the presiding deity of the downward vital air.

11. *Tam* [that]—that Death.

12. *Panchatve* [to the five elements collectively]—body. It is the body which dies and not the soul.

[JĪVA GOŚVAMIN'S GLOSS—V. 41.]

1. *Tat* [that]—that mind, that is to say, that part of the mind which is

subject to actions, but not indicative of the great object ; because subsequently other things have been mentioned.

2. *Panchatve* [to the five elements collectively]—to the body which is the unity of the five elements ; but not his body as the *Pārshada* (attendant of *Kṛishṇa*).

Having offered also the (body) composed of five elements to the Triad (of three qualities) (*a*) as a burnt-offering, the Seer (*Yudhishtira*) offered those (qualities) (*b*) to the Unity (of all these, the ignorance) (*c*) ; after which all (these) (*d*) were offered as burnt-offerings (*e*) to the Individual Spirit (*f*), and (then) the Individual Spirit (*g*) was offered as burnt-offering to the immutable (*h*) *Brahma*. 42.

- (*a*) *Tritva* [Triad.....]—See *Çrīdhara*, 1.
 (*b*) *Tat* [those.....]— „ „ 2.
 (*c*) *Ekatve* [the Unity...]— „ „ 3.
 (*d*) *Sarvaṃ* [all.....]— „ „ 4.
 (*e*) *Ajuhavit* [offered as burnt-offerings]—See *Çrīdhara*, 6.
 (*f*) *Ātmani* [to the Individual Spirit]— „ „ 5.
 (*g*) *Ātmānaṃ* [the Individual spirit]— „ „ 7.
 (*h*) *Avyaye* [immutable]— „ „ 8.

[ÇRĪDHARA'S GLOSS—V. 42.]

1. *Tritva* [Triad.....]—in the three qualities, (Goodness, Passion, and Darkness).
2. *Tat* [those.....]—those three qualities also.
3. *Ekatve* [the Unity.....]—to the ignorance (*Avidyā*).
4. *Sarvaṃ* [all.....]—everything which is ascribed by reason of ignorance (*Avidyā*).
5. *Ātmani* [to the Individual Spirit]—to *Jīva* (Individual soul).
6. *Ajuhavit* [offered as burnt-offerings].—This is used as a poetical license for the word *Ajuhavit*.
7. *Ātmānaṃ* [the Individual Spirit].—(In this way), the purified soul (merges in) *Brahma*.
8. *Avyaye* [immutable]—unchangeable. The Supreme Lord has no change under any circumstances.

[JĪVA GOSVAMIN'S GLOSS—V. 42.]

1. *Ekatve* [the Unity...]—in the *Avyakte* or in *Prakṛiti* (originant). The things which are unfit to be merged in the Individual spirit were merged in the originant ; and those which are fit for the same were merged in the Individual Spirit as the attendant of the Supreme Lord and that Individual Spirit again was offered to the Great *Brahma* who assumed the form of a man.

[AUTHORITIES IN SUPPORT OF THE VERSES 41 AND 42.]

The following texts of *Vedānta-sūtra* are in point : The faculties of the organs of senses should be offered to the mind (that is to say the external actions of these faculties should cease and they should exist only in mind). Again finding fault with this change, the mind which is engrossed in various subjects, should be offered (concentrated) in the intellect. Next the intellect should be offered (concentrated) in the great spirit (or the enjoying Individual spirit) and lastly, that great spirit should be placed in the Pacified Spirit, the Supreme Being (who is the great Brahma). *

(O) Amiable (one), at the time of starting for the next world, the words of this being should be merged into the mind ; the mind to the vital spirit ; the vital spirit to the light (Individual spirit) which again to the Great Deity, (the Supreme Spirit). †

The word (*Vāk* वाक्) in the foregoing text signifies the faculties of the organs of speech, similar interpretation should be given in the case of the words—mind (*Manah* मनः), light (*Tejas* तेजः), &c., these also signify the actions of mind and light but not their ultimate merging with the Supreme Spirit. The following text also supports this view. ‡

Then, dressed in rags, abstemious in food, suppressing voice (*a*) having the hair dishevelled and showing his form like an inanimate object a mad and fiend, and not hearing like a deaf, Yudhishtira went out (from the Palace) without waiting (for any one) (*b*). 43.

(*a*) *Baddhavāk* [suppressing voice]—See *Ṛṣidhara*, 2.

(*b*) *Anapekshamāṇah* [without waiting.....]—See *Ṛṣidhara*, 3.

[ॐRĪDHARA'S GLOSS—V. 43.]

1. In the previous verses the internal condition of Yudhishtira has been described ; his external condition has also been described in the present and the one and a half of the verses.

2. *Baddhavāk* [suppressing voice]—maintaining silence.

3. *Anapekshamāṇah* [without waiting.....]—without waiting for the younger brothers.

* यच्छेदवाङ्मनसि प्राज्ञस्तदयच्छेदं ज्ञानं आत्मनि ।

ज्ञानमात्मनि सङ्गतिं निजच्छेत्तदयच्छेत्तच्छान्तिं आत्मनि । का० । १।१।१२ ॥

† “अस्य सौम्य ! पुरुषस्य प्रयतो वाङ्मनसि सम्पद्यते,

मनः प्राणैः, प्राणसंज्ञसि, तेजः परस्यो देवतायाम् ॥” छा० । ६।८।६ ।

‡ वागवृत्तिः मनसि सम्पद्यते न तु स्वरूपेण ॥

Vedānta Sūtra ॐRṣidhara *Bhāṣya* (c. 4 ; p. 2 ; *Sūtra*, 1.)

Meditating upon the great Brahma in his heart, he entered the Northern quarter (*a*) which was formerly frequented (*b*) by the high-souled (persons), from which (*c*) the persons who had gone there, but did not return. 44.

- (a) *Açām* [quarter]—See *Cṛidhara*, 1.
 (b) *Gata pūrvām* [formerly frequented]—See *Cṛidhara*, 2.
 (c) *Yatah* [from which]— ” ” 3.

[ÇRĪDHARA'S GLOSS—V. 44.]

1. *Ācām* [quarter].—Northern side.
2. *Gata pūrvām* [formerly frequented]—went there on previous occasions.
3. *Yatah* [from which]—towards which quarter.

Perceiving that the subjects on earth had been touched (affected) by Kali, whose friend is Unrighteousness (α), all the brothers who had made a resolution, followed him.⁴⁵

- (a) *Adharma-mitrena* [whose friend is Unrighteousness].—Unrighteousness is Kali's friend.

Those (brothers) (*a*) by whom all the objects of life (*b*), had been well-performed (*c*), kept in remembrance the same, (*d*) the lotus-like feet of Vaikuṇṭha (*e*), knowing by mind (*f*), to be the greatest (only) (*g*) refuge of soul. 46.

- (a) *Te* [Those.....]—See *Jīva*, 1.
 (b) *Sarvārthak* [all the objects of life]—See *Ṣṛīdhara*, 2.
 (c) *Sādhukṛita* [had been well-performed]—See *Ṣṛīdhara*, 1 ; and *Jīva*, 2.
 (d) *Dhārayamāsuk* [kept in remembrance]—,, ,, 6.
 (e) *Vaikuntha-charaṇāmṇujam* [the lotus-like feet of *Vaikuntha*]—See *Ṣṛīdhara*, 3 ; and *Jīva*, 3.
 (f) *Manasā* [by mind]—See *Ṣṛīdhara*, 5.
 (g) *Ātyantikam* [the greatest.....]—See *Ṣṛīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 46.]

1. *Sādhukṛīta* [had been well-performed]—well-done.
2. *Sarvārthāḥ* [all the objects of life]—all objects of which *Dharma* is the first.
3. *Vaikuntha-charaṇāmṃvujam* [the lotus-like feet of Vaikuntha]—therefore, the lotus-like feet of Kṛishṇa.
4. *Ātyantikam* [the greatest.....]—(knowing to be) very great refuge or protection.

5. *Manasā* [by mind]—in the mind.

6. *Dhārayāmāsuḥ* [kept in remembrance]—bore in the mind.

[JĪVA GOSVAMIN'S GLOSS—V. 46.]

1. *Te* [Those.....]—the Pāṇḍavas.

2. *Sādhukṛīta* [had been well-performed]—by whom have been performed all the objects of life, that is to say, the Religion, the Wealth, the Desire for enjoyment, and the Final Beatitude had been brought to their control.

3. *Vaiṣṇava-charaṇāmṇuḥ* [the lotus-like feet of Vaiṣṇava]—although they had attained such a state, still they meditated upon the lotus-like feet of Kṛiṣṇa knowing them to be the greatest of all objects.

They whose intellect hath been purified by the devotion increased by meditation upon Him ; and whose minds are devoted to that great feet of Nārāyaṇa (*a*), which are the abode of those (persons) whose sins have been washed away (*b*), verily (*c*) obtained by the body devoid of (the quality of) Passion (*d*), the refuge (which is) difficult to be reached by the wicked persons (whose) minds are engaged in secular affairs. 47-48.

(*a*) *Nārāyaṇa* [नारायण]—See *Jīva*, 1.

(*b*) *Vidhūta-kalmashāsthānaṁ* [which are the abode of those.....away]—See *Çrīdhara*, 1 ; and *Jīva*, 2.

(*c*) *Hī* [verily]—See *Jīva*, 5.

(*d*) *Virajena ātmanā* [by the body devoid of...Passion]—See *Çrīdhara*, 2 ; and *Jīva*, 2.

[ÇRĪDHARA'S GLOSS—V. 48.]

1. *Vidhūta-kalmashāsthānaṁ* [which are the abode of those.....away]—what kind of feet ? They are the resting place of the persons whose sin has been wiped off.

2. *Virajena ātmanā* [by the body devoid of...Passion]—(gained) by the body free from Passion ; and not by the subtile body ; or these words can qualify the word *gati* (गति refuge). The sinless persons receive that condition which is placed in the soul free from Passion.

[JĪVA GOSVAMIN'S GLOSS—VV. 47 AND 48.]

1. *Nārāyaṇa* [नारायण]—Kṛiṣṇa.

2. *Vidhūta-kalmashāsthānaṁ* [which are the abode of those.....away]—Kṛiṣṇa's assembly in which He daily appeareth.

3. *Ātmanā* [by.....body]—by his own body.

4. *Virajena* [devoid of.....Passion]—by the *Aprakṛīta* (body).

5. *Hī* [verily]—This has been used to indicate the removal of the idea of impossibility.

(His mind) being possessed by Kṛishṇa and fully giving up (his mortal) frame in the Prabhāsa, also the prudent Vidura whose mind was on Him (Kṛishṇa), went to (his) own abode with the fathers. 49.

[JIVA GOSVAMIN'S GLOSS—V. 49.]

1. Vidura went to the region of Yama—the god of Death with a view to protect his own dominion. He did so by assuming another frame on account of his illusion. The latter fact clears the apparent contradiction between the *Çrīmadbhāgavata* and the *Mahābhārata* on this point.

Knowing (*a*) that her husbands did not wait for her (*b*), and being then of one mind upon the glorious Vāsudeva (*c*), Draupadī also, it is known (*d*), attained Him. 50,

(*a*) *Ājnāya* [Knowing]—See *Jīva*, 2.

(*b*) *Anapekshatām* [...did not wait for her]—See *Çrīdhara*, 1 ; and *Jīva*, 1.

(*c*) *Vāsudeve* [वासुदेवे]—See *Jīva*, 3.

(*d*) *Hi* [it is known]— „ „ 4.

[ÇRĪDHARA'S GLOSS—V. 50.]

1. Draupadī also attained Kṛishṇa, knowing that her husbands (the Pāṇdavas withdrew from the worldly affairs) without waiting for her, so that she may also accompany them to the Himālayas.

[JIVA GOSVAMIN'S GLOSS —V. 50.]

1. *Anapekshatām* [.....did not wait for her].—Draupadī for whom the Pāṇdavas did not wait.

2. *Ājnāya* [Knowing]—knowing fully that her husbands followed Kṛishṇa.

3. *Vāsudeve* [वासुदेवे]—upon the son of Vasudeva.

4. *Hi* [it is known]—this particle is expressive of a known fact. It should be understood from this verse that although the Pāṇdavas, &c., went to a wrong direction yet the Lord of Dvārakā brought them to His own side by His Illusion ; because He is perpetually near His votaries.

Whoever heareth with reverence in this way (*a*), (about) this retirement (*b*), which is very (*c*) beneficial (*d*) and holy (*e*), of the sons of Pāṇdu (*f*) who are dear to the Supreme Lord, gaining devotion in Hari, attaineth all objects (of life). 51.

- (a) *Iti* [this way]—See Çrīdhara, 1.
 (b) *Samprayānam* [retirement]—See Çrīdhara, 2.
 (c) *Alaṁ* [very]— „ „ 3.
 (d) *Svastyayanam* [beneficial]— „ „ 4.
 (e) *Pavitram* [holy]— „ „ 5.
 (f) *Pāṇḍok sūtānam* [of the sons of Pāṇḍu]—of the (five) Pāṇḍavas.

[ÇRĪDHARA'S GLOSS—V. 51.]

1. *Iti* [this way]—in this manner.
2. *Samprayānam* [retirement]—act of going away.
3. *Alaṁ* [very]—extremely.
4. *Svastyayanam* [beneficial]—capable of producing good.
5. *Pavitram* [holy]—most holy.

FINIS OF THE FIFTEENTH CHAPTER, NAMED
 THE ASCENSION TO HEAVEN BY YUDHISH-
 THIRA AND OTHERS, IN THIS STORY OF
 NAIMIÇĀ, IN THE FIRST BOOK, IN
 THE ÇRĪMADBHĀGAVATA, THE
 GREAT PURĀṆA, AND THE
 VYĀSA'S TREATISE OF
 THE SELF-DENYING
 DEVOTEES.

CHAPTER XVI.

(THE CONVERSATION OF DHARMA AND EARTH).

Then, (O) Brāhmaṇa, said Sūta, Parīkṣhit, who hath the qualities of the great (*a*) and was a great votary to the Supreme Lord, ruled the earth with the advice of the best of the "twice-borns" (*b*), in the same way as directed fully by the learned conversant with the astrological calculation of nativity (*c*) on the day of his birth (*d*). ¹

(*a*) *Mahad-guṇaḥ* [who.....great]—See *Çrīdhara*, 4.

(*b*) *Dvijavaryya-çikṣhayā* [with the advice of the best of the twice-borns]—See *Çrīdhara*, 1.

(*c*) *Abhijāta-kovidāḥ* [the learned.....nativity]—See *Çrīdhara*, 3.

(*d*) *Sūtyām* [on.....birth]— " " 2.

[ÇRĪDHARA'S GLOSS—V. 1.]

1. *Dvijavaryya-çikṣhayā* [with the advice of the best of the twice-borns]—by the instruction of the best of the twice-borns.

2. *Sūtyām* [on.....birth]—on the birth-day.

3. *Abhijāta-kovidāḥ* [the learned.....nativity]—those persons who are versed in astrology or in the performance of rites relating to the birth of a child.

4. *Mahad-guṇaḥ* [who.....great]—(O Brāhmaṇa) ; in whom there are the qualities of a great.

He married Irāvati, the daughter of Uttara (*a*), and begat (*b*) on her four sons (of whom) Janamejaya was the first (*c*). ²

(*a*) *Uttarasya tanayām* [the daughter of Uttara].—This has reference to the events previous to the accession of Parīkṣhit ; because there is no possibility of ascending the throne under the condition of a religious student who(must attain the state of a householder by marrying, &c.). (*Jīva*).

(*b*) *Utpādayat* [begat]—See *Çrīdhara*, 2.

(*c*) *Janamejayādīn* [Janamejaya was the first]—See *Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 2.]

1. *Janamejayādīn* [Janamejaya was the first]—there is an excess of one word in the latter half of the present verse.

2. *Utpādāyat* [begat]—the word in the text is a poetical license.

Having made the son of Çaradvata (*a*) the preceptor, he performed (*b*), on (the banks of) the Ganges three horse sacrifices, (full of) enormous presents (*c*), and in which (*d*) the gods (became) the objects of sight. 3.

(*a*) *Çaradvatam* [the son of Çaradvata]—See Çrīdhara, 2.

(*b*) *Ajahāra* [performed]—“ ” 1.

(*c*) *Bhūri-dakṣiṇān* [.....enormous presents]—It means presents to Brāhmaṇas or young vergins, consisting originally of a cow, given upon solemn or sacrificial occasions.

(*d*) *Yatra* [in which]—See Çrīdhara, 3.

[ÇRĪDHARA'S GLOSS—V. 3.]

1. *Ajahāra* [performed]—made.

2. *Çaradvatam* [the son of Çaradvata]—Kṛipa.

3. *Yatra* [in which]—in those horse-sacrifices.

The brave (Parīkṣhit), once upon a time, on the subjugation (by him) of various countries in all directions, chastised (*a*) by his prowess, Kali,—a Çūdra who, assuming the insignia of sovereignty (*b*), was striking with (his) foot a bull and a cow. 4.

(*a*) *Nijagrāha* [chastised]—See Çrīdhara, 1.

(*b*) *Nṛipa.....ghnantam* [a Çūdra.....sovereignty]—See Çrīdhara, 2.

[ÇRĪDHARA'S GLOSS—V. 4.]

1. *Nijagrāha* [chastised]—restrained.

2. *Nṛipa.....ghnantam* [a Çūdra.....sovereignty]—This refers to Kali.

Çaunaka said: For what reason did the king (Parīkṣhit), during the conquest of various countries in all directions, chastise (only, but not kill) Kali when this meanest of the Çūdras assuming the emblem of a king, hurt the cow by foot ? 5.

[ÇRĪDHARA'S GLOSS—V. 5.]

1. The purport of this verse is that for what reason was Kali chastised, and not killed ? He is the meanest of the Çūdras, because he kicked the cow.

(O) great fortunate (one), let those (stories) be described (by thee) (*a*), if they have relation to the career of Viṣṇu (*b*) or (that of) the good (men) (*c*) who taste (*d*) the flower-honey (*e*) of His (*f*) lotus-like feet (*g*), (otherwise) what is the use of speaking on other unreal (worthless) subjects (*h*) by which (*i*) the life wasteth in vain ? 6.

(*a*) *Kathyatām* [let.....described.....]—See *Çrīdhara*, 5.

(*b*) *Viṣṇu-kathāçayam* [have relation to the career of Viṣṇu].—If the story has reference to the life of Kṛiṣṇa, then do thou describe it, though it may be a digression from the principal subject (*Jīva*).

(*c*) *Satām* [the good.....]—See *Çrīdhara*, 4.

(*d*) *Lihām* [who taste]— „ „ 3.

(*e*) *Mukaranda* [flower-honey]— „ „ 2.

(*f*) *Aśya* [of His]—if translated literally it should be rendered—‘of this (Kṛiṣṇa)’.

(*g*) *Paḍāmbhoja* [of lotus-like feet]—See *Çrīdhara*, 1.

(*h*) *Anyaiḥ asadālāpaiḥ kim* [.....what.....subjects]—See *Çrīdhara*, 6.

(*i*) *Yat* [by which]— „ „ 7.

(*j*) *Āyushaḥ asadvyaḡyah* [the life.....in vain]— „ „ 8

[ÇRĪDHARA'S GLOSS—V. 6.]

1. *Paḍāmbhoja* [of lotus-like feet]—of Kṛiṣṇa's lotus-like feet.

2. *Mukaranda* [flower-honey]—honey of flower.

3. *Lihām* [who taste]—who lick.

4. *Satām* [the good.....]—(if those stories) have any relation to those pious men.

5. *Kathyatām* [let.....described.....].—Do thou describe.

6. *Anyaiḥ asadālāpaiḥ kim* [.....what.....subjects]—otherwise what is the necessity of conversing on other bad subjects.

7. *Yat* [by which]—by which conversation.

8. *Āyushaḥ asadvyaḡyah* [the life.....in vain]—the life is uselessly frittered away.

Indeed ! the illustrious (God of) Death (*a*) of men who are short-lived (*b*), mortal (*c*), and desirous of (attaining) the Final Beatitude (*d*), hath been invited (*e*) in this (place of sacrifice for the purpose of) the act of killing animals (*f*). 7.

(*a*) *Mrityuḥ* [.....Death]—See *Çrīdhara*, 5.

(*b*) *Kṣhudrāyusham* [short-lived]—See *Çrīdhara*, 2.

(*c*) *Marttyānām* [mortal]— „ „ 3.

(d) *Ṛitam ichchhatām* [desirous.....Beatitude]—See *Çrīdhara*, 4 ; and *Jīva* 1.

(e) *Upahūtaḥ* [hath been invited]—See *Çrīdhara*, 7.

(f) *Çāmitry-karmaṇi* [.....the act of killing animals]—See *Çrīdhara*, 6.

[ÇRĪDHARA'S GLOSS—V. 7.]

1. This and the next one and a half verses state about the hearing regarding the chanting of the name of Hari which has been likened to a nectar.

2. *Kshudrāyushām* [short-lived]—whose lives were short.

3. *Martyānām* [mortal]—therefore liable to death.

4. *Ṛitam ichchhatām* [desirous.....Beatitude]—yet (who are) anxious for the Final Liberation.

5. *Mṛityuk* [.....Death]—Deity of Death of such persons.

6. *Çāmitra-karmaṇi* [.....the act of killing animals]—for the purpose of killing beasts.

7. *Upahūtaḥ* [hath been invited]—has been called.

[JĪVA GOSVAMIN'S GLOSS—V. 7.]

1. *Ṛitam ichchhatām* [desirous.....Beatitude]—desirous of the great Truth—the Supreme Lord.

As long as the Destroyer is here, so long no one shall die (a). Ah ! the words in which (there is) nectar regarding the Sports of Hari (b) shall be drunk (c) in the world of men (d). Verily, for this reason the illustrious (God of) Death hath been invited by the great sages: 8.

(a) *Iha...mṛiyate* [As.....die]—See *Jīva*, 1.

(b) *Hari līlāmṛitam* [.....nectar.....Hari]—See *Çrīdhara*, 2.

(c) *Piyeta* [shall be drunk]— " " 3.

(d) *Nṛiloke* [in the world of men]—See *Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 8.]

1. *Nṛiloke* [in the world of men]—amongst men.

2. *Hari līlāmṛitam* [.....nectar.....Hari]—here the word (narrative) regarding Hari's sports on earth has been compared to nectar.

3. *Piyeta* [shall be drunk]—the narrative in which there is description of Hari's sport of nectar, should be heard

[JĪVA GOSVAMIN'S GLOSS—V. 8.]

1. No one shall die as long as there is Hari's narrative in this place (of sacrifice). The cause for not dying of the persons who shall hear about Hari's narrative is that the god of Death has been called here (in the place of sacrifice) which the assembled sages have inaugurated.

Verily, the ages (lives) (α) of the idle (b), the less-intellectual and the short-lived persons, are stolen away by sleep at night (c), and at day (d) by the useless acts (e). ⁹.

- (a) Vayah [ages.....]—See Çṛidhara, 4.
 (b) Mandasya [the idle]—See Çṛidhara, 2.
 (c) Nidrayā hriyate [are stolen away by sleep]—See Çṛidhara, 5.
 (d) Divā [at day]— " " 6.
 (e) Vyārtha karmabhik [by the useless acts]— " " 7.

[ÇRĪDHARA'S GLOSS—V. 9.]

1. Without Kṛishṇa life, it is useless.
2. *Mandasya* [the idle]—lethargic persons.
3. *Naktam* [at night]—during night.
4. *Vayah* [ages.....]—life.
5. *Nidrayā hriyate* [are stolen away by sleep]—sleep takes away (the lives of men, &c.).
6. *Divā* [at day]—the life of men during day (is taken away by).
7. *Vyārtha-karmabhiḥ* [by the useless acts]—by unmeaning acts.

Sūta said: When residing in Kurujāṅga (*a*), Parikṣit expert in battle (*b*), then heard that Kālī had entered the territory protected by (his) own troops (*c*), afterwards, hearing this not very pleasant news (*d*), (he) took up the bow in (his hand) (*e*). ¹⁰.

- (a) *Kuruñānjale* [कुरुजाङ्गलि]—See p. 339.
 (b) *Sam yuga-Çarudah* [expert in battle]—See Çrīdhara, 5.
 (c) *Nija-chakra-varttite* [the territory.....troops]—See Çrīdhara, 2.
 (d) *Anati-priyam* [not very pleasant news]—See Çrīdhara, 3 ; and *Jīva*, 1.
 (e) *Carāsanam ādade* [.....took up the bow ...]—See Çrīdhara, 4.

[CRĪDHARA'S GLOSS—V. 10.]

1. This verse introduces the subject relating to the chastisement of Kali.
2. *Nija-chakra-varṭite* [the territory.....troops.]— (when) Parīkṣhit heard that Kali has entered into the countries guarded by his own army (then).
3. *Anatī-priyāṁ* [not very pleasant news]—the intelligence was not very pleasant, yet it was pleasant in a small degree inasmuch as he shall have the pleasure of fighting with an enemy.
4. *Çarāsanāṁ ādāde* [.....took up the bow.....]—(Parīkṣhit took up the bow) with a view to chastise the wicked.
5. *Sam-yuga-Çaundah* [expert in battle]—skilled in warfare. Where the

reading is *Sam-juga-çaurē* (संयुगचरि), it should be explained as 'equal to *Kṛishna* in battle'.

[JĪVA GOSVAMIN'S GLOSS—V. 10.]

1. *Anati-priyaṃ* [not very pleasant news]—very unpleasant.

Having ascended the chariot (adorned) with flags (painted with the emblem of) lion, and attached to the black steeds decked with ornaments, and being surrounded by (his) own army, consisting of chariot, horse, elephant and infantry, (he) set out from the city for conquering the (various) countries. 11.

[ÇRĪDHARA'S GLOSS.—V. 11.

1. This verse states that he set out for the conquest.

[JĪVA GOSVAMIN'S GLOSS—V. 11.]

1. Therefore, Parikshit set out for conquering the countries, that is to say, left his capital for subjugating different wicked (and refractory) princes.

Having fully conquered (*a*) the divisions of the world of which Bhadrāçya, Ketumāla, Bhārata, North Kuru, and Kimpurusha were the first (*b*), he collected tribute (from them). 12.

(*a*) *Vijītya* [Having fully conquered]—See *Çrīdhara*, 2.

(*b*) *Varshāṇi* [divisions.....first]—See *Çrīdhara*, 1. They comprise the plains or low lands situated between certain principal mountains ; nine such divisions are enumerated, namely (1) *Kuru*, (2) *Hiraṇmaya*, (3) *Ramyaka*, (4) *Ilāvṛita*, (5) *Hari* (6) *Ketu-māla*, (7) *Bhadrāçya* (8) *Kinnara* and (9) *Bharata*.

[ÇRĪDHARA'S GLOSS—V. 12.]

1. *Bhadrāçyam*, &c. [भद्राच्य]—the divisions of the known continent adjoining on the north, south, east and west of the Meru mountains, which again is surrounded by the *Ilā* country on the north of *Ilā* is situated the *Ramyaka*, and *Hiraṇmaya*, on the south *Harivarsha*, and *Kimpurusha*.

2. *Vijītya* [Having fully conquered]—having subjugated these divisions of the known continents.

[JĪVA GOSVAMIN'S GLOSS—V. 12.]

1. Afterwards on Kali's losing power in Bhāratavarsha over which only he spread his supremacy Parikshit set out for conquering the other divisions of the world. It is not the intention of the speaker (*Sūta*) to say the order in which these conquests were made, but they were mentioned in passing.

Having heard about the fully chanting (*a*) of the glories (*b*), expressive of Kṛishṇa's greatness, of the great-souled (ones who) preceded him, ¹³.

Also about (his) ownself being saved from the flames of Aṣṭhāmā's weapon, and also regarding the affection of the Yādavaṣ, and the sons of Prithā, and also their devotion to Keçava, and ¹⁴.

Being extremely pleased, (Parikshit) whose eyes were dilated with love, becoming of great-mind, gave them (the chanters) the most precious clothings and necklaces. ¹⁵.

(*a*) *Pragṭyamāṇam* [the fully chanting]—See *Çrīdhara*, 1.

(*b*) *Yaçāḥ* [glories]— „ „ 2.

[ÇRĪDHARA'S GLOSS—V. 13.]

1. *Pragṭyamāṇam* [the fully chanting]—well-chanted.

2. *Yaçāḥ* [glories]—hearing about the glories, &c., Parikshit gave them (the chanters), &c. (This verse should be construed with the verse 15).

Hearing also about (His acceptance of the) office of the charioteer (*a*), on account of the affectionate (*b*), sons of Pāṇdu, (His) taking part in (their) (*c*), council (*d*), service (rendered to them) (*e*), (their) companionship, envoyship, the condition of a sentinel (*f*), (the act of) following (them), the eulogium (showered on them, His obeisance (to them), and the salutation to Viṣṇu by the (men of the) universe (*g*), the ruler of men (*h*) evinced (his) devotion to (His) lotus-like feet. ¹⁶.

(*a*) *Sārathya* [...the office of the charioteer]—See *Çrīdhara*, 3.

(*b*) *Snigdhā* [affectionate]— „ „ 1.

(*c*) *Pāṇdashu* [the sons of Pāṇdu]— „ „ 2.

(*d*) *Pārashada* [taking part.....council]— „ „ 6.

(*e*) *Sevana* [service.....]— „ „ 7.

(*f*) *Vīrāsana* [the condition of a sentinel]— „ „ 8.

(*g*) *Viṣṇoh-jagat-praṇatim* [the salutation to Viṣṇu.....universe]—

See *Çrīdhara* 4.

(*h*) *Nṛipatih* [the ruler of men]—See *Çrīdhara*, 5.

[ÇRĪDHARA'S GLOSS—V. 16.]

1. *Snigdhā* [affectionate]—the object of (Kṛishṇa's) affection.

- (a) *Dharma* [धर्म]—See *Çrīdhara*, 1. (v. 18).
 (b) *Gāṇ* [the...cow]—,, 3. (v. 18).
 (c) *Vichchhāyām* [bereft of her brightness...]—See *Çrīdhara*, 2. (v. 18).
 (d) *Mātaram iva* [like the mother ...]—,, *Jīva*, 3. ,,
 (e) *Vivatsām* [whose calf is dead]—See *Çrīdhara*, 4 ; and *Jīva*, 2. (v. 18).
 (f) *Prichchhati* [.....asked]—See *Jīva*, 4 (v. 18).
 (g) *Te ātmanah* [thy body]—,, *Çrīdhara*, 1. (v. 19).
 (h) *Anāmayaṃ* [free from disease]—See *Çrīdhara*, 2. (v. 19).
 (i) *Vichchhāyā* [bereft of thy brightness]—See *Çrīdhara*, 4. (v. 19).
 (j) *Ālakshaye* [.....perceiving]—,, ,, 3. ,,
 (k) *Iśat* [easily]—See *Jīva*, 1. (v. 19).
 (l) *Mlāyatā mukhena* [emaciated face]—See *Çrīdhara*, 5. (v. 19).

[ÇRĪDHARA'S GLOSS—V. 18.]

1. *Dharma* [धर्म]—in bull's form.
2. *Vichchhāyām* [bereft of her brightness...]—devoid of brightness.
3. *Gāṇ* [the.....cow]—the earth in the form of a cow.
4. *Vivatsām* [whose calf is dead]—whose calf is destroyed.

[JĪVA GOSVAMIN'S GLOSS—V. 18.]

1. Who was asked and like whom ?
2. *Vivatsām* [whose calf is dead]—whose offspring is dead.
3. *Mātaram iva* [like the mother...]—as any one asks his own mother (placed in such condition).
4. *Prichchhati* [.....asked]—similarly asked.

[ÇRĪDHARA'S GLOSS—V. 19.]

1. *Te ātmanah* [thy body]—of thy body.
2. *Anāmayaṃ* [free from disease]—although no disease is perceivable externally, yet I am
3. *Ālakshaye* [.....perceiving]—seeing disease inside (in the mind), and why ?
4. *Vichchhāyā* [bereft of thy brightness]—because (thou art) bereft of external beauty.
5. *Mlāyatā mukhena* [emaciated face]—the reason given for being bereft of beauty is that the complexion of the face became pale. This and the subsequent four verses contain the enquiry about the causes of such distressed condition of the cow.

[JĪVA GOSVAMIN'S GLOSS.—V. 19.]

1. *Iśat* [easily]—without difficulty or attempt, therefore it should be interpreted as 'easily perceiving them'.

Art thou lamenting over me (a) (*Dharma*) who hath been bereft of (three) legs (b) (therefore who) hath one leg (only) (c) ; or (over) thy ownself (being apprehensive) that thou shalt be the object of enjoyment (d)

of the Çūdras (*e*); or (over) the gods whose portions (of the offerings) of sacrifices have been stolen (*f*), or (over) the subjects (inhabitants of the earth) for Indra's not pouring down (rain) ? 20.

- (*a*) *Mā* [me]—See Çrīdhara, 3.
 (*b*) *Pādaiḥ* [.....hath been.....legs]—See Çrīdhara, 1.
 (*c*) *Ekapādaṃ* [.....one leg.....]— " " 2.
 (*d*) *Bhokshyamāṇam* [...the object of enjoyment]—See Çrīdhara, 5.
 (*e*) *Vṛishalaiḥ* [of the Çūdras]— " " 4.
 (*f*) *Hṛitajajna-bhāgān* [whose portions.....stolen]— " " 6.

[ÇRĪDHARA'S GLOSS—V. 20.]

1. *Pādaiḥ* [.....hath been.....legs]—deprived of three legs.
2. *Ekapādaṃ* [.....one leg.....]—therefore with one leg.
3. *Mā* [me]—(Dharma).
4. *Vṛishalaiḥ* [of the Çūdras]—by the Çūdras.
5. *Bhokshyamāṇam* [...the object of enjoyment]—to be enjoyed.
6. *Hṛitajajna-bhāgān* [whose portions...stolen]—whose shares in sacrifices have been taken away, because the men do not (now) perform sacrifices.

(*O*) Earth (*a*), art thou grieving for the women who are not protected (*b*) by (their husbands); or the boys (unprotected by their sires, on the other hand, also oppressed by those (sires who are) like man-eaters (*c*), or the Goddess of Speech (Learning who is) (*d*) in the race of the Brāhmaṇas, whose actions are bad (*e*); or the one born in the best family (*f*) is placed in the family of the kings who are not benefactor to the Brāhmaṇas. 21.

- (*a*) *Urvi* [Earth]—See Çrīdhara, 1.
 (*b*) *Arakshyamāṇāḥ* [who are not protected]—See Çrīdhara, 2.
 (*c*) *Purushādaiḥ iva* [.....like man-eaters]— " " 3.
 (*d*) *Vācaṃ* [the Goddess of Speech.....]— " " 5.
 (*e*) *Rukarmanī* [whose.....bad]— " " 6.
 (*f*) *Kulāgryān* [the one.....family]— " " 7.

[ÇRĪDHARA'S GLOSS—V. 21.]

1. *Urvi* [Earth]—(*O*) earth (addressing the earth in the shape of a cow).
2. *Arakshyamāṇāḥ* [who are not protected]—females not protected by their husbands.
3. *Purushādaiḥ iva* [...like man-eaters]—cruel like man-eaters (boys instead of being protected by their fathers are, on the other hand, ill-treated by them).

4. *Ārtān* [oppressed]—distressed by them.
5. *Vācam* [the Goddess of Speech...]—Learning in the shape of Sarasvatī.
6. *Kulakarmāṇi* [whose...bad]—whose conduct is bad.
7. *Kulāgryān* [the one.....family]—the best of Brāhmaṇas who have accepted service (under wicked princes).

Or, art thou (grieving) for the meanest of the warrior class stupefied (*a*) by (the power of) Kali, countries to be abandoned (*b*) by them ; or the men of the universe (*c*) who are engaged (*d*) here and there in eating, drinking, (wearing) dresses, bathing and in the sexual intercourse. 22.

- (*a*) *Upasṛiṣṭān* [stupefied]—See *Çrīdhara*, 1.
 (*b*) *Avaropitāni* [to be abandoned]— „ 2.
 (*c*) *Jīvalokaṃ* [the men.....universe]—See *Çrīdhara*, 5.
 (*d*) *Unmukha* [engaged]— „ „ 4.
 (*e*) *Vyavāya* [.....sexual intercourse]— „ „ 3.

[ÇRĪDHARA'S GLOSS—V, 22.]

1. *Upasṛiṣṭān* [stupefied]—pervaded by.
2. *Avaropitāni* [to be abandoned]—given up.
3. *Vyavāya* [.....sexual intercourse]—in satisfying carnal appetite.
4. *Unmukha* [engaged]—(who are) busy in eating, drinking, &c., trifling away the injunction (of morality and religion) against sensuality.
5. *Jīvalokaṃ* [the men.....universe]—(for) the beings of the universe.

Or, remembering the deeds (*a*) on which is hanging (depending) the Final Beatitude (*b*), or Hari who hath disappeared and whose assumption of incarnation was for lessening the great burden (*c*) of thee and being abandoned (*d*) (by Kṛishṇa) art thou, O mother (*e*) Earth (*f*), lamenting ? 23.

- (*a*) *Karmāṇi smarati* [remembering the deeds]—See *Çrīdhara*, 4.
 (*b*) *Nirvāṇa-vilamvitāni* [on.....Beatitude]— „ „ 6.
 (*c*) *Bhūri-bharāvātāra-kṛtāvātārasya* [whose.....burden]— See *Çrīdhara*, 3.
 (*d*) *Viśṛiṣṭā* [abandoned]—See *Çrīdhara*, 5.
 (*e*) *Amvā* [mother]— „ „ 1.
 (*f*) *Dharitṛi* [Earth]— „ „ 2.

[ÇRĪDHARA'S GLOSS—V. 23.]

1. *Amvā* [mother]— O Mother.
2. *Dharitṛi* [Earth]—the world.

3. *Bhūri-bharāvātāra-kṛtāvātārasya* [whose.....burden]—who assumed the form of an incarnated being for the purpose of removing the great burden of thee (Earth).

4. *Karmāṇi smaraṇi* [remembering the deeds]—remembering the deeds of Kṛishṇa.

5. *Viṣṛīṭā* [abandoned]—abandoned by Kṛishṇa, (art thou lamenting over ?)

6. *Nirvāṇa viḷamvitāni* [on...Beatitude]—in which the Final Beatitude has found its refuge. Where the reading is '*Nirvāṇa-viḷamvitāni*' (निर्व्वाण विडम्बितानि), the rendering should be as follows :—'It is that which has been ridiculed by those deeds'; that is to say, the deeds are even superior to the Final Beatitude. Jīva Gosvāmin also supports this interpretation.

(O) Earth, say unto me, by whom thou hast been rendered emaciated (α) (by reason of) this cause of thy mental-pain; or, (O) Mother, hath thy fortune, respected by the gods, been stolen by the (deity of) Death, (who is) the strongest amongst the strong ? ²⁴.

a) *Vikarṣitā* [.....rendered emaciated]—See Jīva. 1.

[ÇRĪDHARA'S GLOSS—V. 24.]

1. This verse states ' (O) mother hath fortune been taken away by Kāla (the deity of death) ?'

[JĪVA GOVSAMIN'S GLOSS —V. 24.]

1. *Vikarṣitā* [.....rendered emaciated]—fully made lean.

The Earth said : O Dharma, verily, thou knowest all those what (thou) hast asked me ; because (thou) hadst been living (previously) with four legs carrying the happiness of (all) beings. ²⁵

[ÇRĪDHARA'S GLOSS—V. 25.]

1. This verse states—'although you know everything, yet I will tell you the same'. The verses 25 to 30, should be construed together.

I am lamenting over the (men of the) world who are looked down also by the evil-minded Kali, being at present, bereft of that Dwelling with the Goddess of Prosperity (Kṛishṇa) who is the receptacle of the (three) qualities, ^{30, *}

* This verse has been transposed here in rendering the text.

In whom truthfulness (*a*), purity (*b*), compassion (*c*), patience (*d*), generosity (*e*), contentment (*f*), simplicity (*g*), quietness of mind (*h*), the restraint of the organs of senses (*i*), austerities (*j*), equality (*k*), endurance (*l*), abstention from prescribed acts (*m*), disquisition on the sacred Scriptures (*n*), ²⁶.

Knowledge (*o*), moral apathy (*p*), ruling capacity (*q*), bravery (*r*), prowess (*s*), strength (*t*), enquiry after the meaning of duty (*u*), independence (*v*), skilfulness in acts (*w*), beauty (*x*), firmness (*y*), and also pliancy (mildness) (*z*), ²⁷.

Arrogance (*aa*), courtesy (*bb*), good conduct (*cc*), capacity of mind (*dd*), strength (of the organs of senses) (*ee*), vigour (of the organs of actions) (*ff*), the sources of enjoyment (*gg*), gravity (*hh*), steadiness (*ii*), reverence (*jj*), glory (*kk*), honour (*ll*), and pridelessness (*mm*), ²⁸.

—(All) these, (O) (glorious (one), and also other (*nn*), eternal (*oo*), great qualities (*pp*) (which are) desirable to persons anxious for greatness, did not become annihilated (*qq*). ²⁹.

(*a*) *Satyam* [truthfulness]—See *Çrīdhara*, 1. (v. 26.) and *Jīva*, 1. (v. 26.)

(*b*) *Çaucaṃ* [purity]—See *Çrīdhara*, 2. (v. 26) and *Jīva*, 2 (v. 26)

(*c*) *Dayā* [compassion] „ „ 3. „ and „ 3. „

(*d*) *Kṣāntiḥ* [patience] „ „ 4. „ and „ 4. „

(*e*) *Tyāgah* [generosity] „ „ 5. „ and „ 5. „

(*f*) *Santoshah* [contentment]—See *Çrīdhara*, 6. (v. 26) ; and *Jīva* 6. (v. 26).

(*g*) *Āryjavan* [simplicity]—See *Çrīdhara*, 7. (v. 26) and *Jīva* 7. (v. 26).

(*h*) *Çamaḥ* [quietness of mind]—See *Çrīdhara*, 8, (v. 26) ; and *Jīva* 8. (v. 26).

(*i*) *Damaḥ* [the restraint of the organs of senses]—See *Çrīdhara*, 9. (v. 26) and *Jīva*, 9. (v. 26).

(*j*) *Tapah* [austerities]—See *Çrīdhara*, 10. (v. 26) ; and *Jīva* 10. (v. 26).

(*k*) *Sāmyam* [equality]—See *Çrīdhara*, 11. (v. 26), and „ 11. „

(*l*) *Titikṣhā* [endurance]—„ „ 12 (v. 26). and „ 12. „

(*m*) *Uparatiḥ* [abstention from prescribed acts]—See *Çrīdhara*, 13 (v. 26) ; and *Jīva* 13, (v. 26.)

- (n) *Çrutam* [disquisition on the sacred Scriptures]—See *Çridhara*, 14. (v. 26) ; and *Jīva*, 14 (v. 26).
- (o) *Jñānam* [Knowledge]—See *Çridhara*, 1. (v. 27) ; and *Jīva* 1 (v. 27.)
- (p) *Vīrakṭi* (moral apathy]—See *Çridhara*, 2 (v. 27) ; and „ 2. „
- (q) *Aigvāryyam* [ruling capacity]—See *Çridhara*, 3 (v. 27) ; „ 3. „
- (r) *Çauryyam* [bravery]—See *Çridhara*, 4. (v. 27) and „ 4. „
- (s) *Tējah* [prowess] „ „ 5. (v. 27) ; and „ 5. „
- (t) *Balam* [strength] „ „ 6. (v. 27), and „ 6. „
- (u) *Smṛitiḥ* [enquiry... ..duties]—See *Çridhara*, 7 (v. 27), and *Jīva* (v. 27).
- (v) *Svātantryam* (independence] „ „ 8. (v. 27), and *Jīva* 8 (v. 27)
- (w) *Kauṣaḥ* [skillfulness in acts]—See *Çridhara*, 9 (v. 27) ; and *Jīva* 9, (v. 27) ;
- (x) *Kānti* [beauty] „ „ 10. (v. 27) ; and *Jīva* 10, (v. 27).
- (y) *Dhairyyam* [firmness] „ „ 11. (v. 27) and *Jīva* 11, (v. 27).
- (z) *Mārdavam* [pliancy...]—See *Çridhara*, 12 (v. 27) ; and *Jīva* 12. (v. 27).
- (aa) *Prāgaibhyam* [Arrogance]—See *Çridhara*, 1. (v. 28); and „ 1. (v. 28).
- (bb) *Pracāryaḥ* [courtesy]—See *Çridhara*, 2. (v. 28) ; and „ 2. (v. 28).
- (cc) *Çīlam* [good conduct]—See *Çridhara*, 3 (v. 28) ; and „ 3. (v. 28.).
- (dd) *Saha* [capacity of mind]—See *Çridhara*, 4 (v. 28) ; and *Jīva* 4 (v. 28).
- (ee) *Ojah* [strength.....]—See *Çridhara*, 4, (v. 28) ; and *Jīva*, 5 (v. 28).
- (ff) *Balam* [vigour.....]— „ „ 4 „ „ „ „ 6 „ „
- (gg) *Bhagah* [sources of enjoyment]—See *Çridhara*, 5. (v. 28) ; and *Jīva*, 7 (v. 28).
- (hh) *Gambhīryyam* [gravity]—See *Çridhara*, 6 (v. 28) ; and *Jīva*. 8 (v. 28).
- (ii) *Sthairyyam* [steadiness]—See *Çridhara*, 7 (v. 28) ; and „ 9 „
- (jj) *Āstikyam* [reverence]— „ „ 8 (v. 28) ; and „ 10 „
- (kk) *Kīrti* [glory]— „ „ 9 (v. 28) ; and „ 11 „
- (ll) *Mānah* [honour]— „ „ 10 (v. 28) ; and „ 12 „
- (mm) *Anahankṛiti* [prid elessness]—See *Çridhara*, 11 (v. 28) and *Jīva* 13, (v. 28).
- (nn) *Ete cha anye cha* [all these and also others]—See *Çridhara*, 1 (v. 29.) and *Jīva* 1, (v. 29).
- (oo) *Nityāḥ* [eternal al]—See *Çridhara*, 4 (v. 29) ; and *Jīva*, 2 (vv. 29-30).
- (pp) *Mukhā-guṇāḥ* [great qualities]—See *Çridhara*, 2 (v. 29).
- (qq) *Na Viyanti* [did.....annihilated]— „ „ 5. (v. 29).

ÇRĪDHARA'S GLOSS—V. 26.]

1. *Satyam* [truthfulness]—act of telling truth.
2. *Çaucham* [purity]—quality of being pure.
3. *Dayā* [compassion]—inability to bear the distress of others.
4. *Kṣāntiḥ* [generosity]—the act of self-control in anger.

5. *Tyāgah* [generosity]—the act of giving alms to those who ask for it.
6. *Santoshah* [contentment]—feeling the satisfaction to the effect that ‘this is sufficient’.
7. *Ārijavām* [simplicity]—the quality of being uncrooked (mind).
8. *Çamah* [quietness of mind]—steadiness of mind.
9. *Damah* [the restraint of the organs of senses.]—act of checking the external organs.
10. *Tapah* [austerities]—own religion.
11. *Sāmyam* [equality]—want of the feeling which discriminates between a friend and a foe.
12. *Titikshā* [endurance]—at the offence committed by others.
13. *Uparatih* [abstention from prescribed acts]—quality of being unconcerned even in obtaining what is beneficial to a person.
14. *Çrutam* [disquisition on the sacred Scriptures]—dissension regarding the sacred Scriptures.

[JĪVA GOŚVAMIN’S GLOSS—V. 26.]

1. *Satyam* [truthfulness]—act of speaking truth.
2. *Çaucham* [purity]—holiness.
3. *Dayā* [compassion]—inability to bear the distress of others ; for this reason to protect one who has sought for protection and to make friends with the votaries.
4. *Kshāntih* [patience]—act of keeping the mind under control when in anger.
5. *Tyāgah* [generosity]—liberality (act of making profuse gifts.).
6. *Santoshah* [contentment]—natural satisfaction.
7. *Ārijavām* [simplicity]—want of (moral) crookedness. This is conducive of all good.
8. *Çamah* [quietness of mind]—inactivity of mind. This is conducive of extreme firmness (of mind.)
9. *Damah* [restraint of the organs of senses]—inactivity of the external organs.
10. *Tapah* [austerities]—sports in the forms of which Kshatriya was the first ; the nature of the different incarnations.
11. *Sāmyam* [equality]—want of discrimination between a friend and a foe.
12. *Titikshā* [endurance]—act of forbearing the fault of others.
13. *Uparatih* [abstention from prescribed acts]—indifference in gaining (even) what is beneficial.
14. *Çrutam* [disquisition on the sacred Scriptures]—the scriptural discussion.

[ÇRĪDHARA’S GLOSS—V. 27.]

1. *Jñānam* [Knowledge]—knowledge regarding self.
2. *Virakti* [moral apathy]—devoid of thirst for anything.
3. *Aiçvaryyam* [ruling capacity]—ruling authority.
4. *Çauryyam* [bravery]—courage in battle.
5. *Tejah* [prowess]—distinguished bravery.

6. *Balaṃ* [strength]—capacity (of doing anything).
7. *Smṛtiḥ* [enquiry.....duties]—inquiry into the meaning of the different kinds of duties.
8. *Svātantryaṃ* [independence]—state of not being dependent on anything.
9. *Kauṣaḷaṃ* [skillfulness in acts]—skillfulness in performing anything.
10. *Kānti* [beauty]—external loveliness.
11. *Dhairyyaṃ* [firmness]—state of not being eager.
12. *Mārdavaṃ* [pliancy.....]—softness of heart.

[JĪVA GOSVAMIN'S GLOSS—V. 27.]

1. *Jñānaṃ* [Knowledge]—there were five kinds of knowledge, namely :—(1) quailty of being intellectual ; (2) greatfulness ; (3) the knowledge of (the circumstances of) time, place and object ; (4) the knowledge of all things ; (5) the knowledge of one's ownself.
2. *Virakti* [maral apathy]—want of thirst for evil things.
3. *Aiçvaryyaṃ* [ruling capacity]—the acts of a ruler.
4. *Çauryyaṃ* [bravery]—courage in battle.
5. *Tejah* [prowess]—power ; it includes supremacy.
6. *Balaṃ* [strength]—capacity (to do a thing) difficult to be performed with quickness.
7. *Smṛtiḥ* [enquiry.....duties]—enquiry as to the purpose of particular duties. Where the reading is *Dhṛiti* (धृति), the meaning should be—'although there is cause for regret, yet not evincing any anxiety for it.'
8. *Svātantryaṃ* [independence]—subjection to no one.
9. *Kauṣaḷaṃ* [skillfulness in acts]—three kinds of expertness in acts.
10. *Kānti* [beauty]—liveliness of the different part of the body ; this may be classified into four heads with reference to (1) whole body ; (2) its different members ; (3) complexion, flavour, smell, touch, and sound ; flavour has reference to the lips and touch to the leg, &c. ; (4) age from which the beauty of women be judged.
11. *Dhairyyaṃ* [firmness]—unsteadiness.
12. *Mārdavaṃ* [pliancy]—feeling of the mind full of love. This is also expressive of the subjection to love.

[ÇRĪDHARA'S GLOSS—V. 28.]

1. *Prāgaḷbyaṃ* [Arrogance]—too much show (extreme brightness).
2. *Pracāraḡaḥ* [courtesy]—humility.
3. *Çīlaṃ* [good conduct]—good behaviour.
4. *Śaha-oja-balaṇi* [activity.....senses]—the activities of the organs of senses and actions.
5. *Bhagaḥ* [sources of enjoyment]—place of enjoyment.
6. *Gāmvṛyyaṃ* [gravity]—quality of being not overpowered by sorrow.
7. *Sthairjyaṃ* [steadiness]—the quality of not being fickle.
8. *Āstikyam* [reverence]—the quality of being respectful.

9. *Kṛttih* [glory]—fame.
10. *Mānah* [honor]—the quality of being adorable.
11. *Anahankṛtiḥ* [pridelessness]—freedom from pride.

[JĪVA GOSVAMIN'S GLOSS—V. 28.]

1. *Prāgalbhyam* [Arrogance]—too much show (extreme brightness).
2. *Pracrayah* [courtesy]—humility ; this is indicative of bashfulness ; quality of being able to pay due respect to others ; and also includes the act of using sweet words to others.
3. *Ḍṭam* [good conduct]—good character ; this also includes act of taking refuge under the care of good men.
4. *Sahah* [capacity of mind]—mind's activity.
5. *Ojah* [strength.....]—activity of the organs of senses.
6. *Balam* [vigour.....]—power of the organs of actions.
7. *Bhagah* [sources of enjoyment]—these are classed under the three heads :—(1) the sources of enjoyment (2)—of happiness, (3)—of being full of all kinds of wealth.
8. *Gāmbhīryyam* [gravity].— It refers to such a state of mind from which the object of a person's mind can be gathered with difficulty.
9. *Sthairyyam* [ateadiness]—state of not moving.
10. *Āstikyam* [reverence]—the state of being full of eyes of person versed in the Scripture.
11. *Kṛttih* [glory]—the condition of being full of good qualities ; fame ; this is indicative of being an object of attachment to other people.
12. *Mānah* [honor]—the state of being adored.
13. *Anahankṛtiḥ* [pridelessness]—although endowed with the foregoing qualities, yet devoid of pride.

[ĆRĪDHARA'S GLOSS—V. 29.]

1. *Etc cha anye cha* [..... these and others also]—these thirty-nine and others (including) the act of seeking refuge in the Supreme Lord, &c.
2. *Mahā guṇāḥ* [great qualities]—high qualities.
3. *Yatra* [in whom]—in Ćrīnivāsa (Kṛishṇa).
4. *Nityāḥ* [eternal]—natural.
5. *Nā viyanti* [did.....annihilated]—did not become destroyed.

[JĪVA GOSVAMIN'S GLOSS—VV. 29 AND 30.]

1. *Anye cha* [others also].—The particle *cha* (च) includes other qualities than those already described in the previous verses, namely,—friendliness to Brāhmanas ; the quality of practising all kinds of *siddhis* ; and also the Supreme Lord's act of assuming the form of an idol ; the contentment and other qualities having reference to the devotees have been described in other places ; the quality of being chosen on account of his great attributes as well as by reason of His being the object of desire, may be added to this list ; in other places, His qualities have been described, expressive of the unsteadiness and in a smaller degree ; in this verse, however, the eternal and entire qualities have been stated.

2. *Nityāh* [eternal].—The text of Vyāsa runs thus :—‘The eyes of the dwellers of Dvārakā do not become satisfied, inasmuch as the body of the Imperishable is the abode of beauty’ * The words *Nityā* (नित्या), and *Na viyanti* (न विद्यन्ति) are expressive of His another quality of having received His own perpetual nature. Then the attributes not attainable by men and gods are described as follow :—the determination of truth-telling on His advent; restrainer of the Illusion which is beyond the reach of thought ; although there are special advents, yet He is the only supporter of the qualities of goodness which is entire in itself ; rulership of the universe ; act of ordaining the ultimate good end of a slain enemy ; the act of drawing towards Him the votaries who are themselves pleased in their mind ; act of serving Brahmā, Rudra, &c. ; the quality of having power of His own nature which is great and beyond the reach of thought; the attribute of the daily advent of new beauties on account of His being eternal ; the regulator of Illusion, although descended on earth as the *Purusha* ; superintendence over the objects of creation in the universe ; the quality of being like the seed of incarnation of attributes ; the quality of being adorned with pores of hair each of which contain a universe ; the character of Vāsudeva and Nārāyaṇa ; the character of the great energy (personified) which is inherent in the Supreme Lord, and beyond the reach of thought ; the character of a giver of salvation to the enemy, during the period when the Supreme Lord assumed the form of Kṛishṇa ; the attribute of being full of sublimity of His wonderful beauty, &c. ; the character of bestowing happiness to all, even to those who have no senses or organs of senses. These are not exhaustive, but are mentioned only to give an insight into the nature of the qualities with which the Supreme Lord is endued, and are not specially mentioned in the text ; because Brahmā said ‘Who can measure (count) the various qualities of thee who is full of attributes and whose advent on earth is for the benefit of the universe ? †

I am lamenting over my ownself (*a*) and thee, also (who art) the best of gods, similarly, over the gods, the sages, the fathers, the good men, all the castes and conditions of life. 31.

(*a*) *Ātmānam* [my ownself]—this should be read with ‘*Tena rakṣitam*’ (तेन रक्षितं) (*Jīva*),

Having abandoned her own abode—the lotus-group (*a*), and being too much attached to (*b*) the beauty of whose feet (*c*), that Goddess of Prosperity, serveth (*d*) the

* नित्यं निरीक्ष्यमाणानां यदपि हारकौकसाम् ।

न विद्यन्ति हि दृशः श्रियो धामाङ्गमच्युतम् ॥

† गुणात्मनोऽपि गुणान् विमातुं हितावतीर्णस्य क ईश्वरोऽस्येत्यादि ॥

same, being desirous of attaining the Final Beatitude (in the shape of a side-look) of the outer-corner of whose eyes (*e*), the (beings) of whom Brahmā is the first (*f*), (though) themselves are the refuge of the best of men (*g*), fully practised austerities for a long period (*h*). 32.

- (*a*) *Aravinda-vanam-vihāya* [Having.....group]—See *Jīva*, 4.
 (*b*) *Anuraktā* [being.....attached to]—See *Çrīdhara* 8.
 (*c*) *Yat-pāda-saubhagam* [the beauty of whose feet]—See *Çrīdhara*, 7.
 (*d*) *Bhajate* [serveth]—See *Çrīdhara*, 9 ; and *Jīva*, 5.
 (*e*) *Yudapānga-moksha-kāmāḥ* [being.....eyes]—See *Çrīdhara*, 3 ; and *Jīva*, 2.
 (*f*) *Brahmādayaḥ* [the.....first]—See *Çrīdhara*, 2.
 (*g*) *Bhagavat-prapannāḥ* [.....themselves.....men]—See *Çrīdhara*, 5 ; and *Jīva*, 1.
 (*h*) *Vahu-titham* [for a long period]—See *Çrīdhara*, 4 ; and *Jīva*, 3.

[ÇRĪDHARA'S GLOSS—V. 32.]

1. This and the next four verses state that Kṛishṇa's separation is very difficult to be borne.
2. *Brahmādayaḥ* [the.....first]—Brahmā and others.
3. *Yudapānga-moksha-kāmāḥ* [being.....eyes]—who were anxious to have a kind look upon them by the Goddess of Prosperity.
4. *Vahu-titham* [for a long period]—(Brahmā and others performed austerities) for a long time.
5. *Bhagavat-prapannāḥ* [.....themselves...men]—sought shelter in Brahmā, &c.
6. *Sa Çrīḥ* [that Goddess of Prosperity]—(Here Lakshmī is meant).
7. *Yat-pāda-saubhagam* [the beauty of whose feet]—the beauty of Kṛishṇa's feet.
8. *Anuraktā* [being.....attached to]—having love for them.
9. *Bhajate* [serveth]—adores that feet.

[JĪVA GOŚVAMIN'S GLOSS—V. 32.]

1. *Bhagavat-prapannāḥ* [..... themselves..... men].—He who has taken shelter in the Supreme Lord.
2. *Yudapānga-moksha-kāmāḥ* [being.....eyes].—He also being an object of love is desirous of having side-look of the Goddess of Prosperity. Here Brahmā and others are referred to.
3. *Vahu titham* [a long period]—for a long time. It took many years to attain the final result of the austerities performed by Brahmā, &c.
4. *Aravinda-vanam-vihāya* [Having.....group]—the purport of this is that Lakshmī surpassed the beauty of the lotus.
5. *Bhajate* [serveth]—even the Goddess of Prosperity serveth.

(My) body being completely adorned with (*a*) the foot-prints (*b*) full of prosperity, of that Supreme Lord, (whose foot-prints) are marked with the lotus (*c*), thunderbolt, hook (goad), and flags (*d*), I, having obtained prosperity (*e*) from whom (*f*) shined surpassing in beauty the three worlds (*g*), (subsequently) on the annihilation of that (prosperity) (*h*), that Lord hath abandoned (*i*) me (Earth who) had (thus) become proud (*j*). 33.

(<i>a</i>)	<i>Samalankṛitāṅgī</i> [.....body.....with]—	See <i>Ṣṛidhara</i> , 6.
(<i>b</i>)	<i>Ketaik</i> [.....prints]—	" " 5.
(<i>c</i>)	<i>Avja</i> , &c. [with lotus, &c.]—	" " 4.
(<i>d</i>)	<i>Ketu</i> [flags]—	" " 3.
(<i>e</i>)	<i>Vibhūtim</i> [prosperity]—	" " 8.
(<i>f</i>)	<i>Tatah</i> [from whom]—	" " 7.
(<i>g</i>)	<i>Trin lokān atyaroche</i> [shined worlds]—	See <i>Ṣṛidhara</i> , 9.
(<i>h</i>)	<i>Tadante</i> [on the annihilation of that.....]—	" " 10.
(<i>i</i>)	<i>Vyasṛijat</i> [hath abandoned]—	" " 12.
(<i>j</i>)	<i>Utsamayati</i> [.....had.....proud]—	" " 11.

[ṢṚIDHARA'S GLOSS—V. 33.]

1. *Tasya Bhagavatah* [of that Supreme Lord]—(of Kṛishṇa).
2. *Ṣṛimat* [full of prosperity]—in which there is prosperity.
3. *Ketu* [flags]—banners.
4. *Avja*, &c. [with lotus, &c.]—(marks of lotus and other things mentioned in the text).
5. *Ketaik* [.....prints]—marks (the feet in which there are marks of lotus, thunderbolt, &c ; or by the feet which are the refuge of the lotus, thunder-bolt, &c).
6. *Samalankṛitāṅgī* [.....body.....with]—(Earth) whose body was fully adorned by the feet, &c., that I (Earth)
7. *Tatah* [from whom]—from that Supreme Lord.
8. *Vibhūtim* [prosperity]—wealth and grandeur.
9. *Trin lokān atyaroche* [shined.....worlds]—I look more beautiful than the three worlds together.
10. *Tadante* [on the annihilation of that.....]—(subsequently) when that prosperity was annihilated (then).
11. *Utsamayati* [.....had.....proud]—who was arrogant.
12. *Vyasṛijat* [hath abandoned]—hath left (me).

Being independent, it is known, He lessened (*a*) my great burden (in the shape of) one hundred *Akshauhini* (*b*)

of the kings (*c*) belonging to the race of *Asuras* (*d*) and (also) thou (*e*) being of incomplete number of legs (*f*) and (therefore) distressed (*g*), He assumed (*h*) the beautiful form in the *Yadu* race (for the purpose of) making thee (*i*) with His manliness (*j*) full of complete legs (and healthy) (*k*). 34.

(*a*) *Apānūdāt* [lessened]—See *Ṛīdhara*, 5.

(*b*) *Akshauhini-ṣaṭam* [one.....*Akshauhini*]—See *Ṛīdhara*, 4 ; and for the explanation of the word *Akshauhini* (अक्षौहिणी) See p. 287.

(*c*) *Rājñām* [of the kings]—See *Ṛīdhara*, 3.

(*d*) *Āsura* [belonging to the race of *Asuras*]—See *Ṛīdhara*, 1 and 2.

(*e*) *Tvām* [thou]—

” ” 8.

(*f*) *Unapadam* [of incomplete number of legs]—

” 6; and *Jīva*, 2.

(*g*) *Duḥstham* [distressed]—

” ” 7.

(*h*) *Avibhrat* [assumed]—

” ” 12.

(*i*) *Ātmani* [thee]—

” ” 10; and *Jīva*, 3.

(*j*) *Pauruṣeṇa* [with His manliness]—

” ” 9.

(*k*) *Sampādayan* [full of complete legs.....]—” ” 11 ; ” ” 4.

[*Ṛīdhara*'s GLOSS—V. 34.]

1. *Āsura* [belonging to the race of *Asuras*]—relating to *Asura*.

2. *Vaṃṣa* [race]—whose race had connection with the *Asuras* (demons).

3. *Rājñām* [of the kings]—of the kings belonging to that race.

4. *Akshauhini-ṣaṭam* [one.....*Akshauhini*]—(these have been compared to) the great burden of the earth.

5. *Apānūdāt* [lessened]—took away.

6. *Unapadam* [of incomplete number of legs]—(on account of) not having full number of four legs.

7. *Duḥstham* [distressed]—sorrowful.

8. *Tvām* [thou]—thou also.

9. *Pauruṣeṇa* [with His manliness]—by the form of a man.

10. *Ātmani* [thee]—in thee.

11. *Sampādayan* [full of complete legs.....]—with a view to make thee full of complete number of legs, that is to say, to make thee (*Dharma*) healthy.

12. *Avibhrat* [assumed]—held.

[*Jīva* GOSVAMIN'S GLOSS—V. 34.]

1. In ancient times the *Asuras* were the kings. Where the reading is *Asura-veṣa* (आसुर वेष्ट), meaning would be—‘entered as an *Asura*.’

2. *Unapadam* [of incomplete number of legs]—thou who art not with the requisite number of legs.

3. *Ātmani* [thee]—in thy ownself which is the refuge (of the legs).

4. *Sampādayan* [full of complete legs.....]—making up the complete number of legs.

What woman can bear the separation of that Greatest of Beings (who) by His look of love (*a*), beautiful smile (*b*), sweet conversation (*c*) used to steal away (*d*) the steadiness (*e*) with pride (*f*) of the women of (the city of) Madhu (*g*), and being adorned with whose feet (*h*), (I felt the pleasure of) the erection of my hair (*i*). 35.

-
- (*a*) *Premāvaloka* [.....His look of love]—See *Çrīdhara*, 2 ; and *Jīva* 2.
 (*b*) *Ruchira-smīta* [.....beautiful smile]—,, „ 3 ; and „ 2.
 (*c*) *Valgu-jalpaih* [sweet conversation]—,, „ 4 ; and „ 2.
 (*d*) *Aharat* [used to steal away]—,, „ 8 ; and „ 6.
 (*e*) *Sthairyam* [steadiness]—,, „ 7 ; and „ 5.
 (*f*) *Samānam* [with-pride]—,, „ 6 ; and „ 4.
 (*g*) *Madhumāninīnām* [of the women.....Madhu]—See *Çrīdhara*, 5 ; and *Jīva*, 3.
 (*h*) *Yadāṅghri-vitankitāyāḥ* [being...feet]—See *Çrīdhara*, 9 ; and *Jīva*, 7.
 (*i*) *Romotsavah* [.....erection of.....hair]—,, „ 10 ; and „ 8.

[ÇRĪDHARA'S GLOSS—V. 35.]

1. What woman can bear His (Kṛishṇa's) separation ?
2. *Premāvaloka* [.....His look of love]—affectionate look.
3. *Ruchira-smīta* [.....beautiful smile]—tasteful (heart-stealing) smile.
4. *Valgu-jalpaih* [sweet conversation]—heart-stealing talk (by all these).
5. *Madhumāninīnām* [of the women.....Madhu]—*Satyabhāmā* and others.
6. *Samānam* [with pride]—with proudness.
7. *Sthairyam* [steadiness]—calmness (of mind).
8. *Aharat* [used to steal away]—took away.
9. *Yadāṅghri-vitankitāyāḥ* [being.....feet]—adorned with the feet full of dust.
10. *Romotsavah* [.....the erection of hair]—the erection of hair is caused (by the contact with whose feet) in the shape of new grass, &c.

[JĪVA GOSVAMIN'S GLOSS—V. 35.]

1. Who (what women) can endure the separation of Kṛishṇa ?
2. *Premāvaloka-ruchira-smīta-valgu-jalpaih* [by.....conversation]—by all these.
3. *Madhumāninīnām* [the women.....Madhu].—*Satyabhāmā* and others whose pride (for chastity, &c) are inebriating like liquor.
4. *Samānam* [with pride]—with proudness.
5. *Sthairyam* [steadiness]—calmness.
6. *Aharat* [used to steal away]—(Kṛishṇa who) took away.
7. *Yadāṅghri-vitankitāyāḥ* [being feet]—adorned with whose feet besmeared with dust.

8. *Romatsavaḥ* [.....erection of.....hair]—the new grass, &c., have been compared to the erection of hair in pleasure.

When they, Dharma and Earth, were thus speaking, the sage-like king, named Parīkshit reached (the banks of) the Sarasvatī (flowing) eastwards. 36.

FINIS OF THE SIXTEENTH CHAPTER, NAMED
THE CONVERSATION OF DHARMA AND
EARTH, IN THIS STORY OF NAIMIṢA,
IN THE FIRST BOOK, IN THE
ṢRĪMADBHĀGAVATA, THE
GREAT PURĀṆA, AND THE
VYĀSA'S TREATISE OF
THE SELF-DENYING
DEVOTEES.

(THE CHASTISEMENT OF KALI.)

A cow also milching righteousness (*g*), extremely distressed, hurt by the foot of a Çūdra, bereft of (its) calf (*h*) with face full of tears, lean (*i*), and desirous of eating grass (*j*). ³

1. *Mṛṇāla-dhavalam* [white like the lotus fibre]—as white as the lotus root or fibre.

2. *Vibhyatam* [in fear]—on account of fear.

3. *Mehantam-iva* [as if passing urine]—passing urine or stale as persons do when (in a fearful condition). This indicates that Dharma who had only one leg was passing urine by reason of which he was becoming weaker every moment and was apprehensive of fear also for this account.

4. *Vepamānam* [trembling].—(He, Dharma, in the shape of a bull) was shaking.

[ÇRĪDHARA'S GLOSS—V. 3.]

1. *Dharma-dughām* [milching.....righteousness]—whose milk produces clarified butter which is necessary for the performance of rites by the ritualists and to be used with their food when inaugurating ritual ceremonies.

2. *Kshāmām* [lean]—weak.

3. *Favatsam ichchhatīm* [.....grass]—anxious for grass.

4. *Vivatsām* [bereft of.....calf]—on account of the loss of production in the shape of crops, &c., she is called bereft of her offspring). It may be explained in another way :—The earth became lean for want of the sacrifices, therefore, it implies that she is anxious for her shares of the sacrifices.

(The king) who was sitting in a chariot adorned with gold (*a*) and whose bow was fully arrayed (*b*), asked the (Çūdra dressed in gold) in words (voice) deep as (the rumblings of) clouds. 4.

(*a*) *Kārttasvara-parichekhhadam* [adorned with gold]—See Çrīdhara, 1.

(*b*) *Samāropita-kārmukah* [whose bow.....arrayed]— „ „ 2.

[ÇRĪDHARA'S GLOSS—V. 4.]

1. *Kārttasvara-parichekhhadam* [adorned with gold]—(who is) dressed with garment embroidered with gold.

2. *Samāropita-kārmukah* [whose bow.....arrayed]—whose bow was adorned with (cord, &c.).

(O) mighty, who art thou that art injuring (*a*) the weak by force in this world whose protector I am ; and in the garb of an actor, thou hast become a king (*b*), but by (thy) actions (thou appearest as one who is) not a twice-born (*c*) ? 5.

(*a*) *Haṃsi* [.....injuring]—See Çrīdhara, 1.

(*b*) *Natavat vegena naradeva* [in the garb.....king]—See Çrīdhara, 2.

(*c*) *Karmanā advijah* [by.....twice-born]—See Çrīdhara, 3 ; and Jīva, 1.

[ÇRĪDHARA'S GLOSS—V. 5.]

1. *Haṃsi* [.....injuring]—hurting.

2. *Natavat vegeṇa naradevaḥ* [in the garb.....king]—Do thou say that art thou a king ?—from thy dress only, thou art appearing (to me) so.

3. *Karmaṇā advijāḥ* [by.....twice-born]—but by thy actions thou seemed to be a Çūdra.

[JĪVA GOSVAMIN'S GLOSS—V. 5.]

1. *Advijāḥ* [not a twice-born]—one who is inimical with the twice-borns.

On the departure at a distance of Kṛishṇa with the Holder of the Gāṇḍiva (Arjuna), thou who art beating in a solitary place (*a*) the innocent (*b*), art a wicked (*c*) person and (therefore) fit to be killed (*d*). 6.

(*a*) *Rahasi* [in a solitary place]—See Çṛidhara, 2.

(*b*) *Açochyān* [innocent]— „ „ 1.

(*c*) *Çochyāḥ* [a wicked]— „ „ 3.

(*d*) *Vadham arhasi* [fit to be killed]—See Çṛidhara, 4.

[ÇRĪDHARA'S GLOSS—V. 6.]

1. *Açochyān* [innocent]—the innocent persons.

2. *Rahasi* [in a solitary place]—in private.

3. *Çochyāḥ* [a wicked]—one fit to lament ; that is to say, an offender.

4. *Vadham arhasi* [fit to be killed]—therefore, thou art fit to be slain.

[JĪVA GOSVAMIN'S GLOSS—V. 6.]

1, The Supreme Lord (Kṛishṇa) promised Arjuna to the following effect :—
‘O son of Prithā, thou shalt find me (again)’. * But it has been mentioned in the *Svarga Parva* of the *Mahābhārata* that there shall be a meeting of both. ‘In that place, Govinda who assumed the form of a Brahma and was present with his body marked with the emblems seen before, adorned with the heavenly dress and implored by the powerful Arjuna, was seen (by the latter) as Yudhishtira himself saw *Madhusūdana*.’ †

Who art thou (*a*), white like the lotus fibre, walking with one leg having been bereft of three legs ? What god (*b*) in the form of a bull is (present before us) to make us extremely sorrowful ? 7.

(*a*) *Tvaṃ vā* [Who art thou]—See Çṛidhara, 2.

(*b*) *Kiṃ kachit devaḥ* [What god...]— „ 3.

* मामिवैष्यसि सख्यं ते प्रतिजाने प्रियोऽसि मे इति । (*Gītā*).

† इदं तत्र गोविन्दं ब्राह्मणं वपुषान्वितं । तेनैव दृष्टपूर्वं सादृश्येनोपसूचितम् ॥

दीप्यमानं खवपुषा दिव्यैर्वस्त्रैरुपकृतम् । चपास्यमानं वीरेण फाल्गुनेन सुवर्चसा ॥

यथास्वरूपं कौन्तेयस्यैव मधुसूदनमिति ।

[ÇRĪDHARA'S GLOSS—V. 7.]

1. This verse enquires about the particulars of the bull.
2. *Tvaṃ vā* [Who art thou]—who are you ?
3. *Kim k i chit devah* [What god.....]—(then) Parikshit himself presuming to the effect—'Is any god in bull's form present before me ?'

Embraced by the rod-like arm (*a*) of the best of the descendants of Kuru (*b*), (the tears of grief) of no other beings have on no occasion, fallen on this earth, except thy (tears of) grief (*c*) . 8.

- (*a*) *Dordāṇḍa-parirambhite* [Embraced.....arm]—See Çrīdhara, 1.
 (*b*) *Kauravendrāṇām* [of the best.....Kuru]—the Pāṇḍava princes.
 (*c*) *Te Çuchah* [thy.....grief]—See Çrīdhara, 2.

[ÇRĪDHARA'S GLOSS—V. 8.]

1. *Dordāṇḍa-parirambhite* [Embraced arm].—Protected under the embrace of the arms (on earth).
2. *Te Çuchah* [thy.....grief]—except thy tears from the eyes on account of grief, no other person's tears have fallen on any occasion. This verse is expressive of sorrow.

(*O*) son of Surabhi (*a*), do not lament (*b*) on this (behalf) (*c*); let thy fear from the Çūdra (*d*) be dispelled. (*O*) Mother (*e*), do not cry (*f*) while I (exist as) the chastiser (*g*) of the wicked. Good (*h*) betide thee. 9.

(*a*) *Saurabheya* [(*O*) the son of Surabhi].—Dharma is addressed here. See Çrīdhara, 2.

- (*b*) *Mā çuchah* [do not lament] —See Çrīdhara, 4.
 (*c*) *Atra* [this.....]— " " 3.
 (*d*) *Vṛishalāt* [from the Çūdra]—from Kali.
 (*e*) *Amva* [(*O*) Mother]—See Çrīdhara, 6.
 (*f*) *Mā rodh* [do not cry]— " " 9.
 (*g*) *Çāstari* [chastiser]— " " 7.
 (*h*) *Bhadram* [good.....]— " " 8.

[ÇRĪDHARA'S GLOSS—V. 9.]

1. Parikshit is again addressing the aggrieved (Dharma and the cow).
2. *Saurabheya* [(*O*) the Son of Surabhi]—(*O*) the progeny of cow.
3. *Atra* [this.....]—in this matter.
4. *Mā Çuchah* [do not lament]—do not grieve (thyself).
5. *Vyetu* [.....dispelled]—pass off.

Good betide thee (*a*), (who art) righteous, and by whom sin was never committed. (*O*) Bull, do thou say (*b*) unto me (fully), who is the defiler of the glory (*c*) of the sons of *Prithā* by causing thee deformed (*d*) ? ¹³.

- (*a*) *Vah* [thee]—See *Çrīdhara*, 1.
 (*b*) *Ākhyāhi* [...say]— „ 4.
 (*c*) *Kīrti-dūṣaṇam* [the defiler of the glory]—See *Çrīdhara*, 3.
 (*d*) *Ātma-vairūpya-kartāram* [causing thee deformed]—See *Çrīdhara*, 2.

[*ÇRĪDHARA'S GLOSS*—V. 13.]

1. *Vah* [thee]—(Let good attend) to all of you.
2. *Ātma-vairūpya-kartāram* [causing thee deformed]—the person who made thee deformed by cutting thy feet.
3. *Kīrti-dūṣaṇam* [the defiler of the glory]—who is the spoiler of the glory of the *Pāṇḍavas* ?
4. *Ākhyāhi* [...say]—tell (me).

(Such persons) (*a*) who add distress (*b*) to men without any fault (*c*), are always afraid of me (*d*). Verily, good shall accrue (*e*) to the virtuous by repressing the wicked. ¹⁴.

- (*a*) *Asya* [Such persons]—See *Çrīdhara*, 4.
 (*b*) *Agham yunjan* [who add distress]—See *Çrīdhara*, 3.
 (*c*) *Anāgāsi* [without any fault]— „ „ 2.
 (*d*) *Sarvataḥ madbhayaṁ* [always afraid of me]—See *Çrīdhara*, 5.
 (*e*) *Bhadram eva syāt* [Verily, good shall accrue]— „ „ 6.

[*CRĪDHARA'S GLOSS*—V. 24.]

1. How benefit shall accrue unto the bull by the latter's informing *Parikshit* as to the name of the person who had deformed the bull by cutting off his three legs ? This verse states the reason.
2. *Anāgāsi* [without any fault]—innocent.
3. *Agham yunjan* [who add distress]—who add misery.
4. *Asya* [Such persons]—such kind of persons.
5. *Sarvataḥ madbhayaṁ* [al ways afraid of me]—apprehensive of danger from me on all occasions.
6. *Bhadram eva syāt* [Verily, good shall accrue]—benefit shall accrue to the good man.

I (who am independent) shall take off the arms with bracelet (thereon) (*a*) of him, although manifestly not a mortal (*b*), (who) being uncontrolled (*c*) on this (earth) causeth distress (*d*) of innocent (*e*) beings. ¹⁵.

- (a) *Sāṅgadām* [with bracelet.....]—See *Çrīdhara*, 6.
 (b) *Amarttasya* [not a mortal]— „ „ 4.
 (c) *Nirankuṣāḥ* [uncontrolled]—(literally)—not held by a hook (here) unchecked.
 (d) *Āgaskṛit* [causeth distress]—See *Çrīdhara*, 3.
 (e) *Anāgaḥsu* [innocent]— „ „ 2.

[ÇRĪDHARA'S GLOSS—V. 15.]

1. In this verse Parikshit says to the bull and the cow that they should not be apprehensive of his being unable to inflict punishment to Kali.
2. *Anāgaḥsu* [innocent]—to these who are without any fault.
3. *Āgaskṛit* [causeth distress]—giveth offence.
4. *Amarttasya* [not a mortal]—of him who is a god.
5. *Āharttā* [shall take off]—I shall gather together.
6. *Sāṅgadām* [with bracelet.....]—This adjective implies that the arms should be taken off from the very root.

The greatest duty of a king who punisheth (a) according to the (ordinances of the) sacred Scriptures, others who go astray (during the time) without calamity, in this (world), is verily to protect those who are firm in (their) own religion. 16.

(a) *Çāsataḥ* [who punisheth]—who inflicts punishment to the impious. (*Çrīdhara*).

Dharma said : these words (a) which make fearless the distressed (b) are worthy (c) of thee, the descendants of Pāṇḍu on account of whose (good) qualities, the glorious Kṛishṇa engaged (Himself) in (the acts) of which the embassy was the first (d). 17.

- (a) *Vachah* [words]—See *Çrīdhara*, 2.
 (b) *Ārttābhayaṃ* [which make fearless the distressed]—See *Çrīdhara*, 1.
 (c) *Yuktam* [are worthy]— „ „ 3.
 (d) *Dautyāḍau* [.....of which.....first]—This refers to services which Kṛishṇa rendered to the Pāṇḍavas during the battle of *Kurukshetra* and other difficulties which befell on them.

[ÇRĪDHARA'S GLOSS—V. 17.]

1. *Ārttābhayaṃ* [which make fearless the distressed]—from which the distressed persons become fearless.
2. *Vachah* [words]—those words.
3. *Yuktam* [are worthy]—are fit for persons like you.

(O) the best of beings, we (*a*) who are fully bewildered by the difference in words (amongst the advocates of conflicting theories), do not know that Being from whom is (created) the seed of (our) distress. 18.

(*a*) *Vayaṁ* [we]—See *Jīva*, 1.

[ĆṚĪDHARA'S GLOSS—V. 18.]

1. This verse states that we are not acquainted with that Being who is the cause of misery of the animated beings ; the reason being that we have been extremely puzzled by discordant doctrines advocated by the contending parties.

[JĪVA GOŚVAMIN'S GLOSS—V. 18.]

1. *Vayaṁ* [we]—the theists, and those who have become puzzled by hearing the discordant doctrines advocated by the different persons. These persons do not know that Being who is beyond the reach of all persons.

Some who hideth the discriminating (power) (*a*), call the Individual Spirit as the Lord of the Individual Spirit (*b*) ; the others (*c*) (attribute the same) to the divine causes (*d*) (derived from the influence of planets, gods, &c.) ; others (*e*) (call) the acts (to be the same) (*f*) ; and others (again ascribe the same) to (*g*) Nature. 19.

(*a*) *Vikalpavaśāṇāḥ* [who.....discriminating.....]—See *Ćṛīdhara*, 2,

(*b*) *Ātmānaṁ ātmanāḥ prabhum* [the Individual Spirit as the Lord of the Individual Spirit]—See *Ćṛīdhara*, 3.

(*c*) *Anye* [the others]—See *Ćṛīdhara*, 6.

(*d*) *Daivam* [divine causes]—See *Ćṛīdhara*, 4.

(*e*) *Pare* [others]— „ „ 7 ; and *Jīva*, 2.

(*f*) *Karma* [acts]— „ „ 5.

(*g*) *Apare* [others.....]— „ „ 8 ; and *Jīva*, 3.

[ĆṚĪDHARA'S GLOSS—V. 19.]

1. In this verse the differences of different doctrines are shown.

2. *Vikalpavaśāṇāḥ* [who.....discriminating.. ...]—the contemplative sages who covereth the power of discriminating the difference (between the Individual Spirit and the Supreme Spirit) ; or (it may be explained in another way) ; the infidels whose minds are engrossed in false arguments, say that gods, &c., have no power to be ordainers of happiness and misery, inasmuch as, they themselves are under the influence of acts ; and that acts are not the masters for ordaining happiness and misery, hence a person himself is his lord, and no other person.

3. *Ātmānaṁ ātmanāḥ prabhum* [the Individual Spirit as the Lord of the Individual Spirit]—(they call) themselves their lord (or ordainer of happiness

and misery). It is said that 'the Individual Spirit is the friend and foe of the soul of a person.' *

4. *Daivam* [divine causes]—(Fatalists say) that the deities consisting of planets, &c., are the lords of the Individual Spirit.

5. *Karma* [acts]—(The ritualists say that acts (ceremonies) are the lords of the Individual Spirit).

6. *Anye* [others]—those who follow the doctrine of divine influence (the Fatalists). They say that the gods of which planets, &c., are the first, are the ordainers of happiness and misery.

7. *Pare* [others].—The followers of the *Mīmāṃsā* say the acts (to be the rulers of happiness and misery).

8. *Apāre* [others.....]—those who follow the doctrine of common sense say that Nature is the ordainer of happiness and misery.

[JĪVA GOŚVAMIN'S GLOSS—V. 19.]

1. The persons who are bewildered by reason of following different doctrines respectively are enumerated in this verse. The followers of the *Vedas* approve this enumeration inasmuch as texts of the *Vedas* are the undisputed authority.

2. *Pare* [others]—performers of acts.

3. *Apāre* [others.....]—the followers of the *Sāṃkhya* philosophy.

Some (others) have also (*a*) ascertained (*b*). to this (effect) that (everything is) from (God) (who is) incomprehensible by argument (reason) (*c*), and undefinable (*d*). (O) sage-like king, do (thou) think over this (matter) agreeable to (thy) own intellect (*e*). 20.

(*a*) *Keshu api* [Some also]—See *Çrīdhara*, 1.

(*b*) *Niṣchayah* [ascertained]— " " 2.

(*c*) *Apratarkyāt* [.....incomprehensible.....argument...]—See *Çrīdhara*, 3.

(*d*) *Anirdeśyāt* [undefinable]— " " 4.

(*e*) *Atra svamanīṣhayā anurūpaṃ vimriṣa* [do.....intellect]—See *Çrīdhara*, 5.

[ÇRĪDHARA'S GLOSS—V. 20.]

1. *Keshu api* [Some also]—the theists also. 'Keshvapi' (केशपि) indicates that God is not easily obtainable.

2. *Niṣchayah* [ascertained].—This is expressive of the conclusion to which the theists have arrived.

3. *Apratarkyāt* [.....incomprehensible.....argument.....]—on account of (God) not being comprehensible by the mind.

4. *Anirdeśyāt* [undefinable]—who cannot be fully described by words. (From such God everything is created).

5. *Atra svamanīṣhayā anurūpaṃ Vinriṣa* [do.....intellect]—do thou know by thy intellect.

* आत्मैव ज्ञातव्यं न बन्ध, आत्मैव विपरित्यज्य इति ।

(O) the best amongst the best of the Brāhmaṇas (α), after Dharma had thus said, the Emperor (b) bereft of his bewilderment (distress) (c), by his concentrated mind, replied (d) him (Dharma) : 21.

(α) *Dvijasattama* [.....the best.....Brāhmaṇas].—Çaunaka is meant.

(b) *Samrāt* [the Emperor].—Parikshit.

(c) *Vikheḍah* [bereft of bewilderment.....]—See *Çrīdhara*, 1.

(d) *Parya-chashta* [replied]— " " 2.

[ÇRĪDHARA'S GLOSS—V. 21.]

1. *Vikheḍah* [bereft of bewilderment.....]—his stupefaction (on account of grief), having been removed.

2. *Parya chashta* [replied]—said in turn (rejoined) or it means that he knew.

(O thou who art) conversant with righteousness (α), (as) thou hast been describing the (doctrine of) religion that the place (b) of the (person) who hath committed sin (crime) is also received by (one) who pointeth it out, (hence thou art) the righteousness itself which hath assumed the form of a bull ! 22.

(α) *Dharmajna* [(O...) conversant with righteousness].—Here Parikshit is again addressing *Dharma* (in the shape of a bull).

(b) *Sthānam* [the place]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 22.]

1. Thou art describing the religious truth that 'even the murderer should not be pointed out' as it is not known whether the accused is really guilty or not, therefore thou art the righteousness itself.

2. *Sthānam* [the place]—the hell, &c.

Or (on the other hand), (it is) certain that the course of the Illusion of God (α) is also verily not, within the reach of mind and words of the sentient beings. 23.

(α) *Deva-māyāyāḥ gatih* [the course.....God]—See *Çrīdhara*, 2 ; and *Jīva*, 2.

[ÇRĪDHARA'S GLOSS—V. 23.]

1. This verse states that Dharma is not describing the cause of his distress on account of ignorance (to which men are liable to the Illusion of God).

2. *Deva-māyāyāh gatiḥ* [the course.....God].—It is certain that the course of God's Illusion is not comprehensible by mind and expressible by the words of the sentient beings who bear the relation of killer and the killed respectively.

[JĪVA GOSVAMIN'S GLOSS—V. 23.]

1. To speak the truth is the self-evident doctrine of every religion, which is specially necessary for the protection of all religion. How is it that the theists should say that they do not know God ?—Because men are full of doubts on account of the prevalence of Kālī by God's Illusion,

2. *Deva* [God].—This adjective is not affected by its association with the word *Māyā* (मया) inasmuch as it (the Supreme Lord) is full of brightness, hence cannot be shadowed by *Māyā* (Illusion or ignorance) which has the tinge of darkness.

The austerity, purity, compassion, and truthfulness were thy (four) legs created in the *Satya* age (*a*); of these, three (legs) (*b*), have been broken (*c*) by pride (*d*), intercourse (with women) (*e*), and inebriety (*f*) the (various) parts of unrighteousness (*g*). 24.

(*a*) *Kṛite kṛitāḥ* [created in the *Satya* age].—For explanation of the *Satya yuga*. See note (*a*), p. 148.

(*b*) *Trayaḥ* [three.....]—See *Çrīdhara*, 3 ; and *Jīva*, 7.

(*c*) *Bhagnāḥ* [have been broken]—See *Çrīdhara*, 4 ; and *Jīva*, 6.

(*d*) *Smaya* [pride]— „ „ 5 ; and „ 2.

(*e*) *Samga* [intercourse.....]—See *Jīva*, 3.

(*f*) *Mada* [inebriety]— „ „ 4.

(*g*) *Adharmāmṇṣaḥ* [the of unrighteousness]—by the parts (consisting of pride, &c.) of unrighteousness. See *Çrīdhara*, 2 ; and *Jīva*, 5.

[ÇRĪDHARA'S GLOSS—V. 24.]

1. Knowing the person present before him to be Dharma, Parikshit is describing the four legs of the former in this and the next verses.

2. *Adharmāmṇṣaḥ* [the.....of unrighteousness]—by the parts of irreligion.

3. *Trayaḥ* [three.....]—(thy) three (legs).

4. *Bhagnāḥ* [have been broken]—have been broken into two parts.

5. *Smaya* [pride]—wonderfulness.

[JĪVA GOSVAMIN'S GLOSS—V. 24.]

1. This and the next verses state that *Māyā* (Illusion) follows and disposes by degrees the righteous or unrighteous acts of men in the different ages.

2. *Smaya* [pride]—arrogance, because by it, austerities are destroyed.

3. *Samga* [intercourse.....]—lust.

4. *Mada* [inebriety]—Intoxication from taking liquor.

5. *Adharmāmṛṣāḥ* [the of unrighteousness]—by the parts (of unrighteousness) consisting of pride, &c.

6. *Bhagnāḥ* [have been broken]—have been smashed.

7. *Trayaḥ* [three]—three parts ; hence there remains only the fourth part—the truthfulness.

(O) Dharma, thy (fourth) leg (*a*) the truthfulness is in existence (*b*) at present (*c*), by which thou shalt maintain thyself (or men shall adore thee, but) (*d*) this unrighteousness (*Adharma*) (*e*) in the form of Kali (*f*) flourished by untruthfulness (*g*), is desirous of taking away (*h*) that (leg) also (*i*). ²⁵.

(*a*) *Te pādāḥ* [thy.....leg]—See *Ṣṛidhara*, 2.

(*b*) *Satyam* [truthfulness...]—, „ 3.

(*c*) *Idānim* [at present]—, „ 1.

(*d*) *Nirvartayet* [.....shalt maintain.....]—See *Ṣṛidhara* 4.

(*e*) *Ayaṁ adharmā* [this unrighteousness]—, „ 8.

(*f*) *Kalī* [कलि]—, „ 7.

(*g*) *Anṛitena edhitāḥ* [flourished by untruthfulness]—See *Ṣṛidhara*, 6.

(*h*) *Jighṛīkṣati* [desirous of taking away]—, „ 9.

(*i*) *Tam* [that.....]—, „ 5.

[*ṢṚIDHARA'S GLOSS—V. 25.*]

1. *Idānim* [at present]—in Kali age.

2. *Te pādāḥ* [thy.....leg]—(O Dharma), the fourth part (of all thy four legs).

3. *Satyam* [truthfulness...]—of the four legs, only truthfulness is in existence.

4. *Nirvartayet* [.....shalt maintain.....]—because by truthfulness thou shalt maintain (protect) thyself somehow or other ; or it may mean, the men of this world shall adore thee.

5. *Tam* [that.....]—that leg also.

6. *Anṛitena edhitāḥ* [flourished by untruthfulness]—having prospered by untruthfulness.

7. *Kalī* [कलि]—in the form of Kali.

8. *Ayaṁ adharmā* [this unrighteousness]—this irreligion.

9. *Jighṛīkṣati* [desirous of taking away]—anxious to deprive.

In the *Satya* age, *Dharma* (righteousness) was full of four legs ; in *Tretā* age austerities were destroyed by pride ; purity by lust ; compassion by inebriety ; truthfulness by untruthfulness ; in the *Dvāpara* age half of these was destroyed, but in the *Kalī* age the remaining fourth part shall be destroyed.

Being unloaded of the great weight (*a*) by the Supreme Lord, this Earth also became full of solemn ceremonies (festivals or gaiety) (*b*) on all sides by His footsteps endued with prosperity. ²⁶.

- (ā) *Nyāsitoru-bharā* [Being unloaded of the great weight]—See *Çrīdhara*, 1.
 (b) *Kṛita-kautukā* [became.....ceremonies.....]— " " 2.

[ÇRĪDHARA'S GLOSS—V. 26.]

1. *Nyāsitoru-bharā* [Being unloaded of the great weight]—whose greatest burden was unloaded by the mutual acts of killing of the Yādavas.

2. *Kṛita-kautukā* [became.....ceremonies.....]—whose festivity or solemn ceremonies have been performed.

(Now), like an unfortunate (being), abandoned (by the Supreme Lord) (*a*) the virtuous (Earth), who is shedding tears (*b*), is lamenting to this (effect that)—‘I shall be enjoyed by the *Çūdras* under the guise of kings who are not benefactors to the Brāhmaṇas.’ 27.

(*a*) *Ujjhitā* [abandoned...]—See *Çrīdhara*, 2.

(*b*) *Agrukalā* [.....shedding tears]—,, 1.

[ÇRĪDHARA'S GLOSS—V. 27.]

1. *Agrukalā* [.....shedding tears]—one who releases the tears.

2. *Ujjhitā* [abandoned...]—quitted (by the Supreme Lord), the Earth was grieving to the effect that the *Çūdras* will enjoy me.

Having consoled Dharma and the Earth, in this way, the great warrior (Parīkshit) took up (drawn his) sharp-edged (*a*) sword against Kali (*b*), who was the cause of unrighteousness (*c*). 28.

(*a*) *Niçātam* [sharp-edged]—See *Çrīdhara*, 1.

(*b*) *Kalaye* [against Kali]—See *Jīva*, 3.

(*c*) *Adharma-hetave* [who.....unrighteousness]—See *Çrīdhara*, 2 ; and *Jīva*, 2.

[ÇRĪDHARA'S GLOSS—V. 28.]

1. *Niçātam* [sharp-edged]—sharpened.

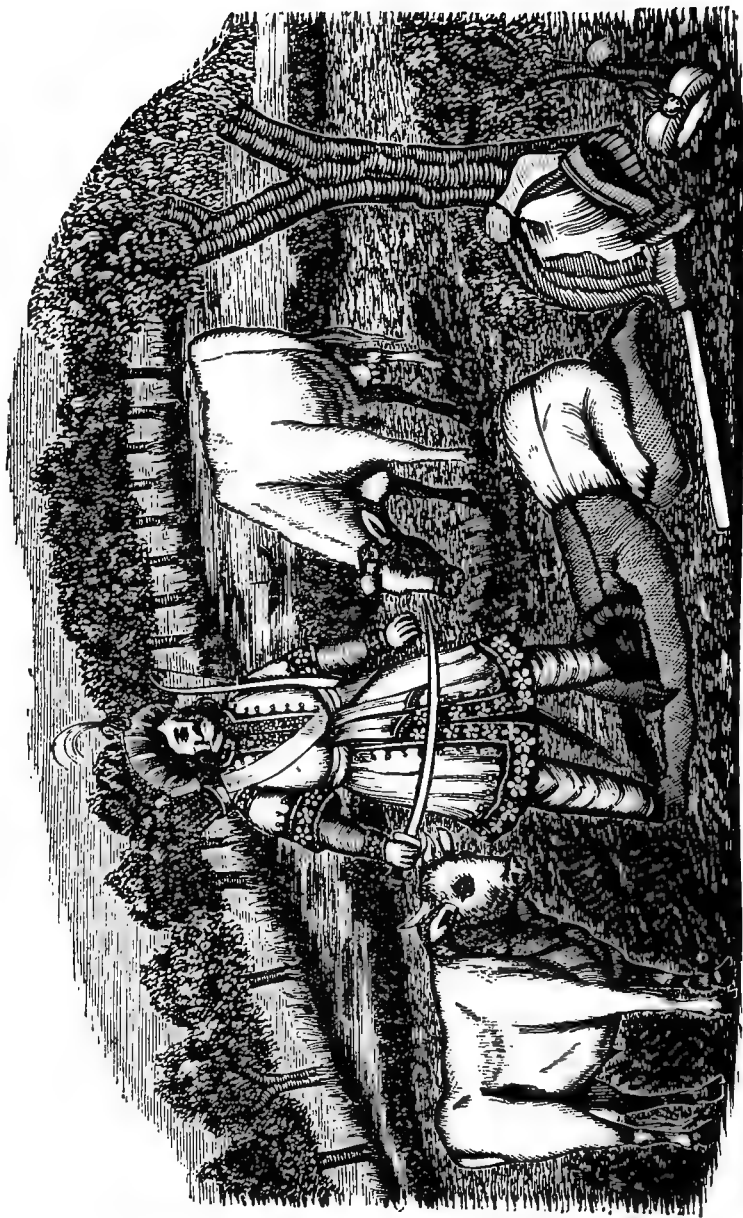
2. *Adharma-hetave* [who.....unrighteousness]—with a view to kill Kali, who was the cause of unrighteousness.

[JĪVA GOŚVAMIN'S GLOSS—V. 28.]

1. It may be asked that, if unrighteousness is the cause of all crimes committed by men, why then Kali should be killed ?

2. *Adharma-hetave* [who.....unrighteousness]—accessory to unrighteousness.

3. *Kalaye* [against Kali]—against him. He will be subsequently mentioned as friend of unrighteousness.



NO. 10. S. M. Datta's *Śrīmadbhāgavata*]

[*From the sketch of M. N. Chatterjee.*

DHARMA (*in the form of a Bull*)—**PARİKSHIT** (*chastising Kali*)

KALI (*lying prostrate*)—**EARTH** (*in the form of cow*).

Having consoled Dharma and the Earth, in this way, the great warrior (Parikshit) took up (drawn his) sharp-edged sword against Kali, who was the cause of unrighteousness. (c. XVII. v. 23. Bk. I. p. 500 ; and the subsequent verses of the same chapter, pp. 501-506.)

3. *Baddhānjaleḥ* [.....with joined palms]—whose palms (of hands) were joined together (in a supplicant posture).

4. *Te* [him.....]—thee (Kali).

5. *Kathanchana* [under no circumstances]—but for any circumstances whatever.

6. *Varttitavyam* [.....to live]—should not live.

7. *Tvam adharmā bandhu* [.....thou.....unrighteousness]—the reason being that thou art the friend to unrighteousness.

[JĪVA GOŚVAMIN'S GLOSS—V. 31.]

1. *Guḍā-keṣa-Yaṣodharāṇām* [to the *Guḍā-keṣa*]—those who are anxious to maintain the glory of *Guḍā-keṣa* (Arjuna).

The unrighteousnesses (such as) avarice, untruthfulness, theft, vileness (*a*), act of renouncing one's own religion (*b*), misfortune (*c*), fraud (*d*), quarrel and pride, which follow thee (when) thou existeth in the body of a king, have commenced (to spread their evil influence).³²

(*a*) *Anāryyam* [vileness]—See *Çrīdhara*, 1.

(*b*) *Aṃhah* [act.....religion]—,, ,, 2.

(*c*) *Jyeshthā* [misfortune].—Misfortune personified as a goddess and the elder sister of Lakshmi See *Çrīdhara*, 3.

(*d*) *Māyā* [fraud]—,, ,, 4.

[ÇRĪDHARA'S GLOSS—V. 32.]

1. *Anāryyam* [vileness]—vulgarity (disreputable one who is not an Aryan).

2. *Aṃhah* [act.....religion]—abandoning one's own religion (duties).

3. *Jyeshthā* [misfortune].—*Alakṣmī* is meant.

4. *Māyā* [fraud]—deception.

For that reason, (*O*) friend to unrighteousness, that *Brahmāvartta* (*a*) is not fit for thy dwelling (*b*) where the persons skilful in the spread of sacrifices (*c*) adore the Lord of Sacrifices, and (which) is habitable by righteousness and truth.³³

(*a*) *Brahmāvartta* [ब्रह्मवर्त्त]—the holy land, the country situated between the rivers Sarasvatī and Drishadvatī to the North-west of Hastināpura. (Manu. II. 17.)

(*b*) *Varttitavyam* [not fit for thy dwelling]—See *Çrīdhara*, 1.

(*c*) *Yajna-vitāna-vijnāh* [persons skilful in the spread of sacrifices]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS.—V. 33.]

1. *Varttitaryam* [is not for thy dwelling]—is not fit to be present.
2. *Yajna-vitāna-vijnāh* [persons skilful in the spread of sacrifices]—those who are well versed in spreading the different sacrifices.

(Thou shouldst not live in that place) where, being adored, the glorious Hari whose form is like the sacrifice (itself) (*a*), spreadeth over (bestoweth upon) the performers of sacrifices, happiness (*b*) (good) and unerring objects of desire (*c*). This Supreme Soul is present like air, inside and outside, the animate or inanimate objects (*d*). 34.

- (*a*) *Ijyātma-Mūrtih* [whose..... sacrifice.....]—See Çrīdhara, 1.
 (*b*) *Çam* [happiness]— " " 2.
 (*c*) *Kāmān* [objects of desire]— " " 3.
 (*d*) *Eshah...vahiḥ* [This.....objects]— " " 4.

[ÇRĪDHARA'S GLOSS—V. 34.]

1. *Ijyātma-mūrtih* [whose.....sacrifice.....]—whose form is likened to sacrifice.
2. *Çam* [happiness...]—benefit.
3. *Kāmān* [objects of desire]—and also the objects of desire.
4. *Eshah...vahiḥ* [This.....objects].—It may be said that Indra and other presiding deities of sacrifices and not Hari, are adored ; this part of the verse says that He is the soul of all animate and inanimate objects. He is not kept aloof from them like the sentient beings. As the (air transformed into) vital air, is present inside the beings, yet it exists outside those beings ; similarly, being the internal spirit of every one, the God exists also outside the whole creation.

Sūta said : Being commanded by Parikshit in this way, the said Kali whose act of trembling was generated (in him) began to say thus unto him (Parikshit) who had raised his sword (*a*) (to kill him) like the Holder of the Rod (*b*) attempting (to do the same) (*c*). 35.

- (*a*) *Udyatāsīm* [who had raised.....]—See Çrīdhara, 1.
 (*b*) *Danda-pāṇim* [the Holder of the Rod]—See Çrīdhara, 2.
 (*c*) *Udyatām* [attempting.....]— " " 3.

[ÇRĪDHARA'S GLOSS—V. 35]

1. *Udyatāsīm* [who had raised.....]—by whom the sword was raised.
2. *Danda pāṇim* [the Holder of the Rod].—Yama. (Deity of Death).
3. *Udyatām* [attempting.....]—attempting (to raise the sword).

(O) Universal Monarch (*a*), afterwards I shall live (*b*) somewhere (*c*) in obedience to thy command (*d*), but I am, in those places also (*e*), seeing thee (*f*) by whom the bow and arrow have been held (*g*). 36.

(*a*) *Sārvabhauma* [Universal Monarch]—the Emperor ; Parīkshit is meant here.

(*b*) *Vatsyāmi* [I shall live]—See *Çrīdhara*, 3.

(*c*) *Yatra Kva* [somewhere]—,, 2.

(*d*) *Tava ājnyā* [according to thy command]—See *Çrīdhara*, 1.

(*e*) *Tatra tatra api* [in those places also]—,, 4.

(*f*) *Tvāṃ lakṣhaye* [I am.....thee]—,, 6.

(*g*) *Ātteshu çarāsanam* [by whom.....held]—,, 5.

[ÇRĪDHARA'S GLOSS—V. 36.]

1. *Tava ājnyā* [according to thy command].—In obedience to thy command—'Thou shouldst not live in this place.'

2. *Yatra kva* [somewhere]—in whatever place.

3. *Vatsyāmi* [I shall live].—I shall reside.

4. *Tatra tatra api* [in those places also]—in those places also (where I shall reside).

5. *Ātteshu çarāsanam* [by whom.....held]—who has taken the bow and arrow in (his) hand.

6. *Tvāṃ lakṣhaye* [I am.....thee].—I find thee (in that dreadful appearance).

Therefore, (O) the best of the righteous, thou art worthy of pointing out to me (that) place, in which, having obeyed thy command, verily, I shall live being of steady (mind). 37.

Sūta said : Solicited (by Kali, Parīkshit), then gave that Kali the places—of the gambling (*a*), drinking (*b*), women (*c*) and slaughtering (animals) (*d*), where four kinds of unrighteousnesses exist. 38.

(*a*) *Dyūtam* [.....gambling]—See *Çrīdhara*, 3.

(*b*) *Pānam* [.....drinking]—,, 1 ; and *Jīva*, 1.

(*c*) *Strīyaḥ* [women]—See *Jīva*, 2.

(*d*) *Sūnāḥ* [slaughtering.....]—See *Çrīdhara* 2 ; and *Jīva*, 3.

[ÇRĪDHARA'S GLOSS—V. 38.]

1. *Pānam* [.....drinking]—the place of drinking ; (ale-house) is the place where the vice of drinking exists. It has been previously mentioned that the act of drinking is the cause of destroying compassion ; and in this verse it is

indicated that such vice produces the pride which in turn extinguishes all austerities.

2. *Sūnāh* [slaughtering...]—the place where animals are killed (slaughter-house).

3. *Dyūtam* [.....gambling]—the place of gambling where untruthfulness (deceit) exists.

[JĪVA GOSVAMIN'S GLOSS—V. 38.]

1. *Pānaṃ* [.....drinking]—drinking liquor. It should be noted that drinking wines in the performance of the sacrifice—named the *Sūtramā* in honor of Indra is enjoined. The act of drinking liquor other than what is permissible as above mentioned is forbidden ; and the latter kind of drinking is meant in the text.

2. *Striyāḥ* [.....women]—who are for the carnal enjoyment only ; not the [lawfully married wife.

3. *Sūnāḥ* [slaughtering.....]—act of killing animal for the purposes other than those of sacrifices.

The mighty (Parīkshit) gave (the place of) Gold (*a*) (to Kali who) was also supplicating again ; afterwards, (those of) Untruthfulness (*b*), Pride (*c*), Desire for Enjoyment (*d*), (the Envy derived from the quality of) Passion (*e*) and the fifth, the Enmity were also given (*f*). 39.

(*a*) *Jāta-rūpaṃ* [Gold]—See *Çrīdhara*, 2 ; and *Jīva*, 1.

(*b*) *Anṛitāṃ* [Untruthfulness]— „ 3.

(*c*) *Madam* [Pride]— „ „ 4.

(*d*) *Kāmaṃ* [Desire for Enjoyment]—See *Çrīdhara*, 5.

(*e*) *Rajah* [.....Passion]— „ „ 6.

(*f*) *Vairam* [Enmity.....]— „ „ 7.

[ÇRĪDHARA'S GLOSS—V. 39.]

1. This verse imports that Parīkshit conferred place of gold on Kali who was asking permission to live in one of the places amongst the four things mentioned before (in verse 34).

2. *Jāta-rūpaṃ* [Gold]—(Parīkshit) also gave gold.

3. *Anṛitāṃ* [Untruthfulness]—by reason of conferring gold on Kali, the untruthfulness (was also given to him by Parīkshit),

4. *Madam* [Pride]—Proudness.

5. *Kāmaṃ* [Desire for Enjoyment]—intercourse with women.

6. *Rajah* [.....Passion]—envy derived from the qualities of Passion (those four and the fifth).

7. *Vairam* [Enmity...]—the feeling of an adversary (all these were given to Kali by Parīkshit).

[JĪVA GOSVAMIN'S GLOSS—V. 39.]

1. *Jāta-rūpaṃ* [Gold]—gold, &c., except what is given for the purpose of religion as said before. These four were given to Kali as places of residence ; and feeling of eunmity was similarly given ; although all five things are given as places, yet they were actually given. The object of conferring them on Kali as places, is that without knowing the place where a thing can be found, no one is expected to get it.

As pointed out by him Kali, the cause of unrighteousness, verily, lived in these five places given (him) by the son of Uttara. 40.

[JĪVA GOSVAMIN'S GLOSS—V. 40.]

1. Kali immediately got hold of those objects and occupied the places where they could be found.

Therefore (*a*), the beings who are anxious to be good (*b*), on any occasion, shall not enjoy these (places) (*c*), specially, the righteous king (who is) the preceptor and lord of men. 41.

(*a*) *Atha* [Therefore]—See *Çrīdhara*, 1.

(*b*) *Vubhūshuh* [who.....good]—See *Çrīdhara*, 2.

(*c*) *Etāni na seveta* [shall not enjoy.....]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 41.]

1. *Atha* [Therefore]—this is expressive of reason.

2. *Vubhūshuh* [who...good]—who is desirous to regenerate himself as a good man.

3. *Etāni na seveta* [shall not enjoy.....]—no one should evince attachment to both these enjoyments of women and gold.

He joined the bull's three legs—the austerities, purity, compassion, (which had been) destroyed ; and also consoling the Earth, fully (restored to her) the prosperity. 42.

[ÇRĪDHARA'S GLOSS—V. 42.]

1. Chastising Kali in this way, Parīkshit replaced the legs of the bull ; that is to say, restored austerities, &c., to this earth.

[JĪVA GOSVAMIN'S GLOSS—V. 42.]

1. But the king Parīkshit duped Kali ; because as soon as the latter went away, the former acted in contradiction to his gift to Kali, by making gold a useful object for the purpose of religion. He restored the three legs of Righteousness by emulating in men devotion to the Supreme Lord.

Being placed (*a*) by (his) grand-father (*b*) the king (*c*) desirous of retiring to the forest (*d*), that very (Parikshit) is now sitting (*e*) on the throne which is fit for a king. ⁴³.

(*a*) *Upanyastam* [Being placed]—See *Çrīdhara*, 3.

(*b*) *Pitāmahena* [.....grand-father]—by Yudhishtira.

(*c*) *Rājñā* [king].—Yudhishtira.

(*d*) *Aranyam vivikshatā* [desirous.....forest]—See *Çrīdhara*, 2.

(*e*) *Adhyāste* [.....sitting]—See *Çrīdhara*, 4 ; and *Jīva*, 1.

[*CRĪDHARA'S GLOSS—V. 43.*]

1. This and the next two verses state that it was on account of Parikshit's prowess that the sages assembled in the *Naimiṣa* and were able to inaugurate sacrifices without any interruption.

2. *Aranyam vivikshatā* [desirous.....forest]—desirous to enter into the forest. (It refers to Yudhishtira).

3. *Upanyastam* [Being placed].—Having been entrusted.

4. *Adhyāste* [.....sitting]—is reclining.

[*JĪVA GOSVAMIN'S GLOSS—V. 43.*]

1. *Adhyāste* [.....sitting]—sitting on the throne with power. It should be understood in the similar sense in subsequent verses.

Being adorned with the Goddess of Prosperity of the best of the descendants of Kuru, that sage-like king (who is a) great fortunate (being), the Supreme Ruler, and whose fame is extensive, is now present in Hastinā-pura. ⁴⁴.

[*ÇRĪDHARA'S GLOSS—V. 44.*]

1. *Adhunā āste* [is now present].—This is expressive of the present tense or by the addition of the particle *Sma* (*स्म*) the phrase should imply the past tense.

After, this king (*a*), the son of Abhimanyu, whose prowess is such (as described in the foregoing verses and who) had (thus) ruled over the earth, ye (*b*) have engaged (*c*) for the performance of the sacrifice (*d*). ⁴⁵.

- (a) *Nṛipaḥ* [king].—Parīkshit.
 (b) *Yāyam* [ye].—Çaunaka and other sages.
 (c) *Dikṣitāḥ* [have engaged]—See *Çrīdhara*, 2.
 (d) *Satrāya* [for.....sacrifices]—,, ,, 1.

[ÇRĪDHARA'S GLOSS—V. 45.]

1. *Satrāya* [for.....sacrifices]—for performing the sacrifices.
2. *Dikṣitāḥ* [have engaged]—initiated.

[JĪVA GOSVAMIN'S GLOSS.—V. 45.]

1. The sacrifice referred to in the verse is quite distinct from the one in which Baladeva was present.

FINIS OF THE SEVENTEENTH CHAPTER,
 NAMED THE CHASTISEMENT OF KALI,
 IN THIS STORY OF NAIMIÇĀ, IN
 THE FIRST BOOK, IN THE
 ÇRĪMADBHĀGAVATA, THE
 GREAT PURĀṆA, AND THE
 VYĀSA'S TREATISE OF
 THE SELF-DENYING
 DEVOTEES.

CHAPTER XVIII.

(THE ACQUISITION OF THE BRĀHMAṆA'S CURSE.)

Being disciple, said Sūta, to the son of Vyāsa (*a*), knowing fully (*b*) the truth regarding the Invincible (*c*), and abandoning attachment to all matters, (Parikshit) gave up (his) own body in the Gangā ; 3. *

Who, it is known, being greatly burnt (*d*) by the weapon of the son of Droṇa (*e*) did not die in the womb of (his) mother (*f*) by reason of the grace of the glorious Kṛiṣṇa whose deeds are wonderful ; 1. (and)

Who, again, having offered (devoted his) mind (*g*) to the Supreme Lord, did not become completely bewildered (*h*) by the great fear (*i*) on account of destruction to (his) life (*j*) from the *Takshaka* (*k*), which arose from the wrath of the Brāhmaṇa (*l*). 2.

(*a*) *Vaiyāsakeḥ* [to the son of Vyāsa]—See *Çrīdhara*, 1. (v. 3).

(*b*) *Vijnāta* [knowing fully]— " " 2. "

(*c*) *Ajita* [regarding the Invincible]— " " 3. "

(*d*) *Viplushtak* [being.....burnt]— " " 2. (v. 1.)

(*e*) *Draṇyastra* [the weapon.....Droṇa]—the *Brakmāstra* hurled by Aḡvatthāmā.

(*f*) *Mātuh* [of.....mother]—of Uttarā.

(*g*) *Arpitāśayaḥ* [having.....mind]—See *Çrīdhara*, 5. (v. 2).

(*h*) *Sam-mumoha* [completely bewildered]—See *Çrīdhara*, 4. (v. 2).

(*i*) *Uru-bhayāt* [by the great fear]— " " 3. "

(*j*) *Prāṇa-viplavāt* [on.....life]— " " 2. "

(*k*) *Takshakāt* [from *Takshaka*]—from one of the principal serpents of the *Pātāla*.

(*l*) *Brahma-kopothhitāt* [arose.....Brāhmaṇa]—See *Çrīdhara*, 1. (v. 2) ; See also verses, 32, 33, 34, 35, 36, 37, and *Post*.

* This verse has been transposed here.

[ÇRĪDHARA'S GLOSS—V. 1.]

1. As a preliminary to the description about Parikshit's retirement from the worldly affairs, this verse is reminding his previous wonderful acts.
2. *Viplushtah* [being.....burnt]—being completely burnt.

[ÇRĪDHARA'S GLOSS—V. 2.]

1. *Brahma-kopotthitāt* [arose.....Brāhmaṇa]—which was arisen from the rage of the Brāhmaṇa.
2. *Prāṇa viplavāt* [on...life]—on account of death caused by the Takshaka.
3. *Uru-bhayāt* [by the great fear]—by the greatest apprehension which arose from the fear of his life being destroyed.
4. *Sam-mumoha* [completely bewildered]—fully infatuated (over-powered by such fear).
5. *Arpitāçayah* [having.....mind]—who has given (devoted) his mind (to the Supreme Lord).

[ÇRĪDHARA'S GLOSS—V. 3.]

1. *Vaiyāsakeh* [to the Son of Vyāsa].—Çuka.
2. *Vijnāta* [knowing fully]—getting a thorough insight into.
3. *Ajita* [regarding the Invincible]—of Kṛishṇa.
4. *Sam-sthitih* [truth]—(by whom) truth was known.

The complete error (*a*) even at the end (of life) doth not happen to (the persons who are acquainted with) the career of the Uttama-çloka (*b*), enjoyeth (heareth) His narrative (likened to) ambrosia (*c*) and remembereth His lotus-like feet. ⁴

(*a*) *Sam-bhrama* [The complete error]—See Çrīdhara, 4.

(*b*) *Uttamah-çloka-vārttānām* [to.....Uttama-çloka]—See Çrīdhara, 2.
For the explanation of the word *Uttama-çloka* (Kṛishṇa) See p. 39.

(*c*) *Tat-kathāmṛitam Jushatām* [.....enjoyeth.....ambrosia]—See Çrīdhara, 3.

[ÇRĪDHARA'S GLOSS—V. 4.]

1. This verse indicates that there is nothing strange to a prince like Parikshit.
2. *Uttamah-çloka-vārttānām* [to.....Uttama-çloka]—in whom the career of Uttama-çloka (Kṛishṇa) exists (that is to say, the persons who are versed in it).
3. *Tat-kathāmṛitam Jushatām* [... enjoyeth ... ambrosia]—therefore, (those persons) who daily hear such nectar-like story.
4. *Sam-bhrama* [The complete error]—the complete infatuation.

As long as, the great son of Abhimanyu (*a*) was the sole (*b*) lord (*c*) of the earth, so long (*d*) Kālī, although had completely entered here, could not become its ruler (*e*). ⁵

- | | | |
|-----|---|-----|
| (a) | <i>Abhimanyavah</i> [son of Abhimanyu]—See <i>Çrīdhara</i> , 1. | |
| (b) | <i>Ekarāt</i> [the sole]— | " " |
| (c) | <i>Içāh</i> [lord]— | " " |
| (d) | <i>Tāvāt</i> [so long]—See <i>Çrīdhara</i> , 4 ; and <i>Jīva</i> , 1. | |
| (e) | <i>Prabhavarē</i> [become.....ruler]—See <i>Jīva</i> , 2. | |

[ÇRĪDHARA'S GLOSS—V. 5.]

1. *Ābhiman̄yavah* [son of Abhimanyu]—(Parīkṣhit).
2. *Ekarāt* [the sole]—the Supreme ruler (*Chakravartīn*).
3. *Īṣah* [lord]—ruler.
4. *Tāvāt* [so long]—till that time.

[JĪVA GOSVAMIN'S GLOSS—V. 5.]

1. *Tāvāt* [so long]—in those places (assigned to Kali by Parikshit).
2. *Prabhavet* [.....become.....ruler].—Kali could not flourish on account of Parikshit's power.

On the very day (*a*) and the very hour (*b*) (in which) the Supreme Lord had quitted the world (*c*), then only this Kali, the source of unrighteousness (*d*) of this (earth) entered (it) (*e*). 6.

- (a) *Yasmin aham* [On.....day]—See *Ṣṛidhara*, 1.
 (b) *Farhi* [.....hour]— " " 2.
 (c) *Ġāṇ* [the world]— " " 3.
 (d) *Adharma-prabhavaḥ* [the source of unrighteousness]—See *Ṣṛidhara*, 5.
 (e) *Anuvṛittāḥ* [entered]— " " 4.

[ÇRĪDHARA'S GLOSS—V. 6.]

1. *Yasmin ahani* [On.....day]—the day on which.
2. *Yarhi* [.....hour]—the moment in which.
3. *Gāṃ* [the world]—the earth.
4. *Anuvṛittah* [entered.....]—made his appearance.
5. *Adharma-prabhavaḥ* [the source of unrighteousness]—from which the unrighteousness is created.

[JĪVA GOSVAMIN'S GLOSS—V. 6.]

1. This verse states about the time when, Kali had entered this world.

In which (Kali age) (*a*), the virtuous acts (*b*) are immediately (on the intention of performing them) (*c*) accomplished, and the other acts (sins) (*d*) are not (completed until it is actually) performed ; therefore like the large bees (*e*), the Emperor (*f*), the enjoyer of the essence (of a thing) (*g*) did not become so hostile to Kali, as to effect his death. ⁷

- (a) *Yat* [In which.....]—See *Çrīdhara*, 4.
 (b) *Kuṣalāni* [the virtuous acts]—See *Çrīdhara*, 5 ; and *Jīva*, 2.
 (c) *Āṇu* [immediately.....]— „ „ 6 ; and „ 3.
 (d) *Ītarāṇi* [other acts.....]— „ „ 7 ; and „ 4.
 (e) *Sārungaḥ iva* [like the large bees]—See *Çrīdhara*, 2.
 (f) *Samrāt* [the Emperrore].—Parikṣhit.
 (g) *Sārabhuk* [the enjoyer.....essence.....]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 7.]

1. This verse states the reason why the unrighteous Kali was not killed.
2. *Sārungaḥ iva* [like the large bees]—like the back bees.
3. *Sārabhuk* [the enjoyer.....essence.....]—one who takes the essence of thing (one who looks on the bright side of a question).
4. *Yat* [In which.....].—In Kali age.
5. *Kuṣalāni* [the virtuous acts]—good acts.
6. *Āṇu* [immediately.....]—(fruition is complete) on intending to do the same.
7. *Ītarāṇi* [other acts...]—sins are not complete immediately ; because they are considered accomplished when they are actually done ; but not on the intention of doing the same.

[JĪVA GOSVAMIN'S GLOSS—V. 7.]

1. The essence is spoken of in this verse.
2. *Kuṣalāni* [the virtuous acts]—the acts of praising, &c., the all beneficent Supreme Lord, according to the text of the sacred books—‘Men engaged in bad acts and unmindful of the good ones’. *
3. *Āṇu* [immediately]—on intending to do the same, (good) acts are accomplished in *Kali* age. * * * *
4. *Ītarāṇi* [other acts.....]—other acts (bad deeds) until they are actually performed they are not considered as accomplished. The text of the *Brahma-vaiivartta Purāṇa* says, ‘Therefore’, in the *Kali* age, the austerities, the science of the contemplative meditation, sacrifice and others, even when performed by good men are not finished’. † Again the praising of the Supreme Lord's name is accomplished in this age ; what harm is there if other acts which produce inferior results, are not accomplished ?

What (harm is possible to be accomplished) by Kali who (a), being careful (b) like a wolf (c), stayeth (d) before the careless men (e), becometh valiant before the boys (f) and coward before the prudent (g) ! ⁸.

* लोकी विकर्षनिरतः कुशले प्रसक्तः ।

† अतः कलौ तपोयोग-विद्यायज्ञादिकाः क्रियाः ।

साक्षाद्भवन्ति न कृताः कुशलैर्वापि देहिभिः ॥

- (a) *Yuh* [who]—See *Çrīdhara*, 4.
 (b) *Apramattah* [.....careful]—See *Çrīdhara*, 3.
 (c) *Vrikah* [wolf]— „ „ 5.
 (d) *Varttate* [stayeth]— „ „ 6.
 (e) *Pramatteshu* [careless men]—See *Jīva*, 3.
 (f) *Bāleshu* [boys]—See *Çrīdhara*, 2 ; and *Jīva*, 1.
 (g) *Dhīra* [prudent]—See *Jīva*, 2.

[ÇRĪDHARA'S GLOSS—V. 8.]

1. Why should Kali be not looked down upon as an enemy to be killed or hated on account of his numerous faults ? This verse states that he can make no possible harm.

2. *Bāleshu* [boys]—imprudent (restless) or unsteady like children.

3. *Apramattah* [.....careful]—being cautious.

4. *Yuh* [who]—(the Kali) who.

5. *Vrikah* [wolf]—like a species of tiger (it also implies the hyena, the jackal, and the crow).

6. *Varttate* [stayeth]—liveth.

[JĪVA GOSVAMIN'S GLOSS—V. 8.]

1. *Bāleshu* [boys]—ignorant persons unacquainted with that matter.

2. *Dhīra* [prudent]—persons versed in that matter.

3. *Pramatteshu* [careless men]—in careless persons on account of their being ignorant of that matter.

[(O) sages (a),] what (ye) have asked (b) [me (c) about] this holy narrative relating to Parīkshit (d) consisting of the story of Vāsudeva, hath been described to you by me. ⁹

(a) This refers to Çaunaka, &c.

(b) *Aprichchhat* [asked]—See *Çrīdhara*, 2.

(c) This refers to Sūta.

(d) *Parīkshitam ākhyānam* [narrative... Parīkshit]—See *Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 9.]

1. *Parīkshitam ākhyānam* [narrative Parīkshit]—narrative about Parīkshit.

2. *Aprichchhat* [asked]—ye questioned.

Whatever narratives are full of the (description of the) qualities and deeds (a) of the Supreme Lord whose great deeds are describable (by all) (b) (they) are worthy of being enjoyed by beings desirous of becoming good (c). ¹⁰

- (a) *Guṇa-karmāçrayā* [full.....deeds]—See *Çrīdhara*, 3.
 (b) *Kathanīyoru-karmaṇah* [whose.....describable...]—See *Çrīdhara*, 2.
 (c) *Bubhūshubhīh* [beings.....good]— „ „ 4.

[ÇRĪDHARA'S GLOSS—V. 10.]

1. What is the use of saying more ? (hence) this verse states about the essence of all the Scriptures which should be followed by all.

2. *Kathanīyoru-karmaṇah* [whose.....describable...]—whose great acts are worthy of narrating.

3. *Guṇa-karmāçrayā* [full.....deeds]—the objects of which are his qualities and deeds.

4. *Bubhūshubhīh* [beings.....good]—persons anxious to be good.

The sages said : (O) gentle (*Sūta*), do thou, who art verily describing unto us mortals (*a*), the pure (*b*) and immortal (*c*) glory (*d*) of Kṛishṇa, live for eternal years (*e*). 11.

- (a) *Marttyānāṃ* [mortals]—See *Çrīdhara*, 5.
 (b) *Viçadam* [pure]— „ „ 3.
 (c) *Amṛitam* [immortal]— „ „ 6.
 (d) *Yaçah samāçasi* [describing.....glory]—See *Çrīdhara*, 4.
 (e) *Çāçvatīh samāh jīva* [do.....years]— „ „ 2.

[ÇRĪDHARA'S GLOSS—V. 11.]

1. This and the next two verses are repetition of the complements to *Sūta*, as regards his speech and his association with the sages assembled in the *Naimiṣa*.

2. *Çāçvatīh samāh jīva* [do.....years]—Do thou live extending over eternal years.

3. *Viçadam* [pure]—(that which puts an end to the re-entry in this world.

4. *Yaçah samāçasi* [describing.....glory]—chanting the glory.

5. *Marttyānāṃ* [mortals]—those who are liable to death.

6. *Amṛitam* [immortal]—which cuteth short the period of (our) death.

Thou hast caused (us) whose bodies have become smoky by the smoke (*a*), to drink the sweet (*b*) honey (*c*) of the lotus-like feet of Govinda (*d*), in this act (*e*) (the result of which) is untrustworthy (*f*). 12.

(a) *Dhūma-dhūmrātmanāṃ* [whose.....smoke]—See *Çrīdhara*, 3 ; and *Jīva*, 2.

(b) *Madhu* [sweet]—See *Çrīdhara*, 5 ; and *Jīva*, 5.

(c) *Āsavam* [honey]— „ „ 4 ; and „ 4.

- (d) *Gorinda* [गोविन्द].—Kṛiṣṇa, see note (e) p. 264.
 (e) *Karmaṇi* [act]—See *Çṛidhara*, 1.
 (f) *Anācvaṣe* [.....untrustworthy]—See *Çṛidhara*, 2 ; and *Jīva*, 1.

[CRĪDHARA'S GLOSS—V. 12.]

1. *Karmaṇi* [act]—(in this) sacrifice.
2. *Anāçvāse* [.....untrustworthy]—the result of this sacrifice cannot be trusted by reason of many defects in the performance of the different rites in connection with such sacrifices.
3. *Dhūma-dhūmrātīnanāṃ* [whose.....smoke]—(we) whose bodies have become pale.
4. *Āsavaṃ* [honey]—honey of flower.
5. *Madhu* [sweet]—of good taste.

[JĪVA GOSVAMIN'S GLOSS—V. 12.]

1. *Anāqvāse* [.....is untrustworthy]—on which no reliance can be placed ; because on account of the great defect in the performance of the different rites in connection with a sacrifice, there is no certainty of its result ; as in the case of agriculture. It is shown by this that the devotion is reliable.
2. *Dhūm-dhūmrātmanām* [whose...smoke]—whose bodies and minds have been coloured by smoke.
3. *Nah* [us] - (Ṣaunaka and other sages).
4. *Pādapadmāsavam* [honey.....feet]—the sacrifices have been included under the acts, and glory to the *Praṇava*.
5. *Madhū* [sweet]—of good taste. It will be noticed that the performance of acts (rites) without devotion was for our misery. * * * The following has been quoted from the *Brahma-vaivarta Purāṇa*—(Vishṇu said to Śiva) : 'If any one desires to get me, verily, he geteth me ; there is no other course. The lives of persons whose minds are contaminated by Kali are useless, but those of the persons who are (endued) with the characteristics of caste and condition (of life) and seek refuge in me, are not useless.' *

Heaven and that which puteth an end to transmigration (*a*) are nothing in comparison (*b*) with even the (smallest) particle (*c*) of the companionship with those who have attachment to the Supreme Lord (*d*) ; what to say about the blessings (in the shape of kingdom, &c, received by) (*e*) mortals (*f*) (from gods). ¹³.

- (a) *Apunarbhavaṃ* [that.....transmigration]—See *Ṣṛidhara*, 4.
 (b) *Na tulayāma* [are.....comparison]—See *Ṣṛidhara*, 3; and *Jīva*, 1.
 (c) *Lavena api* [.....particle]— " 2.

* यदि मां प्राप्तुमिच्छन्ति प्राप्तुवन्त्येव नान्यथा ।

कलौ कलुषचित्तानां वृथायुः प्रभृतीनिच । भवन्ति वर्णाश्रमिणां नतु मङ्करसार्थिनाम् ॥

6. *Antam* [the end]—the last limit.
7. *Yogeṣvarāḥ* [the lords of the sacrifices]—those who are the presiding deities of sacrifices.
8. *Na jagmuḥ* [have not reached]—have not got at (the end of those qualities), that is to say, have not measured the extent of those qualities.
9. *Bhava* [भव]—*Īva*.
10. *Pādma* [Lotus-born].—He who is born from the lotus ; *Brahmā*.
11. *Mukhyāḥ* [...foremost]—both (*Īva* and *Brahmā*) were on the front.

[JĪVA GOSVAMIN'S GLOSS—V. 14.]

1. *Yogeṣvarāḥ* [the lords of sacrifices]—persons who are the lords of the means of devotion ; that is to say, those who are capable of giving or not giving away gifts.

Therefore (*a*), (*O*) learned (*b*) (thou art), amongst us (*c*) the chief of the votaries of the Supreme Lord (*d*), verily describe in detail (*e*) unto us (*f*) (who are) desirous of hearing (the same) (*g*), the exalted and pure career of Hari (who is) absolutely the best refuge of the best amongst the great. 15.

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- | | | | |
|--------------|--|---|------|
| (<i>a</i>) | <i>Tat</i> [Therefore]—See <i>Āṇḍhara</i> , 1. | | |
| (<i>b</i>) | <i>Vidvān</i> [.....learned]— <i>Śūta</i> . | | |
| (<i>c</i>) | <i>Nah</i> [amongst us]—See <i>Āṇḍhara</i> , 2. | | |
| [<i>d</i>] | <i>Bhagavat-pradhānaḥ</i> [the chief.....Supreme Lord]—See <i>Āṇḍhara</i> , 3. | | |
| (<i>e</i>) | <i>Vitanotu</i> [.....in detail]— | ” | ” 6. |
| (<i>f</i>) | <i>Nah</i> [us]— | ” | ” 5. |
| (<i>g</i>) | <i>Āṇḍrūṣatām</i> [desirous of hearing]— | ” | ” 4. |

[ĀṇḍHARA'S GLOSS—V. 15]

1. *Tat* [Therefore]—hence.
2. *Nah* [amongst us]—(amongst the sages).
3. *Bhagavat-pradhānaḥ* [the chief...Supreme Lord]—whose chief object of worshipping or serving is the Supreme Lord.
4. *Āṇḍrūṣatām* [.....desirous of hearing.....]—anxious to hear.
5. *Nah* [.....us]—to us.
6. *Vitanotu* [in detail]—(describe) fully (the career of Hari).

It is known that the great votary of the Supreme Lord, Parikṣhit (whose) intellect was not scanty adored by (the light of the) knowledge (*a*) imparted (*b*) (to him by the son of Vyāsa (*c*) the root of the feet (of Him whose) name is the Final Beatitude (*d*) and whose flags (are marked) with the emblem of the lord of the birds (*e*). 16,

- (a) *Jñānena* [by.....knowledge]—See *Çrīdhara*, 4.
 (b) *Çavdītena* [imparted]— " " 3.
 (c) *Vaiyāsaki* [by the son of Vyāsa]—See *Çrīdhara*, 2
 (d) *Apavargākhyā* m [whose.....Final Beatitude]—See *Çrīdhara*, 5.
 (e) *Khagendradhvaja* [whose.....birds]— " " 6.

[ÇRĪDHARA'S GLOSS—V. 34.]

1. This and the next verses refer to the conversation of Çuka and Parīkshit.
2. *Vaiyāsaki* [by the son of Vyāsa]—by Çuka.
3. *Çavdītena* [imparted]—sounded (spoken of).
4. *Jñānena* [by.....knowledge]—by learning or by knowledge.
5. *Apavargākhyam* [whose.....Final Beatitude]—who is called—Final Beatitude.
6. *Khagendradhvaja* [whose.....birds]—(adored the foot-root) of Hari.

Do thou describe with patent meaning (a) unto us that great (b) and holy (c) story (d) (described to) Parīkshit (e) full of the career (f) of the Eternal (g) whose attachment is in the most wonderful abstract meditation (h) and therefore pleasing to the devotees of the Supreme Lord (i) . 17.

- (a) *Asumvṛitārtham* [with patent meaning]—See *Çrīdhara*, 1.
 (b) *Param* [great]— " " 4.
 (c) *Puṇyam* [holy]— " " 5.
 (d) *Ākhyānam* [story]— " " 3.
 (e) *Parīkṣitam* [.....Parīkshit]— " " 2.
 (f) *Ācharitopa-pannam* [full of the career]— " " 8.
 (g) *Ananta* [of the Eternal]— " " 7.
 (h) *Ātyadbhūta yoga-nīśtham* [whose attachment meditation]—
 See *Çrīdhara*, 6.
 (i) *Bhāgavatābhirāmam* [...pleasing...Supreme Lord]—See *Çrīdhara*, 9.

[ÇRĪDHARA'S GLOSS— V. 17.]

1. *Asumvṛitārtham* [with patent meaning]—with expressed meaning.
2. *Parīkṣitam* [.....Parīkshit]—said to Parīkshit.
3. *Ākhyānam* [story]—the *Purāṇa* named the *Çrīmadbhāgavata*.
4. *Param* [great]—high.
5. *Puṇyam* [holy]—purifying the mind.
6. *Ātyadbhūta-yoga-nīśtham* [whose attachment.....meditation]—who is devoted to the most wonderful *yoga* meditation.
7. *Ananta* [of the Eternal]—of Kṛishṇa.
8. *Ācharitopa-pannam* [full of the career]—which consists of the career.
9. *Bhāgavatābhirāmam* [.....pleasing...Supreme Lord]—therefore, dear to

those who are devoted to the Supreme Lord, This is an adjective expressive of the knowledge about rites and the means of devotion.

[JĪVA GOSVAMIN'S GLOSS—V. 17.]

1. Although this verse is expressive of righteousness and knowledge, yet it chiefly indicates devotion.

Sūta said : Ah ! (*a*) although born in the reversed order (of society) (*b*) we (*c*) being followed (honored) by the aged (*d*), have become high-born (*e*) to-day (*f*). The circumstance of (our) being addressed (*g*) by the best of the great beings (*h*), instantly removeth (*i*) the mental pain (*j*) of being low-born (*k*). 18.

(*a*) Aho [Ah !]—See *Çṛīdhara*, 2.

(*b*) *Vilomajātaḥ api* [although...order...]—born out of the proper course or in the reverse order ; that is to say, one whose father and mother have their stations reversed, the father being of an inferior caste and mother of a superior origin. See *Çṛīdhara*, 5 ; and *Jīva*, 2.

(*c*) *Vayaṃ* [we]—See *Çṛīdhara*, 4.

(*d*) *Vṛiddhānuvṛittyāḥ* [being...the aged]—See *Çṛīdhara*, 7 ; and *Jīva*, 4.

(*e*) *Janmabhṛitāḥ* [.....high-born]— „ „ 6 ; and „ 3.

(*f*) *Adya* [to-day]—See *Jīva*, 5.

(*g*) *Abhidhāna-yogah* [.....being addressed]—See *Çṛīdhara*, 11.

(*h*) *Mahattamanām* [...the best of the great beings]— „ 10.

(*i*) *Vidhunoṭi* [removeth]— „ 12.

(*j*) *Adhiṃ* [mental pain]—See *Çṛīdhara*, 9.

(*k*) *Daushkulyam* [of being low-born]—See *Çṛīdhara*, 8.

[ÇṚĪDHARA'S GLOSS—V. 18.]

1. This and the next verses describe the praise of Sūta and the subject regarding the explanation (or description of) the *Çṛīmadbhāgavata*.

2. *Aho* [Ah !]—expressive of astonishment.

3. *Ha*—is expressive of gladness.

4. *Vayaṃ* [we]—this is the pronoun in the plural number indicating the superiority of Sūta's soul.

5. *Vilomajātaḥ api* [although.....order.....]—generated in the reversed order (as regards the superior and inferior caste is concerned).

6. *Janmabhṛitāḥ* [.....high-born]—(I have attained) the object of birth.

7. *Vṛiddhānuvṛittyāḥ* [being.....the aged]—being honored by the old, or by serving Çuka who is considered old on account of (his act) knowledge.

8. *Daushkulyam* [of being low-born]—on account of being low-born.

9. *Adhiṃ* [mental pain]—(and for which) mental distress.

10. *Mahattamanām* [.....the best of the great beings]—by the best of the superior order of men.

11. *Abhidhāna-yogah* [.....being addressed]—also the relationship of being addressed in the ordinary course of mankind.

12. *Vidhunoṭi* [removeth]—puts an end to.

[JĪVA GOSVAMIN'S GLOSS—V. 18.]

1. Sūta felt his shortcomings in describing the great Purāṇa (the *Çrīmad-bhāgarata*), in the presence of so many meritorious sages. He, therefore, took them up as the topics of this and the next verses.

2. *Vilomajātāh api* [although.....order.....]—although born in the reverse order (of mankind).

3. *Janmabhṛitūh* [.....high-born]—yet (to-day) we have become high-born like a twice-born (Brāhmaṇa, &c).

4. *Vṛiddhānuvṛittyāh* [being.....the aged]—How have we become high-born ?—by the promise of the great old sages as regards their inclination of describing this great Purāṇa ; or * * * * on account of our submissiveness to the old Çuka and other sages.

5. *Adya* [to-day]—this day ; at the time when thou hast made the promise. * * *

What to say, again (about) (*a*) the chanter of the name of the glorious Eternal (whose) power is unlimited (*b*) (who is) the only refuge of the best of the great, and (whose quality is manifest) in the great (persons and things and who is, therefore) (*c*), called the *Ananta* (Eternal) (*d*). 19.

(*a*) *Kutaḥ punaḥ* [What.....again]—See *Çṛīdhara*, 1.

(*b*) *Ananta-çaktiḥ* [.....power is unlimited]—See *Çṛīdhara*, 2.

(*c*) *Mahad-guṇatvāt* [quality.....the great.....]—See *Çṛīdhara*, 3.

(*d*) *Anantam ākuḥ* [...called the *Ananta*...].— „ „ 4.

[ÇRĪDHARA'S GLOSS—V. 19.]

1. *Kutaḥ punaḥ* [What... again].—What is to be said ?—the act of reciting the name of the Eternal removes the contamination of being low-born ; or where is the contamination of being low-born in the man who recites the name of the Supreme Lord ; or whoever recites, his name removes the contamination of being low-born.

2. *Ananta-çaktiḥ* [... ..power is unlimited]—(He) whose power is endless although by nature He is Eternal .

3. *Mahad-guṇatvāt* [quality.....the great]—the characteristics of whose attributes are in the great (persons and things).

4. *Anantam ākuḥ* [called the *Ananta*.....]—therefore, who is called the Eternal as regards attributes also.

O (Sages), this much indication is sufficient (*a*) of Him, in whom, there is no equality or excess of qualities (*b*) and the Goddess of Prosperity (*c*) serveth (*d*) the dust of whose (*e*) feet, (namely) the unwilling (Vishṇu) (*f*) discarding (*g*) the supplicant others (*h*). 20.

- (*a*) *Etāvataḥ sūchitena alam* [this.....sufficient]—See *Çṛīdhara*, 3.
 (*b*) *Asāmyānatiçāyanasya* [in whom... qualities]—, , 2 ; and
Jīva, 2.
 (*c*) *Vibhūtiḥ* [the Goddess of Prosperity]—See *Çṛīdhara*, 7 ; and *Jīva*, 3.
 (*d*) *Jushate* [serveth]—, , 8.
 (*e*) *Yasya* [whose]—See *Jīva*, 4.
 (*f*) *Anabhīpsoḥ* [unwilling]—(Vishṇu is meant here) See *Çṛīdhara*, 9.
 (*g*) *Hitvā* [discarding]—, , 6.
 (*h*) *Itarān* [others]—, , 4.

[ÇṚĪDHARA'S GLOSS—V. 20.]

1. This and the next two verses are describing the attributes of the Supreme Lord.

2. *Asāmyānatiçāyanasya* [in whom.....qualities]—no one is equal or greater in quality to Him (the Supreme Lord).

3. *Etāvataḥ sūchitena alam* [this...sufficient]—what is said on the subject in the previous verses is quite sufficient ; who can describe about Him in detail ; hence it is said

4. *Itarān* [others].—Brahmā, &c.
5. *Prārthayataḥ* [supplicant]—solicitous.
6. *Hitvā* [discarding]—giving up.
7. *Vibhūtiḥ* [the Goddess of Prosperity].—Lakshmi.
8. *Jushate* [serveth]—serveth the feet of
9. *Anabhīpsoḥ* [unwilling]—(even one) not desirous.

[JĪVA GOŚVAMIN'S GLOSS—V. 20.]

1. In this verse, the attributes of the Eternal (Supreme Lord) are described.

2. *Asāmyānatiçāyanasya* [in whom.....qualities].—(It refers to one) who is unequal as well as not greater in qualities. There is no necessity of describing the attributes of the great Being who has no equal in quality or who does not excel any one in this respect.

3. *Vibhūtiḥ* [the Goddess of Prosperity]—the external form which is the personification of wealth.

4. *Yasya* [whose]—of one who is endued with *Svarūpa-çakti* (his own powers).

Moreover (*a*) having sprung from the nails of whose feet (*b*), and having been offered by Virinchi (*c*), the water (of the Ganges), fit for adoring purposes (*d*), sanctifies the Universe together with *Īṣa* (*e*). To whom other than the Giver of Liberation (*f*), is the epithet (indicative of the meaning of) the word *Bhagavat* (properly) applicable in this Universe. 21.

(*a*) *Atha* [Moreover]—See *Çrīdhara*, 1.

(*b*) *Yat-pāda-nakhāvasṛṣitaṃ* [being.....feet]—See *Çrīdhara*, 2.

(*c*) *Virinchopahṛitaṃ* [having.....Virinchi]— " " 3.

(*d*) *Arhaṇḍambhah* [the water.....purposes]— " " 4.

(*e*) *Seṣaṃ punāti* [sanctifies.....with *Īṣa*]— " " 5 ; and

Jiva 2.

(*f*) *Mukundat* [.....Giver of Liberation]—See *Çrīdhara*, 6.

[ÇRĪDHARA'S GLOSS—V. 21.]

1. *Atha* [Moreover]—this is indicative of introducing different subjects.

2. *Yat-pāda-nakhāvasṛṣitaṃ* [having..... feet]—although sprung from Vishṇu's feet.

3. *Virinchopahṛitaṃ* [having...Virinchi]—having been given by (*Brahmā*).

4. *Arhaṇḍambhah* [the water.....purposes]—water used as oblation.

5. *Seṣaṃ* [with *Īṣa*]—with God (the universe is made holy). The words *Virinchopahṛitaṃ* (विरिञ्चोपहृतम्) and *Seṣaṃ* (शेषम्) indicate that *Brahmā* and *Çiva* were the adorers of the Supreme Lord (*Vishṇu*).

6. *Mukundat* [.....the Giver of Liberation]—hence who can be designated as the Supreme Lord than the Giver of liberation (*Vishṇu*). He is the God of all.

[JĪVA GOSVAMIN'S GLOSS—V. 21.]

1. This verse shows that eternal attribute is inherent in ev erything what is great.

2. *Seṣaṃ punāti* [sanctifies.....with *Īṣa*].—It refers to the fact that *Çiva* who is full of the qualities of Passion is also sanctified, that is to say, the influence of such quality is dispelled (by such holy water of the Ganges).

The persons, having attachment for whom, being steady (*a*), suddenly giving up the attachment placed (*b*) on objects of which body is the first, attain that ultimate end the (condition) of an ascetic (of the highest order) (*c*), the characteristics of which (*d*), are harmlessness (*e*) and tranquillity (*f*). 22.

- (a) *Dhīrāḥ* [being steady]—See *Ṣṛīdhara*, 1.
 (b) *Uḍham* [placed]— „ „ 2.
 (c) *Antyaṃ pāramahāṃsyaṃ* [ultimate.....ascetic.....]—See *Ṣṛīdhara*, 3 ;
 and *Jīva*, 2.
 (d) *Yasmin* [of which.....]—See *Ṣṛīdhara*, 4 ; and *Jīva*, 3.
 (e) *Ahimsayā* [harmlessness]—See *Jīva*, 4.
 (f) *Upaśamah* [tranquillity]—See „ 5.

[ṢṚIDHARA'S GLOSS—V. 22.]

1. *Dhīrāḥ* [being steady]—being full of steadiness.
2. *Uḍham* [placed]—kept.
3. *Antyaṃ* [ultimate end]—being present at the extreme end.
4. *Yasmin* [of which.....]—the natural characteristics of which are harmlessness and calmness.

[JĪVA GOSVAMIN'S GLOSS—V. 22.]

1. This verse enjoins that, therefore He should be adored.
2. *Antyaṃ pāramahāṃsyaṃ* [ultimate.....ascetic.....].—It refers to those who are devoted to Nārāyaṇa, yet who have adopted the holy order of an ascetic. (It is said). 'O great sage, one cool-minded and devoted to the Supreme Lord, can with difficulty be found amongst millions and millions of persons who have attained the Final Beatitude by becoming an ascetic'. *
3. *Yasmin* [of which.....]—for which.
4. *Ahimsayā* [harmlessness]—by reason of being free from the faults of envy, &c.
5. *Upaśamah* [tranquillity]—the state of being devoted to the Supreme Lord.

(O) friends (glorious like the sun) (a), being asked by you, I am verily describing (b) this (subject) (c) as far as (d) my intellect goeth (e). As the feathered (race) (f) soar (g) through the firmament according to the equality (of their) own (strength) (h), so the learned (i) (narrate) the career of Viṣṇu (j) equal to (according to the capacity of their intellect) (k). 23.

- (a) *Aryamaṇāḥ* [.....friends.....]—See *Ṣṛīdhara*, 2.
 (b) *Āchakṣhe* [.....describing]— „ „ 6.
 (c) *Ātra* [this.....]— „ „ 3.
 (d) *Yāvān* [as far as]— „ „ 4.
 (e) *Ātmāvagamāḥ* [my intellect goeth]—See *Ṣṛīdhara*, 5.
 (f) *Patatrīṇāḥ* [the feathered.....]— „ „ 7.

* सुक्तानामपि सिद्धानां नारायण परायणः । सुदुर्लभः प्रशान्तात्मा कीटिष्वपि न दहामुने ।

- (g) *Putanti* [soar]—See *Çrīdhara*, 9.
 (h) *Ātma-samam* [according...own...]—See *Çrīdhara*, 8.
 (i) *Vipaçchitah* [the learned]— „ „ 10.
 (j) *Vishṇu-gatim* [the career of Vishṇu]—See *Çrīdhara*, 11.
 (k) *Samam* [equal to...]— „ „ 12.

[ÇRĪDHARA'S GLOSS—V. 23.]

1. After complementing about his own good fortune, Sūta now commences the career of Parikshit.

2. *Aryamaṇah* [.....friends.....]—O suns ; (O sages) who have the form full of the Vedic inspiration.

3. *Atra* [this...]—on this matter

4. *Yāvān* [as far as]—to the extent of.

5. *Ātmavagamah* [my intellect goeth]—my knowledge (goes).

6. *Āchakṣhe* [.....describing]—(I) shall narrate (to that extent).

7. *Putatrinah* [the feathered.....]—(as) the birds.

8. *Ātma-samam* [according.....own.....]—as far as his own power.

9. *Patanti* [soar]—fly over (the sky) but not all over it.

10. *Vipaçchitah* [the learned]—the wise men (also).

11. *Vishṇu-gatim* [the career of Vishṇu]—sports of Vishṇu.

12. *Samam* [equal to...]—to the extent of their intellectual power.

[JĪVA GOSVAMIN'S GLOSS—V. 23.]

1. This verse states about the persons who attempted to enumerate the countless qualities of the Supreme Lord.

One day taking up the bow, roving about the forest in search of game, and chasing after games, becoming weary, hungry and thirsty ; and ²⁴.

Not seeing (a) a reservoir of water, (Parikshit) entered that (b) hermitage (c), in which, (he) saw a sage (d) (who was) sitting, with closed eyes and tranquillity (of mind). ²⁵.

(a) *Achakṣhāṇah* [Not seeing]—See *Çrīdhara*, 1.

(b) *Tam* [that]— „ „ 2.

(c) *Āçramam* [hermitage]— „ „ 3.

(d) *Muniḥ* [sage]— „ „ 4.

[ÇRĪDHARA'S GLOSS—V. 25.]

1. *Achakṣhāṇah* [Not seeing]—not finding.

2. *Tam* [that]—that celebrated.

3. *Āçramam* [hermitage]—the place of the hermit.

4. *Muniḥ* [sage]—(the sage named) Çamika.

[JIVA GOSVAMIN'S GLOSS.—V. 25.]

1. The Supreme Lord himself caused Parikshit to give up all attachments for worldly affairs by means of the curse from the Brāhmaṇa with a view to take Parikshit to his side (as a companion). But as the *Çrīmadbhāgavata* is also published in this world, so the other deeds of Parikshit have also been described by this and other verses.

(Parikshit whose) palate was completely dried up (*a*), asked water from (that sage) who hath thus (*b*) concentrated (his) organs of senses (*c*), vital spirit, mind, and intellect ; ceased (from the external matters) (*d*) ; and having attained the (fourth condition), which is beyond the three conditions (of wakefulness, dream, and sleep) (*e*), becoming (one with) the Universal Spirit (*f*) and being immutable (*g*), covered with disheveled (*h*) locks of hair matted (and twisted together) (*i*), and (clothed) with the (hairy) skin (*j*) of (a black) antelope (*k*). 26-27.

(<i>a</i>)	<i>Viçushyattāluḥ</i> [.....palate.....up]—See	<i>Çrīdhara</i> , 11.
(<i>b</i>)	<i>Tathābhūtaṃ</i> [.....thus]—	” ” 12.
(<i>c</i>)	<i>Pratiruddhendriya</i> [who...senses]—	” ” 1.
(<i>d</i>)	<i>Upārataṃ</i> [ceased.. ...]—	” ” 2.
(<i>e</i>)	<i>Sthānatrayāt</i> [.....conditions.....]—	” ” 3.
(<i>f</i>)	<i>Brahma-bhūtaṃ</i> [becoming.....Universal Spirit]—See	<i>Çrīdhara</i> , 5.
(<i>g</i>)	<i>Avikriyaṃ</i> [immutable]—	” ” 6.
(<i>h</i>)	<i>Viprakīrṇa</i> [disheveled]—	” ” 7.
(<i>i</i>)	<i>Jatāchchhannaṃ</i> [covered.....matted.....]—	” ” 8.
(<i>j</i>)	<i>Ajīnena</i> [.....skin]—	” ” 10.
(<i>k</i>)	<i>Rauraveṇa</i> [.....antelope]—	” ” 9.

[ÇRĪDHARA'S GLOSS.—V. 26-27.]

1. *Pratiruddhendriya* [who.....senses]—who has brought under subjection the organs of senses, &c.

2. *Upārataṃ* [ceased.....]—therefore, (who) became calm in mind.

3. *Sthānatrayāt* [.....conditions.....]—the three conditions—wakefulness, dream, and sleepiness.

4. *Param* [beyond]—not within the reach of (those conditions) ; attained the fourth condition.

5. *Brahma-bhūtaṃ* [becoming.....Universal Spirit]—(on account of being one with the Supreme Spirit.

6. *Avikriyaṃ* [immutable]—unchangeable.

7. *Viprakīrṇa* [disheveled]—scattered.

8. *Jatāchekhannaṃ* [covered.....matted.....]—full of twisted locks of hair.
9. *Rauraveṇa* [...antelope]—*Ruru* (रुरु) is a kind of antelope,
10. *Ajīnena* [.....skin]—skin full of hairs of such animals.
11. *Viśuṣhyatāluḥ* [.....palate.....up]—whose palate was fully dried up.
12. *Tatthābhūtaṃ* [.....thus]—(the sage who was) placed in that condition.

Not obtaining (*a*) (things of which) straw (mat) (*b*) and place (for sitting) were the first (*c*) ; not getting respectful offering (of various ingredients) and sweet words (*d*), he considering himself as if it were, insulted, became incensed ! 28.

- (*a*) *Alavdha* [Not obtaining]—See *Çrīdhara*, 1.
 (*b*) *Trīṇa* [straw...]— „ „ 2.
 (*c*) *Bhūmyādīḥ* [...mat and place were the first]—See *Çrīdhara*, 3.
 (*d*) *Asaṃ-prāptārghasūnṛitāḥ* [not getting...sweet words]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 28.]

1. *Alavdha* [Not obtaining]—not getting.
2. *Trīṇa* [straw ...]—seat or mat made of straw or reed.
3. *Bhūmyādīḥ* [...mat and place were the first]—straw-mat and the place for the purpose of sitting were the first.
4. *Asaṃ-prāptārghasūnṛitāḥ* [not getting.....sweet words]—(who has) not received offerings and endearing words.

(O) Brāhmaṇa (*a*), unlike before, hostility (*b*) and also anger of (him, Parīkṣhit whose) mind was distressed by hunger and thirst suddenly (roused) against the Brāhmaṇa (*c*). 29.

- (*b*) *Brāhmaṇa* [(O) Brāhmaṇa].—Çaunaka is meant.
 (*b*) *Matsarah* [hostility]—the feeling of not being able to bear the good of others ; (envy).
 (*c*) *Brāhmaṇaṃ* [Brāhmaṇa]—sage Çamīka.

Again, fully coming out (of the hermitage), and placing, on account of anger, a serpent whose life was extinct (*a*), by the fore-end of (his) bow (*b*), on the shoulder of the Brāhmaṇical sage, he returned to (his) own palace. 30.

- (*a*) *Gatāsum* [whose...extinct]—dead (*Çrīdhara*).
 (*b*) *Dhanushkotyā* [by the fore-end of.....bow]—by the upper end of the bow (*Ibid*).

(King thought within himself) ; whether this (*a*) (sage hath placed himself in the posture of one) who hath actually restrained (his) all organs of senses (*b*), and whose eyes hath been closed (in real abstract meditation) (*c*) ; or (*d*) (on account of slight to the effect) that the act of coming in and going out of the hermitage by a mean Khsatriya (*e*) (like me is) of what use (just the same) he hath assumed (the posture of) (*f*) the false abstract meditation (*g*) ? 31.

(*a*) *Eshah kim* [whether this]—See *Çrīdhara*, 2.

(*b*) *Nibhrītā-ṣeṣha-karaṇah* [...who...senses] —See *Çrīdhara*, 3.

(*c*) *Mīlīteṣhanah* [whose.....closed.....]— „ „ 4.

(*d*) *Aho svit* [or]— „ „ 5.

(*e*) *Kshatra-bandhubhih* [by a mean khsatriya]—See *Çrīdhara*, 6.

(*f*) *Kim nu syāt* [...of what use...]— „ „ 7.

(*g*) *Mṛishā-samādhīh* [...false abstract meditation]— „ „ 8.

[*ÇRĪDHARA'S GLOSS—V. 31.*]

1. This verse states the reason of Parikshit's putting a serpent on the shoulder of the sage.

2. *Eshah kim* [whether this]—Is he ?

3. *Nibhrītā-ṣeṣha-karaṇah* [.....who.....senses]—who has brought under control all the organs of senses.

4. *Mīlīteṣhanah* [whose... ..closed.....]—(having placed in the condition of one) whose both eyes were closed.

5. *Aho svit* [or]—whether.

6. *Kshatra-bandhubhih* [by a mean Kshatriya]—by a base Kshatriya.

7. *Kim nu syāt* [.....of what use...]—with a view to ascertain the real truth, Parikshit asked within himself—whether on account of the slight, to the effect that coming in and going out of the hermitage is a matter of indifference to the sage, the latter

8. *Mṛishā-samādhīh* [.....false abstract meditation]—assumed feigned abstract meditation.

Hearing that the father (*a*) hath been wronged (*b*) by the king (*c*), his (sage's) most haughty and purile son (*d*), who was playing with the lads, thus said in the (very) place (where the boys were playing) (*e*). 32.

Ah ! like the fattened (*f*) eaters of the offerings (*g*), what an unrighteousness is for the rulers (*h*), because (they have engaged in committing) sin (*i*) against

(their) own masters (*j*), like the slaves (*k*) and dogs (*l*) which guard the doors. 33.

Verily, the base Khsatriyas have been assigned (like the dogs, to the post of) the door-keepers by Brāhmaṇas. How are those (inferior Kshatriyas who are directed to stay) at the doors, fit to partake in the house of those (Brāhmaṇas food put together) in the vessel (*m*) ? 34.

- (*a*) *Tātām* [father]—sage Çamka.
 (*b*) *Agham* [.....wronged]—See *Çrīdhara*, 2. (v. 32).
 (*c*) *Rājñā* [by the king]—by Parīkshit.
 (*d*) *Tasya putrah* [his.....son]—See *Çrīdhara*, 1. (v. 32).
 (*e*) *Tatra* [in the.... place.....]—,, ,, 3. ,, ,,
 (*f*) *Pīvnām* [fattened]—,, ,, 2. (v. 33).
 (*g*) *Balibhuk* [eaters of offerings]—See *Çrīdhara*, 6 (v. 33).
 (*h*) *Pālānām* [for the rulers]—,, ,, 1. ,, ,,
 (*i*) *Agham* [.....sin]—,, ,, 5. ,, ,,
 (*j*) *Svāmīni* [.....own masters]—,, ,, 3. (v. 33).
 (*k*) *Dāsānām* [.....slaves]—,, ,, 4. ,, ,,
 (*l*) *Çunām iva* [like the dogs]—,, ,, 7. ,, ,,
 (*m*) *Sabhāṇḍam* [in the vessel]—,, ,, 2. (v. 34).

[ÇRĪDHARA'S GLOSS—V. 32.]

1. *Tasya putrah* [his.....son]—His son named Çringl.
2. *Agham* [... ..wronged]—It implies distress or misdeeds.
3. *Tatra* [in the.....place.....]—the place where the children were playing.

[ÇRĪDHARA'S GLOSS—V. 33.]

1. *Pālānām* [for the rulers]—of the kings.
2. *Pīvnām* [fattened]—nourished.
3. *Svāmīni* [.....own masters]—upon the masters.
4. *Dāsānām* [.....slaves]—of servants who are wholly subject to the will of their master.
5. *Agham* [....sin]—this indicates the sinful conduct of slaves towards their masters.
6. *Balibhuk* [eaters of offerings]—Crows.
7. *Çunām iva* [like the dogs]—like the canine race.

[ÇRĪDHARA'S GLOSS—V. 34.]

1. This verse states about the dealings of a master towards his servant and those of the Brāhmaṇas towards the kings.
2. *Sabhāṇḍam* [in the vessel]—kept in the pot.

Behold my power, I am punishing (*a*) to-day those persons who have deviated from (their) position, after

(the happening of) (*b*) the departure of the glorious Krishṇa, the punisher of those who have gone astray. 35.

(*a*) *Çāstari* [.....punishing].—I am inflicting punishment . (*Çṛīdhara*).

(*b*) *Yat* [after...]—therefore (*Çṛīdhara*).

Having said this to (his) companions and sipping water of the Kauçiki (*a*), the sage-boy whose eyes became coppery (on account of) anger (*b*), hurled (his) thunder-like words (curse against the king) (*c*). 36,

(*a*) *Kauçikyāh apah* [water of the Kauçiki]—See *Çṛīdhara*, 3.

(*b*) *Roshatāmṛākshah* [whose.....anger]— " " 2.

(*c*) *Vāgvajraṃ* [thunder-like words.....]— " " 4.

[*ÇṚIDHARA'S GLOSS—V. 36.*]

1. This verse states how *Çṛingī* addressed his companions (of his own age).
2. *Roshatāmṛākshah* [whose...anger]—whose both eyes became (red) like copper.

3. *Kauçikyāh apah* [water of the Kauçiki]—water of the river named Kauçiki.

4. *Vāgvajraṃ* [thunder-like words.....]—it implies curse.

The *Takshaka* (*a*) sent (urged) by me (*b*), shall bite (*c*), within the seventh day from to-day, the king the oppressor of (my) father (*d*), and the family fire-brand (*e*) (who) hath thus over-stepped the bounds of propriety. 37.

(*a*) *Takshakah* [The *Takshaka*]—a kind of serpent.

(*b*) *Me* [by me]—See *Çṛīdhara*, 4.

(*c*) *Dankshyati* [shall bite]—, 2.

(*d*) *Tata-druhaṃ* [the oppressor.....father]—See *Çṛīdhara*, 5.

(*e*) *Kulāṅgāraṃ* [the family fire-brand]— " " 3.

[*ÇṚIDHARA'S GLOSS—V. 37.*]

1. *Iti* [thus]—in this way by putting the serpent about the neck of my father.

2. *Dankshyati* [shall bite]—eat up ; where the reading is *Dhakshyati* (धक्षति), the meaning should be 'shall burn.' The particle *Sma* (स्म) is for filling up the couplet.

3. *Kulāṅgāraṃ* [the family fire-brand]—who is (as dark in quality) in the family as charcoal is.

4. *Me* [by me]—(by *Çṛingī* the son of *Çamika*).

5. *Tata-druhaṃ* [the oppressor.....father].—This is a poetical license for the word *Tāta-druhaṃ* (तातद्रुहं).

Then arriving at the hermitage, seeing the father about whose neck was the body of the serpent (*a*), the boy, becoming distressed, cried with free throat (aloud) (*b*). 38.

(*a*) *Gale-sarpa-kalevaram* [about whose.....serpent]—about whose neck the dead body of the serpent was (encircled) (*Ṣrīdhara*).

(*b*) *Mukta-kanthah* [with free throat...]—in a loud voice (*Ibid*).

(*O*) Brāhmaṇa, hearing the lamentations of (his) son, it is known, slowly opening (his) eyes, seeing the dead serpent on his shoulder and throwing it (*a*) off, that descendant of Angirā (*b*) said : (*O*) son what for art thou, verily, crying, or, by whom mischief hath been caused (*c*) to thee ? Being thus asked, he (the boy) submitted (everything what had happened). 39-40.

(*a*) *Tam* [it]—See *Ṣrīdhara*, 2.

(*b*) *Āngirasa* [descendant of Angirā]—See *Ṣrīdhara*, 1.

(*c*) *Apakṛitam* [...mischief...caused]— " " 3.

[ṢRĪDHARA'S GLOSS—V. 39-40.]

1. *Āngirasa* [descendant of Angirā]—one born in the family of which the patronymic was Angirā.

2. *Tam* [it]—(casting off) that serpent.

3. *Apakṛitam* [...mischief...caused]—by what person injury has been done (to thee).

Hearing that the lord of men hath been cursed (who is) not fit for it, that Brahmana did not approve (the conduct of his) son ; (and exclaimed) Ah ! what a distressing (thing) (*a*) ! (*O*) ignorant, severe punishment (*b*) hath been (to-day) inflicted by thee (*c*) for a minor offence (*d*). A great sin hath been committed (by thee) (*e*). 41.

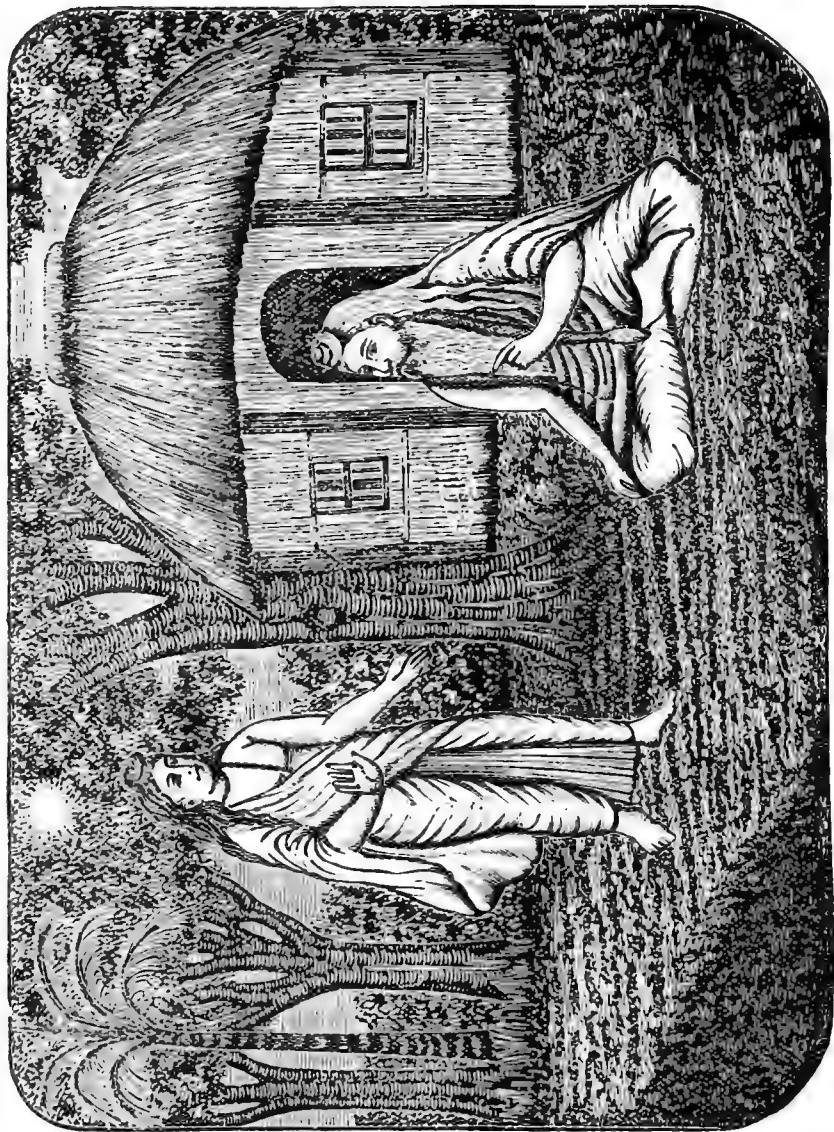
(*a*) *Vata* [distressing]— See *Ṣrīdhara*, 2.

(*b*) *Damaḥ* [punishment]—, " " 6.

(*c*) *Te* [by thee]— " " 3.

(*d*) *Alpīyasi drohe* [for a minor offence]—See *Ṣrīdhara*, 5.

(*e*) *Mahat amhaḥ kṛitam* [A great.....committed.....]—See *Ṣrīdhara*, 4.

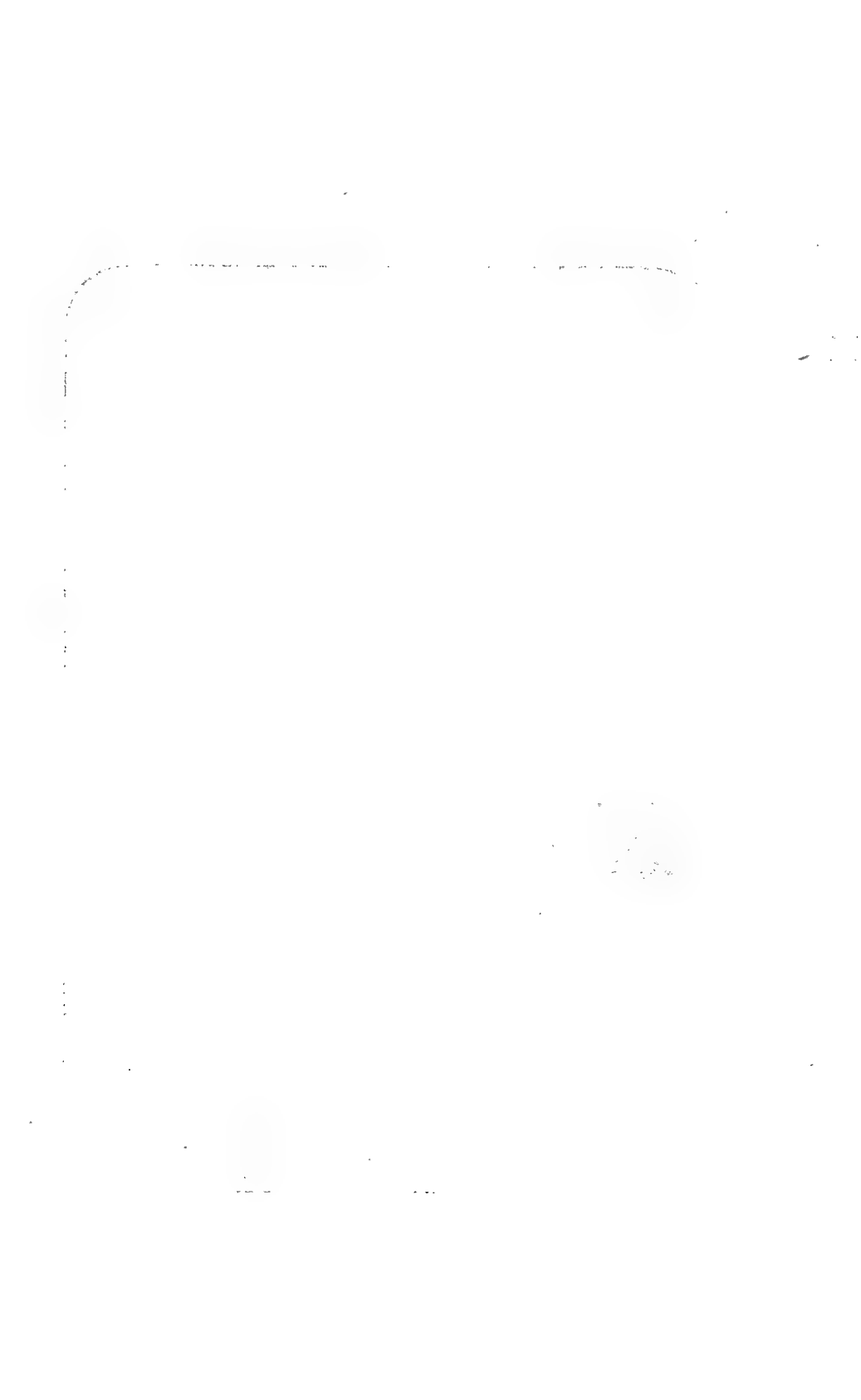


NO. 11. S. M. Dutta's Çrīmadbhāgavata]

[From the sketch of M. N. Chatterjee.

ÇRĪNGĪ—THE SAGE ÇAMĪKA (throwing off the serpent from his neck).

(O) Bālmāya, hearing the lamentations of (his) son, it is known, slowly opening (his) eyes, seeing the dead serpent on his shoulder and throwing it off, &c. (c. XVIII. vv. 39-49 ; p. 530 ; Bk. I. ; and the subsequent verses of the same chapter. no. 531-534)



[ÇRĪDHARA'S GLOSS—V. 41]

1. This verse states about Çamika's disapproval of his son's doings.
2. *Vata* [distressing]—painful.
3. *Te* [by thee]—by you.
4. *Mahat amḥah kṛitam* [A great.....committed.....]—a great sin has been perpetrated (by thee).
5. *Alpīyasi drohe* [for a minor offence]—for an offence of a smaller degree.
6. *Damah* [punishment]—chastisement.

(O son, whose) intellect hath not become fully mature, (thou art) unfit in equalising (comparing) fully with (ordinary) men (*a*), the god (amongst) men (*b*), whose name is the Great (Vishṇu) (*c*) and protected by whose prowess difficult to be borne, the subjects, being fearless from whatsoever, obtain (their) good. 42.

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- | | | |
|--------------|--|--------|
| (<i>a</i>) | <i>Nṛībhīḥ saṃmātum</i> [in equalising...men]—See Çrīdhara, 3. | |
| (<i>b</i>) | <i>Naradevaṃ</i> [the god.....men]— | „ „ 2. |
| (<i>c</i>) | <i>Parākhyaṃ</i> [the Great.....]— | „ „ 1. |

[ÇRĪDHARA'S GLOSS—V. 42.]

1. *Parākhyaṃ* [the Great.....]—who is named Vishṇu.
2. *Naradevaṃ* [the god.....men]—king.
3. *Nṛībhīḥ saṃmātum* [in equalising...men]—seeing him (Parīkshit) equal to (ordinary) men.

Indeed ! On the disappearance (*a*) of the Holder of discus, (who is) named the Lord of men, then, verily, this Universe being, full of thieves, (men of which) being unprotected shall, like the herd of sheep (*b*), be fully annihilated. 43.

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- | | |
|--------------|---|
| (<i>a</i>) | <i>Alakṣhyamāṇe</i> [On the disappearance]—on being beyond the sight (Çrīdhara). |
| (<i>b</i>) | <i>Avivarūtha-vat</i> [like the herd of sheep]—like the flock of sheep (<i>Ibid</i>). |

(The sin generated) from the stealer (*a*) of the wealth (of the Universe) (*b*) of which the owner being annihilated (*c*), shall fall (*d*) to-day on us (who are) unconcerned (with the commission of) such (crimes) (*e*); men, amongst whom there are numberless robbers (*f*) shall kill and curse (*g*) each other, and rob mutually the wealth, women and animals (*h*). 44.

- (a) *Vilumpakāt* [from the stealer]—See *Çrīdhara*, 3.
 (b) *Vasoh* [of the wealth...]— " " 2.
 (c) *Nashtanāthasya* [...of which... annihilated]—See *Çrīdhara*, 1.
 (d) *Upaiti* [shall fall]— " " 4.
 (e) *Ananvayaṃ* [unconcerned.....]— " " 5.
 (f) *Puru-dasyavah* [.....numberless robbers]— " " 8.
 (g) *Çapanti* [curse]— " " 6.
 (h) *Paçān* [animals]— " " 7.

[ÇRĪDHARA'S GLOSS—V. 44.]

1. *Nashtanāthasya* [.....of which.....annihilated]—(the world of which) the Lord is dead.
2. *Vasoh* [of the wealth]—of riches.
3. *Vilumpakāt* [from the stealer]—(the sin) on account of thieves, &c.
4. *Upaiti* [shall fall]—(we are the cause of those sins, therefore, they) shall fall upon us.
5. *Ananvayaṃ* [unconcerned.....]—no concern. (The sins are then enumerated).
6. *Çapanti* [curse]—use harsh words.
7. *Paçān* [animals]—(steal away each other's animals).
8. *Puru-dasyavah* [.....numberless robbers]—full of many robbers.

During that time the conduct of the good (a) full of the Vedic inspiration, and endued with (the directions of the rules of) caste, order (of society) and practice of men shall disappear. Therefore, the mixture of castes of those persons whose minds are engrossed in wealth and desire for enjoyment (b) shall happen like (that of) dogs and monkeys (c). 45.

- (a) *Āryya-dharma* [the conduct of the good]—See *Çrīdhara*, 1.
 (b) *Artha-kāmābhiniṣeṣītātmanāṃ* [whose...enjoyment]—See *Çrīdhara*, 3.
 (c) *Çunāṃ kapināṃ iva* [like...dogs and monkeys]— " " 2.

[ÇRĪDHARA'S GLOSS—V. 45.]

1. *Āryya-Dharma* [the conduct of the good]—good practice.
2. *Çunāṃ kapināṃ iva* [like...dogs and monkeys]—as in the case of dogs and monkeys.
3. *Artha-kāmābhiniṣeṣītātmanāṃ* [whose enjoyment]—person whose minds engaged in acquiring wealth and enjoying secular objects.

But, verily is unfit for our curse that lord of men, the protector of righteousness, the Emperor, (one) whose deeds are great, (who is) manifestly a great votary to the Supreme Lord, a sage amongst kings, the performer of the

Horse-sacrifice, (who was) dejected, full of hunger, thirst and weariness. 46.

[ÇRĪDHARA'S GLOSS—V. 46.]

1. After describing that the sovereigns generally are unfit for being cursed by any one, the author, in this and the next half verses, particularly states that Parīkṣhit is also not fit for it.

[JĪVA GOŚVAMIN'S GLOSS—V. 46.]

1. This verse states that in his dealings also Parīkṣhit was a great being.

The Supreme Lord, the soul of all, is worthy to forgive the sin committed on the sinless servant by the boy of immature intellect. 47.

[ÇRĪDHARA'S GLOSS— V. 47.]

1. This verse states that seeing that there is no palliation for the sin committed by his son, sage Çamika, after disclosing the sin, was supplicating forgiveness from the Supreme Lord.

[JĪVA GOŚVAMIN'S GLOSS—V. 47.]

1. Although the sin was committed against Parīkṣhit, yet the forgiveness was prayed for, from the Supreme Lord as He is the soul of all, including the great men like (Parīkṣhit).

Even being blamed (*a*), deceived (*b*), cursed, despised (*c*), hurt (*d*), His votaries (*e*) do not, verily, take revenge (*f*) upon the (offender) (*g*), although potent (to do so) (*h*). 48.

(*a*) *Tiraskṛitāḥ* [blamed]—See Çrīdhara, 2.

(*b*) *Vipralavdhāḥ* [deceived]—See Çrīdhara, 3.

(*c*) *Kṣiptāḥ* [despised]— „ „ 4.

(*d*) *Hatāḥ* [hurt]— „ „ 5.

(*e*) *Tadbhaktāḥ* [His votaries]— „ „ 6.

(*f*) *Pratikurvanti* [take revenge]— „ „ 9.

(*g*) *Tat* [the.....]— „ „ 8.

(*h*) *Prabhavaḥ api* [although potent.....]—See Çrīdhara, 7.

[ÇRĪDHARA'S GLOSS—V. 48.]

1. If the king (Parīkṣhit) had cursed (the sage's son) in return, then there was some hope of palliation for the sin committed by the latter ; but such thing is impossible as regards Parīkṣhit who is a votary to the Supreme Lord.

2. *Tiraskṛitāḥ* [blamed]—accused.

3. *Vipralavdhāḥ* [deceived]—cheated.

4. *Kṣiptāḥ* [despised]—slighted.

5. *Hatāh* [hurt]—harassed.
6. *Tadbhaktāh* [His votaries]—devotees of Viṣṇu.
7. *Prabhavaḥ api* [although potent.....]—although capable of doing so.
8. *Tat* [the.....].—It refers to the persons who blame, &c.
9. *Pratikurvanti* [take revenge]—do retaliate.

That great sage became distressed for the sin (*a*) committed by (his) son, and though treated with disrespect (*b*), did not, verily, think over the offence, committed by the king on (sage's) own-self. 49.

- (*a*) *Aghena* [for the sin]—for the offence. (*Çrīdhara*).
 (*b*) *Viprakṛitah* [.....treated with disrespect]—punished (*Ibid*).

Being under the influence of others (as regards) the misery or happiness (*a*), the good men do not mostly become depressed or joyful ; because (their) Individual Spirits are not subject to (the effects of) the qualities (happiness or misery) (*b*). 50.

- (*a*) *Dvandveshu* [.....misery or happiness]—See *Çrīdhara*, 1.
 (*b*) *Agunāçrayaḥ* [not.....qualities.....]— „ „ 2.

[ÇRĪDHARA'S GLOSS—V. 50.]

1. *Dvandveshu* [.....misery or happiness]—both misery and happiness.
2. *Agunāçrayaḥ* [not...qualities...]—do not seek refuge under the happiness and misery.

FINIS OF THE EIGHTEENTH CHAPTER,
 NAMED THE ACQUISITION OF THE
 BRĀHMAṆAS CURSE, IN THIS STORY
 OF NAIMIṢA, IN THE FIRST BOOK,
 IN THE ÇRĪMADBHĀGAVATA,
 THE GREAT PURĀṆA, AND
 THE VYĀSA'S TREAS-
 TISE OF THE SELF-
 DENYING DE-
 VOTEES.

CHAPTER XIX.

(THE ARRIVAL OF ÇUKA.)

Afterwards, said Sūta, pondering over that blamable act performed by himself (to the effect that)—Oh like a vile person, the heinous (offence) (*a*) hath been perpetrated by me on the Brāhmaṇa (*b*) who hath committed no offence and (whose) power (merit) was undisclosed (*c*), the Lord of the Earth, however, became extremely distressed in mind. ¹

(*a*) *Nicham* [the heinous.....]—See *Çrīdhara*, 2.

(*b*) *Brahmaṇi* [on the Brāhmaṇa]—See *Çrīdhara*, 3.

(*c*) *Gūḍha-tejasi* [.....power.....undisclosed]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 1.]

1. This and the next one and half verses state that thinking over his act of throwing serpent over the neck of the sage, Parīkṣhit became of sorrowful mind.

2. *Nicham* [the heinous.....]—sin ; where the reading is *Amīva* (अमीव), the meaning is just the same.

3. *Brahmaṇi* [on the Brāhmaṇa]—to the Brāhmaṇa (*Çamika*).

4. *Gūḍha-tejasi* [.....power.....undisclosed]—whose power was hidden.

Therefore, my calamity (*a*) which can be dispelled with difficulty shall, at no distant (date) (*b*), verily (*c*) (befall) on me, on account of slighting the (sage who is like a) god (*d*). Let that (misfortune) be for the ample (*e*) palliation of my sins (*f*), directly (*g*), so that I may verily, not do again, the act of this (nature). ²

(*a*) *Vyasanam* [calamity]—See *Çrīdhara*, 3.

(*b*) *Nātidīrghāt* [at no distant.....]—See *Çrīdhara*, 4.

(*c*) *Dhruvam* [verily]—

(*d*) *Kṛita-deva-helanāt* [on.....god]—

(*e*) *Kāmaṃ* [ample]—

(f) *Aghanishkritāya* [for.....sins]—See *Çrīdhara*, 7.

(g) *Addhā* [directly]— " " 5.

[ÇRĪDHARA'S GLOSS—V. 2.]

1. *Kṛita-deva-helanāt* [on.....god]— from the sin of insulting god.
2. *Dhruvam* [verily]—surely.
3. *Vyasanam* [calamity]—(my) difficulty (shall happen).
4. *Natidīrghāt* [at no distant.....]—(even let that happen) at not a very late period ; soon.

5. *Addhā* [directly]—(Parīkshit's prayer) was let that misfortune befall (directly) on me (Parīkshit) who is a great sinner and not on my son, grandson and other descendants.

6. *Kaṁam* [ample]—as far as necessary.

7. *Aghanishkritāya* [forsins]—what is the necessity for such a prayer ? —for the atonement of sins ; and also that I may do such act again.

Let the fire-like race of Brāhmaṇa (which hath been) incensed (by me) burn (to ashes) to-day the kingdom force (army) full treasury of me (Parīkshit who is) full of evil. Let my intellect be again not sinful towards the Brāhmaṇas, gods, and cows. 3.

[ÇRĪDHARA'S GLOSS—V. 3.]

1. Having prayed for his own misfortune in the previous verse, Parīkshit solicits, in this, something else which to happen before the occurrence of the former event :—'Let my kingdom, &c, be burnt to-day by the fire-like Brāhmaṇa race which has been incensed. Let my mind be not again inclined to oppress the Brāhmaṇas, &c.'

[JĪVA GOŚVAMIN'S GLOSS—V. 3.]

1. *Dahatu* [burn.....].—Let the kingdom, &c, go away from me like a thing burnt. It should be understood that I may be bereft of the kingdom, &c, and not that the kingdom should be burnt to ashes ; because in the latter, Brāhmaṇas who reside in the kingdom may also burn.

Then (when) thinking over in this way, he (Parīkshit) heard (about) as (to how the cause of his) death the name of which is the *Takshaka* as said by the sage's son, (shall occur). He imagined good (a), (for him) the fire-like *Takshaka*, (because it) is the cause of moral apathy at no distant date, of (one who is) attached to secular matters (b). 4.

(a) *Sādhu* [good.....]—See *Çrīdhara*, 2.

(b) *Prasāktasya* [.....attached.....matters]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 4.]

1. Pondering over the matter (as describād in the previous verses), the king heard about his death within seven days as cursed by the sage's (Çamika's) son (Çringī).

2. *Sādhu* [good.....].—He considered the fire-like poison of the serpent to be his good, when he heard about the cause of his death from the disciple of Çamika.

3. *Prasaktasya* [...attached...matters]—because such (poison of Takshaka (compared to fire) is the cause of moral apathy in a person engrossed in secular matters.

Then (*a*), the uselessness (of both this and the next worlds) was ascertained (by him) (*b*) ; previously (*c*) (next) giving up this and the other worlds (*d*), and thinking that (the act of) serving the feet of Kṛishṇa (*e*) is of greater usefulness (*f*), he sat (*g*) on (the banks of) the heavenly stream (*h*), abstaining from food (*i*). 5.

(*a*) *Atho* [Then]—See Çrīdhara, 1.

(*b*) *Heyatayā vimarçitau* [the uselessness.....ascertained.....]—See Çrīdhara, 3.

(*c*) *Purastāt* [previously]—See Çrīdhara, 2.

(*d*) *Lokaṃ vihāya* [giving up.....worlds]—See Çrīdhara, 4.

(*e*) *Kṛishṇāṅghri sevām* [.....serving.....Kṛishṇa]—See Çrīdhara, 5.

(*f*) *Adhimanyamānah* [thinking.....is of greater.....]—See Çrīdhara, 6.

(*g*) *Upaviçat* [sat]— " " 8.

(*h*) *Amarttya-nadyām* [on.....stream]—the river Gangā.

(*i*) *Prāyam* [abstaining from food]—See Çrīdhara, 7.

[ÇRĪDHARA'S GLOSS—V. 5.]

1. *Atho* [Then]—afterwards.

2. *Purastāt* [previously]—(while he was reigning in his territory).

3. *Heyatayā vimarçitau* [uselessness...ascertained ..]—having settled as useless (the worlds, this as well as the next).

4. *Lokaṃ vihāya* [giving up.....worlds]—having abandoned this and next world.

5. *Kṛishṇāṅghri sevām* [.....serving.....Kṛishṇa]—the act of rendering service to the feet of Kṛishṇa.

6. *Adhimanyamānah* [thinking.....is of greater...]—considering the act of serving the feet of Kṛishṇa is of greater usefulness to man than all the other objects of life (religion, wealth, the desire for enjoyment, and final beatitude).

7. *Prāyam* [abstaining from food]—(the sitting) accompanied by the abstention from food ; or (the sitting) by which full refuge can be secured.

8. *Upaviçat* [sat]—(Parīkshit) sat with the object (of abstaining from eating or for fully securing refuge).

The renowned (river) (*a*) which carryeth (*b*) water (*c*) rendered holy (*d*) by the dust of Kṛishṇa's feet (*e*), completely mixed with (*f*) the *Tulasī* (leaves) (*g*), the beauty of which is shining (*h*), sanctifieth the worlds, (*i*) together with the guardians of the quarters (*j*) both (inside and outside them) (*k*). What (mortal) about to die (*l*) will not serve that (river) ! 6.

-
- (*a*) *Yā vai* [The renowned...]—See *Çṛidhara*, 2 ; and *Jīva*, 2.
 (*b*) *Netrī* [which carryeth]— „ „ 7 ; and „ 8.
 (*c*) *Amvū* [water]—See *Jīva*, 7.
 (*d*) *Abhyadhikam* [rendered holy]—See *Çṛidhara*, 6 ; and *Jīva*, 6.
 (*e*) *Kṛishṇāṅghri-reṇu* [dust.....feet]—See *Çṛidhara*, 5 ; and *Jīva*, 5 and 9.
 (*f*) *Vimiçra* [completely mixed with]—See *Jīva*, 4.
 (*g*) *Tulasī* [तुलसी...]—holy basil ; a small shrub said to have been produced from the hair of the goddess *Tulasī* and held in great veneration by the worshippers of Viṣṇu (*Ocynum sanctum*) ; see also *Çṛidhara*, 4 ; and *Jīva*, 3.
 (*h*) *Lasachchhri* [the beauty.....shinning]—See *Çṛidhara*, 3.
 (*i*) *Lokān* [the worlds]— „ „ 10.
 (*j*) *Seçān* [together.....quarters]— „ „ 9.
 (*k*) *Ubhayatra* [both.....]— „ „ 8.
 (*l*) *Marishyamāṇah* [.....about to die]— „ „ 11.

[ÇRĪDHARA'S GLOSS.—V. 6.]

1. This verse states the result of the use of the adjective *Amarttyanadyām* (अमर्त्तनद्यां heavenly river).

2. *Yā vai* [The renowned...]—The celebrated *Gangā*.

3. *Lasachchhri* [the beauty.....shinning]—(*Tulasī*) whose beauty is shining.

4. *Tulasī* [तुलसी.....]—fully mixed with that *Tulasī*.

5. *Kṛishṇāṅghri-reṇu* [dust.....feet]—by the dust of the feet of Kṛishṇa.

6. *Avyadhikam* [rendered holy]—the best (kind of water).

7. *Netrī* [which carryeth]—one which carries.

8. *Ubhayatra* [both.....]—both inside and outside the worlds.

9. *Seçān* [together.....quarters]—with the guardians of quarters (such as *Indra*, &c).

10. *Lokān* [the worlds]—(men of) the worlds are made holy.

11. *Marishyamāṇah* [.....about to die]—one whose death is near at hand. As there is no certainty of death, all men are liable to death at any time since his birth ; therefore who will not serve the *Gangā* ?

[JĪVA GOŚVAMIN'S GLOSS.—V. 6.]

1. The act of sitting after abstention from food has connection with the heavenly river *Gangā*, because the both have the purifying character as well as

Parikshit's desirable object—his relationship with Kṛishṇa are clearly to be seen. The Gangā is the refuge of all men, specially of those who are about to die ; when such is the case, what to say about a king like Parikshit who is afraid of the sin committed by him by insulting the Brāhmaṇa sage (Çanika) and desirous of serving the feet of Kṛishṇa.

2. *Yā vai* [The renowned.....].—The Gangā which is renowned similarly by itself.

3. *Tulasī* [तुलसी...].—It implies the *Tulasī* leaves grown in abundance in Vṛindāvana.

4. *Vimīçra* [completely mixed with]—mixed previously.

5. *Kṛishṇāghrī reṇu* [dust.....feet]—the *Tulasī* and the dust of Kṛishṇa's feet becoming one.

6. *Avyadhikam* [rendered holy]—made holy.

7. *Amvū* [water]—it refers to the river Jamunā.

8. *Netrī* [which carryeth]—the carrier of the water of the Jamunā river. The *Varāhapurāṇa* says on this point: 'O Goddess, the Gangā produceth holiness (virtues) one hundred times greater than others, but do not discriminate as regards the Jamunā which being fully mixed (with the Gangā) passeth through my (city of) Mathurā'.

9. *Kṛishṇa* [कृष्ण].—It refers to Gopāla.

Having in this way (*a*), determined (*b*) to sit on (the banks of the river named) the 'Step of Vishṇu' (*c*), abstaining from food ; that descendant of Pāṇdu (*d*) (who had) no other thought (in his mind) (*e*), had taken vows like a sage (*f*), and by whom were given up all attachments (to secular) objects (*g*), meditated upon the Giver of Liberation. 7.

(*a*) *Iti* [in this way]—See. Çṛīdhara, 1.

(*b*) *Vyavachchhidya* [determined]—See Çṛīdhara, 3.

(*c*) *Vishṇu-padyām* [the 'Step of Vishṇu']—the name of the Ganges as issuing from Vishṇu's foot. See Çṛīdhara, 2.

(*d*) *Pāṇdaveyaḥ* [the descendant of Pāṇdu]—See Çṛīdhara, 4.

(*e*) *Ananyabhāvaḥ* [.....no other thought...]—, " 5.

(*f*) *Munivrataḥ* [had taken vows.....sage]—, " 6.

(*g*) *Mukta-samasta-sangāḥ* [by.....objects]—, " 7.

[ÇṚĪDHARA'S GLOSS—V. 7.]

1. *Iti* [in this way]—in this manner.

2. *Vishṇupadyām* [the 'Step of Vishṇu']—the Gangā.

3. *Vyavachchhidya* [determined]—being certain (about sitting on the banks of the Gangā, observing vows of abstention from food).

4. *Pāṇdaveyaḥ* [the descendant of Pāṇdu].—This is expressive of the character of Parikshit with reference to the Pāṇdu race.

5. *Ananyabhāvaḥ* [.....no other thought.....]—who had no desire upon any other object.

6. *Munivrataḥ* [had taken vows.....sage]—why Parikshit had no other thought in his mind, because he has become pacified as regards all secular objects.

7. *Mukta-samasta-saṅgaḥ* [by.....objects]—who had abandoned all attachments to worldly things.

[JĪVA GOSVAMIN'S GLOSS—V. 7.]

1. This verse states how Parikshit meditated upon Kṛiṣṇa.

There arrived the exalted sages who sanctify the Universe with (their) disciples. Verily, under the guise of going on a pilgrimage the virtuous (persons) themselves mostly sanctify the (places of) pilgrimage (*a*). 8.

(*a*) *Tṛtābhigamāpadeṣaiḥ* [under.....pilgrimage]—See *Ṣṛīdhara*, 2.

[ʒRĪDHARA'S GLOSS—V. 8.]

1. The sages came there at the time to see him, and not for the purpose of bathing in the place of pilgrimage ; because they have attained all their objects; but such are also seen for frequenting places of pilgrimage, and what for ? (to sanctify those places).

2. *Tṛtābhigamāpadeṣaiḥ* [under.....pilgrimage]—under the pretence of going on a pilgrimage.

[JĪVA GOSVAMIN'S GLOSS—V. 8.]

1. It should be understood that the places of pilgrimage mentioned in this verse are those which are other than the holy places like the Ganges, &c, which have direct relationship with the Supreme Lord. They go there (not to sanctify them, but), because they themselves have the greatest regard for those places.

Afterwards, (arrived there) Atri, Vaṣiṣṭha, Chyavana, ʒaradvān, Arishtanemi, Bhrigu, Angirā, Parāçara, Son of Gādhi (Viçvā-mitra) and Pāraçurāma, Utathya, Indrapramada, Idhmavāha, 9.

Medhā-tithi, Devala, Ārshtishēṇa, Bharadvāja, Gautama, Pippalāda, Maitreya, Aurvva, Kavasha, (the sage) born in water-jar (Agastya), Dvaipāyana, the glorious Nārada, and 10.

Also others—the best of the Divine sages, Brāhmaṇical sages, Royal sages, and (sages of whom) Aruṇa was the first (*a*). Having honored the best of various sages (*b*) assembled (there), the king complimented (*c*) them by bending (his) head (*d*). 11.

- (a) *Aruṇādayah* [.....Aruṇa was the first]—See *Çrīdhara*, 1.
 (b) *Nānārshaya-pravarān* [the best...sages]—,, ,, 2.
 (c) *Vavande* [complimented]—,, ,, 4.
 (d) *Çirasā* [by.....head]—,, ,, 3.

[ÇRĪDHARA'S GLOSS—V. 11.]

1. *Aruṇādayah* [.....Aruṇa was the first]—these have been separately mentioned, because they are a quite distinct class of sages from others mentioned in the foregoing verses, by reason of their being initiator of the rites.

2. *Nānārshaya-pravarān* [the best.....sages]—the various sages belonging to distinct classes having separate patronymic. The greatest amongst these are meant in the text.

3. *Çirasā* [by.....head]—by bending head to the ground.

4. *Vavande* [complimented]—praised (honored).

Then, on their reclining at ease, being present before (them) and having made salutation again, (Parīkshit, whose) mind hath become pure (a), and (palms of) hands have been joined (b), announced fully (to them) what he had intended (to do) (c). 12.

- (a) *Vivikta-chetāh* [.....mind.....pure]—See *Çrīdhara*, 2.
 (b) *Abhigrihīta pāṇih* [...hands have been joined]—See *Çrīdhara*, 3.
 (c) *Svachikīrshitam* [what he had intended.....]—,, ,, 4.

[ÇRĪDHARA'S GLOSS—V. 12.]

1. With a view to announce his intention (Parīkshit) again saluted the sages.

2. *Vivikta-chetāh* [..... mind.....pure]—becoming of pure mind.

3. *Abhigrihīta-pāṇih* [.....hands have been joined]—who joined two hands (in supplicating posture).

4. *Svachikīrshitam* [what he had intended.....].—He announced the subject matter of his desire—the act of sitting in vow without eating anything (with a view to enquire whether such course is desirable or not).

The king said : Ah ! (a) we (b) whose nature is fit (to court the) grace of the greatest (of beings) (c), are most fortunate (d) amongst the rulers of men (e). The race of kings whose acts are blamable (f) (is fit to be) fully thrown away at a (greater) distance (g) (from the place where) the filthy water of washing the feet, (ablution, &c.,) of Brāhmaṇa (is thrown away) (h). 13.

- (a) *Aho* [Ah !]—See *Jīva*, 1.
 (b) *Vayaṃ* [we]—,, ,, 3.

- (c) *Mahattamānugrahaṇīya-çīlāh* [.....nature.....greatest.....]—See *Çrīdhara*, 3 ; and *Jīva*, 4.
 (d) *Dhanyatamāh* [.....most fortunate]—See *Çrīdhara*, 4 ; and *Jīva*, 5.
 (e) *Nṛipāṇām* [amongst the rulers of men]—See *Çrīdhara*, 2 ; and *Jīva*, 2.
 (f) *Garhya-karma* [whose acts are blamable]—See *Çrīdhara*, 7 ; and *Jīva*, 6.
 (g) *Ārāt* [at.....distance]—See *Çrīdhara*, 6.
 (h) *Brāhmaṇa-pāda-çauchāt* [.....filthy water...feet...]—See *Çrīdhara*, 5.

[ÇRĪDHARA'S GLOSS—V. 13.]

1. Parikshit feeling himself proud on account of grace of the Brāhmaṇas assembled (in that place).
2. *Nṛipāṇām* [amongst the rulers of men]—amongst kings.
3. *Mahattamānugrahaṇīya-çīlāh* [.....nature...greatest.....]—whose character is the fit object for the grace of the best amongst the great persons.
4. *Dhanyatamāh* [.....most fortunate]—this is not easily obtained by kings.
5. *Brāhmaṇa-pāda-çauchāt* [.....filthy water.....feet...]—the water used in washing the feet of Brāhmaṇas. The text of the *Smṛiti* says, 'The remnants (of eaten) food, night soil, urine, and water used in washing feet shall be thrown at a distance'. * According to this ordinance of the *Smṛiti Çāstra*, Brāhmaṇas throw away these filthy things at a distance.
6. *Ārāt* [at.....distance]—(the blamable princes are) unfit to live even in that place, but are thrown away by Brāhmaṇas at a greater distance from that place also.
7. *Garhya-karma* [whose acts are blamable]—whose acts are blame-worthy. Parikshit said this with reference to himself.

[JĪVA GOSVAMIN'S GLOSS—V. 13.]

1. *Aho* [Ah !]—This is expressive of surprise. The present verse describes what is surprising.
2. *Nṛipāṇām* [amongst the rulers of men]—amongst kings.
3. *Vayaṁ* [we]—we the Pāṇdavas.
4. *Mahattamānugrahaṇīya-çīlāh* [.....nature.....greatest.....]—being like Svāyambhuva and others who practise for the attainment of grace from you, who are the best of the great personages.
5. *Dhanyatamāh* [most fortunate]—(we) become very fortunate.
6. *Garhya-karma* [whose acts are blamable]—whose acts indicating enmity, &c., are blame-worthy kings of that nature. This is the natural characteristics of kings.

The Lord of the highest and the lowest (beings) (*a*), hath become the form of the curse of the 'Brāhmaṇa' (*b*),

* दूरादुच्छिष्टविष् स्रवपादाभ्यांश्च समुत्सृजेत् ।

the source of the attainment of whom is the moral apathy (*c*) to me (*d*)—that (*e*) very sinful (*Parikshit*) (*f*) whose mind was fully attached (*g*) again and again (*h*) to home (worldly matters) (*i*) ; (on the occurrence of) which (curse) (*j*), the persons deeply attached (to secular matters) (*k*) immediately take hold of fear (become fearful) (*l*). 14.

- (*a*) *Parāvareṇah* [The Lord.....lowest...]—See *Çrīdhara*, 7 ; and *Jīva*, 7.
 (*b*) *Dviṣaḍāparūpah* [.....the form.....Brāhmaṇa]—,, 8 ; and ,, 8.
 (*c*) *Nirveda-mūlah* [the source. apathy]—See *Çrīdhara*, 12 ; and *Jīva*, 9.
 (*d*) *Me* [to me]—See *Çrīdhara*, 6.
 (*e*) *Tasya* [that]—,, 2 ; and *Jīva*, 2.
 (*f*) *Aghasya* [sinful.....]—See *Çrīdhara*, 3 ; and *Jīva*, 6.
 (*g*) *Vyāsakta-chittasya* [whose mind.....attached]—See *Çrīdhara*, 5 ; and *Jīva*, 5.
 (*h*) *Abhikṣhaṇam* [again and again]—See *Jīva*, 3.
 (*i*) *Grīheshu* [to home...]—See *Çrīdhara*, 4 ; and *Jīva*, 4.
 (*j*) *Yatra* [.....which...]—,, 9.
 (*k*) *Prasaktah* [persons deeply attached.....,]—See *Çrīdhara*, 10 ; and *Jīva*, 10.
 (*l*) *Bhayaṁ Dhatte* [take hold of fear...]—See *Çrīdhara*, 11 ; and *Jīva*, 11.

[ÇRĪDHARA'S GLOSS—V. 14.]

1. This verse states that leaving aside the question of grace, even the curse of the Brāhmaṇa has happened on account of the Supreme Lord's kindness.
2. *Tasya* [that]—the performer of blamable act (*Parikshit*).
3. *Aghasya* [sinful...]—the person whose soul is sinful.
4. *Grīheshu* [to home...]—to matters of which house was the first.
5. *Vyāsakta-chittasya* [whose mind... attached]—whose mind is engrossed in the affairs of house, &c.
6. *Me* [to me]—(it refers to *Parikshit*).
7. *Parāvareṇah* [The Lord...lowest...]—the Supreme Lord.
8. *Dviṣaḍāparūpah* [...the form...Brāhmaṇa]—become the form of the Brāhmaṇa's curse.
9. *Yatra* [...which...]—on the happening of which curse.
10. *Prasaktah* [persons deeply attached...]—persons who are fully engrossed in household (and other matters).
11. *Bhayaṁ Dhatte* [take hold of fear.....]—assumed the form of fear.
12. *Nirveda-mūlah* [the source.....moral apathy].—*Nirveda* means moral apathy, *Mūla* signifies root, the moral apathy is the origin of attaining the Supreme Lord ; as He is full of moral apathy and the latter is generated from fear, therefore, He caused the curse of the Brāhmaṇa,

[JĪVA GOSVAMIN'S GLOSS.—V. 14.]

1. This verse states something very astonishing.
2. *Tasya* [that]—that (Parikshit) who is the best of the favoured race of the Supreme Lord.
3. *Abhikṣhṇam* [again and again]—always ; (continually).
4. *Griheṣu* [to home...]—to things of which house is the first.
5. *Vyāsakta-chittasya* [whose mind...attached]—whose mind is engrossed in, yet
6. *Aghasya* [sinful...]—of one who has committed offence (by insulting) the Brāhmaṇa.
7. *Parāvareṇah* [The Lord.....lowest...]—The Supreme Lord thinks over within Himself that this person is born out of the favoured race.
8. *Dvijaçāparāpah* [.....form.....Brāhmaṇa]— became known as the curse of the Brāhmaṇa.
9. *Nirveda-mūlah* [the source.....moral apathy]—whose refuge is the condition of being not attached to anything else.
10. *Prasaktaḥ* [persons deeply attached.....]—being attached to the Supreme Lord.
11. *Bhayaṁ Dhatte* [take hold of fear...]—by reason of attaining His lotus-like feet, Parikshit will become fearless. * * * * *

(O) Brāhmaṇas, do (ye) know (a) me (b) (Parikhit as) the seeker of refuge (c) whose mind hath been fixed on the Lord (d), and the goddess (e) Ganges. Let the *Takshaka*, the delusion sent by the Brāhmaṇa or (whatever it may be) (f , bite (me) profusely ; (and do ye) chant (g) the songs (h) of Viṣṇu. 15.

(a) *Pratiyanantu* [.....know]—See Çrīdhara, 4 ; and Jīva, 1.

(b) *Taṁ mā* [.....me]— „ „ 2.

(c) *Upayātām* [.....the seeker of refuge]—See Çrīdhara, 3.

(d) *Içe Dhṛita-chittām* [whose.....Lord]—See Jīva, 2.

(e) *Devī* [the goddess]—See Çrīdhara, 5.

(f) *Vā* [or.....]— „ „ 6.

(g) *Gāyata* [.....chant]— „ „ 8.

(h) *Gāthāḥ* [songs]— „ „ 7.

[ÇRĪDHARA'S GLOSS.—V. 15.]

1. This and the next verses contain Parikshit's prayer to the Brāhmaṇas.
2. *Taṁ mā* [.....me]—it refers to Parikshit.
3. *Upayātām* [.....the seeker of refuge]—one who is in search of shelter.
4. *Pratiyanantu* [.....know]—do (ye) know (me) to be (so).
5. *Devī* [the goddess]—the Gangā in the form of goddess (Let the Ganges also favour me).

6. *Vā* [or.....].—this is expressive of slight with reference to the remedy for the sin committed by Parikshit.
 7. *Gāthāh* [songs]—narratives.
 8. *Gāyata* [.....chant]—sing.

[JĪVA GOSVAMIN'S GLOSS—V. 15.]

1. *Pratiyantu* [.....know]—do ye promise (acknowledge or recognise).
 2. *Iṣe Dhṛita-chittim* [whose.....Lord]—for that reason on account of my fixing the mind on God, let the goddess Gangā also recognise me.

And, again, let my love be on the glorious Eternal ; and whatever births (*a*) (*I*) may attain (subsequently, let my) association (*b*) be with the great persons whose refuge is that (*c*) (Being ; let my) friendship (*d*) be with all (*e*) ; I bend down to Brāhmaṇas (*f*). 16.

- (*a*) *Yām Yām sṛisṭim* [whatever births]—See *Çṛīdhara*, 3 ; and *Jīva*, 1.
 (*b*) *Prasangaḥ* [.....association]— " " 2.
 (*c*) *Tadaṣṛaṇyeshu* [whose...that]— " " 1.
 (*d*) *Maitrī* [friendship]—See *Jīva*, 3.
 (*e*) *Sarvatra* [with all]— " " 2.
 (*f*) *Dvijebhyaḥ namaḥ* [.....bend...Brāhmaṇas]—See *Jīva*, 4.

[ÇRĪDHARA'S GLOSS—V. 16.]

1. *Tadaṣṛaṇyeshu* [whose..... that]—in those persons whose shelter is that (Supreme Lord).
 2. *Prasangaḥ* [..... association]—full attachment be (with the great persons).
 3. *Yām Yām sṛisṭim* [whatever births]—in (subsequent) transmigrations.

[JĪVA GOSVAMIN'S GLOSS—V. 16.]

1. *Sṛisṭim* [births]—creation (generation).
 2. *Sarvatra* [with all]—all places.
 3. *Maitrī* [friendship].—Let (his) sight be equal.
 4. *Dvijebhyaḥ namaḥ* [.....bend.....Brāhmaṇas].—Let there be special respect for particular Brāhmaṇas.

Determined (*a*) in this way, the wise king who hath assigned over (*b*) the responsibilities of government (*c*) to (his) own son (*d*), sat, facing the north, on the southern banks of the Consort of the Sea (*e*), upon (the mat made of the) *Kuṣa* (grass) (*f*) the roots of which were towards the western quarters (*g*). 17.

- (a) *Adhyavasāya* [Determined]—See *Çrīdhara*, 1.
 (b) *Nyasta* [assigned over]— „ „ 5.
 (c) *Bhārah* [the responsibilities of government]—See *Çrīdhara*, 6.
 (d) *Svasuta* [.....own son]— „ „ 4.
 (e) *Samudrapatnyāḥ* [the Consort of the Sea]—the river Ganges.
 (f) *Kuṣeṣhu* [.....*Kuṣa*.....]—See *Çrīdhara*, 3.
 (g) *Prāchīna-māleṣhu* [the roots.....quarters]—See *Çrīdhara*, 2 ; and *Jīva*, 1.

[ÇRĪDHARA'S GLOSS—V. 17.]

1. *Adhyavasāya* [Determined]—(being) certain.
2. *Prāchīna-Māleṣhu* [the roots.....quarters]—the heads of which were towards the eastern quarters.
3. *Kuṣeṣhu* [.....*Kuṣa*.....]—made his seat consisting of such kind of *Kuṣa* grass.
4. *Svasuta* [.....own son]—to Janamejaya.
5. *Nyasta* [assigned over]—has given.
6. *Bhārah* [the responsibilities of government]—kingdom ; by whom the kingdom was made over to his son Janamejaya.

[JĪVA GOSVAMIN'S GLOSS—V. 17.]

1. *Mūla* [root]—end, which also implies the weapon.

And on sitting, this way, of that shining (being) amongst kings, abstaining from food, the assembly of gods in heaven having praised, scattered (showered) (a) in joy (b), flowers (c) on earth ; and the kettle-drums were sounded (d) again and again. 18.

- (a) *Vyakīran* [scattered...]—See *Çrīdhara*, 2.
 (b) *Mudā* [in joy]— „ „ 1.
 (c) *Prasūnaih* [flowers]—many flowers (*Jīva*)—
 (d) *Neduh* [were sounded]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 18.]

1. *Mudā* [in joy]—with gladness.
2. *Vyakīran* [scattered.....]—threw (showered).
3. *Neduh* [were sounded]—beaten by the gods, the (large) kettle-drums made sound.

Having praised and approved to this (effect that the act is) good, the great sages who had arrived (there), and whose nature was to evince grace on the subjects (a) and who were capable of doing (such favour), said that which was beautified (b) by the qualities of the *Uttamah-ḡloka* (c). 19.

- (a) *Prajanugraha-çila-sārāḥ* [whose.....subjects]—See *Çrīdhara*, 1.
 (b) *Abhirūpaṃ* [beautified]— " " 3.
 (c) *Uttamah-çloka-guṇa* [...the qualities...*Uttamah-çloka*]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 19.]

1. *Prajanugraha-çila-sārāḥ* [whose.....subjects]—whose character was to show kindness to the subjects.
2. *Uttamah-çloka-guṇa* [.....the qualities...*Uttamah-çloka*]—by the qualities of *Kṛishṇa*.
3. *Abhirūpaṃ* [beautified]—made beautiful by the qualities of *Uttamah-çloka* (*Kṛishṇa*).

(O) the best of the royal sages, it is verily not strange for you (a) who desirous of being on the side of the Supreme Lord (b), abandoned (c) instantly the throne decked with the regal diadem, and who were fully devoted to *Kṛishṇa*. 20.

- (a) *Bhavatshu* [you]—See *Çrīdhara*, 1.
 (b) *Bhagavat-pārçvakāmāḥ* [desirous.....Lord]—See *Jīva*, 1.
 (c) *Ye jahuh* [who.....abandoned]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 20.]

1. *Bhavatshu* [you]—those who are born in the race of *Pāṇḍu*.
2. *Ye jahuh* [who.....abandoned]—who gave up. Here *Yudhishtira* and others are meant.

[JĪVA GOSVAMIN'S GLOSS—V. 20.]

1. *Bhagavat-pārçvakāmāḥ* [desirous.....Lord].—It should be explained that those persons who pant for being near the Supreme Lord. * * *

This (Prince) is the greatest of the Supreme Lord's votaries. Then we shall live here so long as this (king) quitting (his mortal) frame, shall go to the best (a) world devoid of grief (b), and from which (the effects of the quality of) Passion have gone away. 21.

- (a) *Param* [best]—See *Çrīdhara*, 2.
 (b) *Viçokaṃ* [devoid of grief]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 21.]

1. This verse shows that all the sages began to ponder over (consult) each other.
2. *Param* [best]—superior world ; the reason being that there is no effect of the quality of passion ; (devoid of Illusion).
3. *Viçokaṃ* [devoid of grief]—free from grief.

Having fully heard (*a*) the sages' words not untrue (*b*), solemn (*c*), impartial (*d*), and (from which was) trickling down honey (*e*), being of concentrated mind, Parīkṣhit, desirous to hear (about) the career of Viṣṇu said, after complimenting these (sages): 22.

- (*a*) *Ācṛutya* [Having fully heard]—See *Çrīdhara*, 1.
 (*b*) *Avyatikāṃ* [not untrue]— „ „ 5.
 (*c*) *Guru* [solemn]— „ „ 4 ; and *Jīva*, 2.
 (*d*) *Samam* [impartial]— „ „ 2.
 (*e*) *Madhuchyut* [...trickling down honey]—See *Çrīdhara*, 3 ; and *Jīva*, 1.

[ÇRĪDHARA'S GLOSS—V. 22.]

1. *Ācṛutya* [Having fully heard]—hearing.
2. *Samam* [impartial]—devoid of siding any particular party.
3. *Madhuchyut* [.....trickling down honey]—from which ambrosia was dropping down.
4. *Guru* [solemn]—indicative of gravity.
5. *Avyatikāṃ* [not untrue]—true.

[JĪVA GOSVAMIN'S GLOSS—V. 22.]

1. *Madhuchyut* [.....trickling down honey]—heart-stealing (words).
2. *Guru* [solemn]—full of great (deep) meaning.

Like the *Vedas* having bodies (*a*), above the third world (*b*), (ye) have, verily, come from all places. Except (*c*) the act of evincing graces to others (*d*) (which are the) characteristics of you (*e*), (ye) have no other (*f*) object (*g*) in this (world) ; or the next (world) also no (other) object. 23.

- (*a*) *Mūrtidharāḥ* [having bodies]—See *Çrīdhara*, 2.
 (*b*) *Triprīṣṭhe* [above the third world]— „ „ 1.
 (*c*) *Rīte* [Except]— „ „ 4.
 (*d*) *Parānugrahaṃ* [the act...others]— „ „ 3.
 (*e*) *Ātma-çīlam* [characteristics...]— „ „ 7 ; and *Jīva*, 2.
 (*f*) *Kaṣṭhānā* [no other]— „ „ 6.
 (*g*) *Artha* [object]— „ „ 5 ; and *Jīva*, 1.

[ÇRĪDHARA'S GLOSS.—V. 23.]

1. *Triprīṣṭhe* [above the third world]—In the *Satyaloka*.
2. *Mūrtidharāḥ* [having bodies]—as the *Vedas* become like those having bodies ; therefore, similarly on account of great knowledge of the sages, it is described that they were very kind to others.

3. *Parānugrahaṁ* [the act.....others]—act of showing kindness to others.
4. *Rīte* [Except]—with the exception of
5. *Artha* [object]—necessity.
6. *Kaṣṭhāna* [no other]—nothing else.
7. *Ātma-çīlam* [characteristics.....]—own nature.

[JIVA GOŚVAMIN'S GLOSS—V. 23.]

1. *Artha* [object]—necessary object.
2. *Ātma-çīlam* [characteristics...].—The quality of being kind to others was a natural characteristic in the sages, not that it was adopted after argument and discussion.

(O) Brahmanas, therefore, verily having faith (*a*) on you, I am asking (you about) this (subject of) inquiry (*b*): (Do ye, who are) wise, counsel upon (*c*) (as to the) proper measure in those matters (*d*) in all circumstances (*e*) and also the holy (*f*) duties (to be performed) (*g*) by the persons (about) to die (*h*). ²⁴.

- (*a*) *Viçrabhya* [having faith]—See *Çrīdhara*, 2.
- (*b*) *Prichchhyam* [.....inquiry]—, " 1.
- (*c*) *Amṛīçata* [counsel upon]—, " 8.
- (*d*) *Itikṛityatāyām* [...proper measure in those matters]—See *Çrīdhara*, 3.
- (*e*) *Sarvātmanā* [in all circumstances]—, " 4.
- (*f*) *Çuddham* [holy]—See *Çrīdhara*, 7 ; and *Jiva*, 2.
- (*g*) *Kṛityam* [duties...].—, " 5.
- (*h*) *Mṛiyamāṇaiḥ* [persons.....die]—See *Çrīdhara*, 6.

[ÇRĪDHARA'S GLOSS—V. 24.]

1. *Prichchhyam* [.....inquiry]—that which can be enquired into, or asked.
2. *Viçrabhya* [having faith]—believing.
3. *Itikṛityatāyām* [.....proper measure in those matters]—in those subjects in which a person with a view to learn duties for him may think within himself 'This is performable by men.'
4. *Sarvātmanā* [in all circumstances]—in all conditions.
5. *Kṛityam* [duties]—that which a man ought to perform.
6. *Mṛiyamāṇaiḥ* [persons.....die]—by person dying.
7. *Çuddham* [holy]—devoid of any connection with sin.
8. *Amṛīçata* [counsel upon]—discuss.

[JIVA GOŚVAMIN'S GLOSS—V. 24.]

1. This verse indicates that the sages shall advise about the adoration of Kṛishṇa, therefore
2. *Çuddham* [holy]—devoid of middle and the lowest course of worship ; that is to say, the best kind is meant, in which worship of Kṛishṇa is included.

Having traveled over the earth according to (his) pleasure, there arrived the glorious son of Vyāsa (*a*) (who was) indifferent (to everything), *incognito* (*b*), satisfied (in his mind by attaining) the Supreme Lord, surrounded by boys, and (who had) the dress of (a mendicant who) separated (himself) from worldly feeling and obligation (*c*). ²⁵.

(*a*) *Vyāsa-Putraḥ* [.....son of, Vyāsa].—Çuka.

(*b*) *Alakṣhya-lingaḥ* [*incognito*]—See Çrīdhara, 2.

(*c*) *Avadhūta-veṣaḥ* [.....the dress of.....obligation]—See Çrīdhara, 3.

[ÇRĪDHARA'S GLOSS—V. 25.]

1. When the sages were quarreling one another, advocating sacrifices, contemplative meditation, austerities, charity, &c., Çuka, the son of Vyāsa after roving over the earth, arrived there.

2. *Alakṣhya-lingaḥ* [*incognito*]—who has no emblem or mark showing to what order of society he belonged.

3. *Avadhūta-veṣaḥ* [.....the dress of.....obligation]—whose dress is like a person abandoned by men in hatred.

Those sages who knew his emblem, although (Çuka was) with hidden powers (*a*), rose in turn (*b*) (from their) own seats, seeing that (Çuka whose age was) twice-eight years (*c*); (whose) feet (*d*), hands (*e*), thighs (*f*), arms (*g*) shoulders (*h*), cheeks (*i*) and body (*j*) (were) very tender (*k*); (whose) face (*l*) (was) with beautiful brows (*m*), equal ears (*n*), pointed nose (*o*) and beautiful (*p*) and large (*q*) eyes ; (whose) neck (was marked with the lines as in the) conch (*r*); ²⁶.

(Whose) collar-bones (were) covered (with flesh) (*s*); (whose) chest was elevated (*t*) and broad (*u*), (whose) navel was winding (*v*), (whose) belly was beautified (*w*) by the (three) folds of skin (*x*); (whose) clothings were the (four) quarters of the world (*y*), (whose) hair was dishevelled and curly (*z*), (whose) arms were fully hanging down (*aa*), (whose) beauty was like (that of) the best of the immortals (*bb*); ²⁷.

(Whose complexion was) dark ; and (who was) heart-stealing to women by (his) beautiful smile (*cc*), and charm of (his) body (which is) always extremely beautiful on account of (youth) the best (period) of ages (*d*). ²⁸.

(<i>a</i>)	<i>Guḍha-varchokhasam</i> [although.....powers]—	See	<i>Çṛidhara</i> , 3. (v. 28).
(<i>b</i>)	<i>Pratyutthitāḥ</i> [rose.....in turn]—	"	" 4. "
(<i>c</i>)	<i>Dvyaṣṭa-varṣam</i> [.....twice-eight years]—	"	" 2. (v. 26).
(<i>d</i>)	<i>Pāda</i> [feet]—	"	" 4. "
(<i>e</i>)	<i>Kara</i> [hands]—	"	" 5. "
(<i>f</i>)	<i>Uru</i> [thighs]—	"	" 6. "
(<i>g</i>)	<i>Vahū</i> [arms]—	"	" 7. "
(<i>h</i>)	<i>Aṃsa</i> [shoulder]—	"	" 8. "
(<i>i</i>)	<i>Kapola</i> [cheeks]—	"	" 9. "
(<i>j</i>)	<i>Gātram</i> [body]—	"	" 10. "
(<i>k</i>)	<i>Sukumāra</i> [very tender]—	"	" 3. "
(<i>l</i>)	<i>Ananam</i> [face]—	"	" 16. "
(<i>m</i>)	<i>Subhṛa</i> [beautiful brows]—	"	" 15. "
(<i>n</i>)	<i>Tulya-karṇa</i> [equal ears]—	"	" 14. "
(<i>o</i>)	<i>Unnasa</i> [pointed nose]—	"	" 13. "
(<i>p</i>)	<i>Chāru</i> [beautiful]—	"	" 11. "
(<i>q</i>)	<i>Āyata</i> [large]—	"	" 12. "
(<i>r</i>)	<i>Kamvu-sujāta-kaṇṭham</i> [.....neck.....conch]—	"	" 17. "
(<i>s</i>)	<i>Nigūḍha-jatrum</i> [collar-bones]—	"	" 1. (v. 27).
(<i>t</i>)	<i>Tunga-vakṣasam</i> [elevated.....]—	"	" 3. "
(<i>u</i>)	<i>Prīṭhu</i> [broad]—	"	" 2. "
(<i>v</i>)	<i>Āvartanābhik</i> [navel.....winding]—	"	" 4. "
(<i>w</i>)	<i>Valgūdaram</i> [belly.....]—	"	" 6. "
(<i>x</i>)	<i>Bali</i> [the.....fold.....skin]—	"	" 5. "
(<i>y</i>)	<i>Digamvaram</i> [.....clothing.....world]—	"	" 7. "
(<i>z</i>)	<i>Vakra-vikṛṇa-keṣam</i> [.....hair.....curly]—	"	" 8. "
(<i>aa</i>)	<i>Pra-lamva-vāḥum</i> [.....fully.....down]—	"	" 9. "
(<i>bb</i>)	<i>Svamarottamābham</i> [...beauty...immortals]—	"	" 10. "
(<i>cc</i>)	<i>Ruchirasmītena</i> [by.....smile]—	"	" 2. (v. 28).
(<i>dd</i>)	<i>Apīvyā-vayonga-lakṣmīḥ</i> [extremely...ages]—	"	" 1. "

[ÇRIDHARA'S GLOSS—V. 26.]

1. This and the next two verses should be construed together.

2. *Dvyaṣṭa-varṣam* [...twice-eight years]—whose age was two times eight years (sixteen years).

3. *Sukumāra* [very tender]—pleasing to the mind (or whose)

4. *Pāda* [feet]—two feet.

5. *Kara* [hands]—two hands.

6. *Uru* [thighs]—two thighs.

7. *Vahū* [arms]—two arms.

8. *Aṃsa* [shoulders]—two shoulders.
9. *Kapola* [cheeks]—two cheeks.
10. *Gātram* [body]—form.
11. *Chāru* [beautiful]—good looking and
12. *Āyata* [large]—spacious. (eyes are in which).
13. *Uṇṇasa* [pointed nose]—in which the nose was pointed.
14. *Tulya-karṇa* [equal ears]—in which ears are free from being larger or smaller than each other.
15. *Subhra* [beautiful brows]—in which there are nice brows.
16. *Ananam* [face]—whose face in which there are nice brows, &c.
17. *Kamvu-sujāta-karṇam* [...neck...conch]—whose neck is well made consisting of three lines.

[ÇRĪDHARA'S GLOSS—V. 27.]

1. *Nigūḍha-jatruṃ* [collar-bones]—two bones below the neck hidden with flesh.
2. *Prithu* [broad]—spacious, and
3. *Tunga-vakshasaṃ* [elevated.....]—raised breast.
4. *Āvarttanābhik* [navel.....winding]—whose navel was like a whirlpool.
5. *Bali* [the.....fold.....skin]—three folds of skin.
6. *Valgūdaraṃ* [belly.....]—whose belly was pleasing to the mind (on account of the three folds of the skin over it).
7. *Digamvaram* [..... clothing.....world]—denuded of clothing.
8. *Vakra-vikṛṇa-keṣaṃ* [.....hair.....curly]—(whose) hair was curled, yet dishevelled.
9. *Pralamya-vāhuṃ* [.....fully...down]—whose arms were fully pendent.
10. *Svamarottamābhāṃ* [...beauty...immortals]—whose beauty was like that of Hari the best of the immortals.

[ÇRĪDHARA'S GLOSS—V. 28.]

1. *Apīvya-vayonga-lakṣmīyā* [extremely...ages]—by the personal attraction (of the body) by reason of the best period of ages—the youth.
2. *Ruchirāsmiteṇa* [by.....smile]—tasteful smile.
3. *Gudha-varchhasaṃ* [although...powers]—whose powers are undisclosed.
4. *Pratyuthitāḥ* [rose...in turn]—seeing Çuka as described in the verses, the sages went towards him.

That Viṣṇu-given (Parikshit) by (bending down (his) head, honored him (*a*) (Çuka, who had) arrived (there), and was entitled to hospitality. Afterwards, the ignorant women and children, verily, desisted (*b*) (from following Çuka). Being honored (*c*), he also sat on the great seat. 29.

(*a*) *Çīrasā saparyāṃ ājahāra* [by...him]—See Çrīdhara, 1.

(*b*) *Nivṛttāḥ* [desisted]—

” ” 2.

(*c*) *Pūjitaḥ* [...honored]—

” ” 3.

[ÇRĪDHARA'S GLOSS—V. 29.]

1. *Çirasa saparyām ājahāra* [by...him]—collected adoration by the head, that is to say, he offered him (or his soul in humility).
2. *Nivṛttāh* [desisted]—the women and children desisted (from Çuka).
3. *Pūjitāh* [...honored]—being honored, Çuka took his seat.

Surrounded by the assembly of the Brāhmanical sages, Royal sages and Divine sages, that glorious (Çuka), the greatest amongst the great, shined greatly like the moon encircled by the constellation of planets (*a*), the Seven Stars (*b*), and (other) stars, (*c*). 30.

(*a*) *Grahāh* [...planets]—See *Çṛidhara*, 2.

(*b*) *Ṛiksha* [...the seven stars]—the seven stars similar to Pleiades. It also comprises the particular star in the twenty-seven mansions of the moon under which a person happens to be born. See *Çṛidhara*, 3.

(*c*) *Tārā* [...stars]—See *Çṛidhara*, 4.

[ÇRĪDHARA'S GLOSS— V. 30.]

1. Being surrounded by Brāhmanical and other sages that glorious Çuka, greatly shined.
2. *Grahāh* [...planets]—planets of which Çukra is the first.
3. *Ṛiksha* [...the Seven Stars]—*Açvinī* and others.
4. *Tārā* [...stars]—other stars.

Fully approaching near (him) with folded palms, bending down the head (again) saluting (*a*) (Çuka), the attentive king (who was) devoted to the Supreme Lord, with sweet words questioned the sage who was sitting (there) and (who) was of keen intellect (*b*) and (whose) mind was pacified. 31.

(*a*) *Pranāmya* [saluting]—See *Çṛidhara*, 2.

(*b*) *Akuntā-medhasam* [.....was.....intellect]—See *Çṛidhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 31.]

1. *Akuntā-medhasam* [.....was..... intellect]—whose intellect was not hesitating or wavering.
2. *Pranāmya* [saluting]—again saluted for the purpose of asking question.

Parikshit said : Ah ! (O) Brāhmaṇa, being made purified by thy grace, we the meanest of the Kshatriyas have (become) to-day, (by reason of) thy being (our) guest (*a*), worthy (*b*) of the services of (or of being honoured by) the good men (*c*). 32.

- (a) *Atihirūpeṇa* [...guest]—See *Çrīdhara*, 3.
 (b) *Tīrthakāh* [worthy]— „ „ 4.
 (c) *Sat-sevyāh* [...the services of.....men]—See *Çrīdhara*, 2 ; and *Jīva*, 1.

[ÇRĪDHARA'S GLOSS—V. 32.]

1. This and the next four verses state about the sweet words used by Parikshit.

2. *Sat-sevyāh* [.....the services of...men].—I have become the worthy object of their service.

3. *Atihirūpeṇa* [...guest]—by hy being (our) guest.

4. *Tīrthakāh* [worthy]—(we have become) fit.

[JĪVA GOŚVAMIN'S GLOSS—V. 32.]

1. *Sat-sevyāh* [.....the services of.....men]—become the object of honour.

What (to say) again (about those things of which) the sight, touch (contact), and the act of washing the feet and that of sitting are the first, of (the personages) by whose full remembrance the home of beings is instantly purified. 33.

(O) Great contemplative saint, the sins of persons, though great, are, verily, annihilated instantly (by reason of) adjacency (*a*) to thee, like the beings different from gods (*b*), (on account of) Viṣṇu's (nearness). 34.

(a) *Sānnidhyāt* [.....adjacency]—See *Çrīdhara*, 1.

(b) *Suretarāh iva* [like...gods]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 34.]

1. *Sānnidhyāt* [...adjacency]—on account of nearness to Viṣṇu.

2. *Suretarāh iva* [like...gods]—like *Asuras* (demons) such as *Gayāsura* and others.

The glorious Kṛiṣṇa (who is) dear to the sons of Pāṇdu (*a*), and (who) hath (condescended) to perform the duties of a friend (*b*), for the pleasure of the sons of His father's sister (*c*), is (perhaps) also pleased with me (Parikshit who is) born in their family (*d*). 35.

(a) *Pāṇdu-suta-priyāh* [...dear...Pāṇdu]—See *Çrīdhara*, 1.

(b) *Ātma-bāndhava* [hath...friend]— „ „ 4.

(c) *Paṭrīṣhvaseya-prītyartham* [for.....sister]—See *Çrīdhara*, 2.

(d) *Tad-gotrasya* [...born...family]— „ „ 3.

[ÇRĪDHARA'S GLOSS—V. 35.]

1. *Pāṇḍu-suta-priyāḥ* [...dear...Pāṇḍu]—beloved to the sons of Pāṇḍu,
2. *Patrīśhvaseya-prītyartham* [for...sister]—for the pleasure of those sons of the sister of His father.
3. *Tad-gotrasya* [...born...family]—regarding me (Parīkṣhit) who was born in that family.
4. *Āta-bāṇḍhava* [hath...friend].—He who hath promised to do the duties of a friend.

Otherwise (*a*), how is it possible for us—men (who are) dying, (to secure) amply the sight of thee (Çuka) who is asking (me) more (to solicit thy favour) (*b*), (whose) course is imperceptible (*c*) and (who hath) fully attained beatitude. 36.

(*a*) *Anyathā* [Otherwise]—See Çrīdhara, 1.

(*b*) *Vantīyasaḥ* [...asking...] —, „ 3.

(*c*) *Avyakta-gateḥ* [...course is imperceptible]—See Çrīdhara, 2.

[ÇRĪDHARA'S GLOSS—V. 36.]

1. *Anyathā* [Otherwise]—without Kṛiṣṇa's grace.

2. *Avyakta-gateḥ* [..course is imperceptible]—whose course is not manifest.

3. *Vantīyasaḥ* [...asking...]—one who solicits, the best of those who ask for.

On account of Çuka's magnanimity, he was asking Parīkṣhit to solicit his favour.

Therefore, (*O*) the great preceptor of the contemplative saints, I am asking (thee) about the means by which the full perfection can be attained (*a*), (and) what are the duties (*b*) of the dying beings, in this world, under all circumstances. 37.

(*a*) *Sam-siddhiḥ* [by.....attained]—that from which perfection can be attained (Çrīdhara).

(*b*) *Kāryam* [duties]—anything fit for doing (*Ibid*).

(*O*) Lord, say unto (me) all those that are worthy of hearing or what are fit for muttering, remembering, adoring and doing (*a*) by men; or what are the reverse (*b*) (of these). 38.

(*a*) *Kartavyam* [doing]—necessary to perform (Çrīdhara).

(*b*) *Viparyyayam* [the reverse]—not hearing, &c. (*Ibid*).

(O) Brāhmaṇa, (thy sight is difficult to be gained) ; because the Glorious (Çuka) is, verily, not seen present at any place whatsoever in the homes of householders, even for (the short space of time required) for milking a cow (α). 39.

(α) *Godohanam api* [even...a cow]—See Çrīdhara, 2.

[ÇRĪDHARA'S GLOSS—V. 39]

1. This verse states that the sight of Çuka is not readily attainable.

2. *Go-dohanam api* [even...a cow].—Çuka did not stay in any place even for so short a time as is required for milking a cow.

Sūta said : Addressed and questioned in this way by the king (α) with gentle words, that glorious son of Bādarāyaṇa (b), (who is) the knower of religion addressed (Parīkshit) in turn. 40.

(α) *Rājā* [by the king]—by Parīkshit.

(b) *Badarāyaṇik* [son of Bādarāyaṇa].—Çuka.

FINIS OF THE NINETEENTH CHAPTER,
NAMED THE ARRIVAL OF ÇUKA, IN THIS
STORY OF NAIMIÇA, IN THE FIRST
BOOK, IN THE ÇRIMADBHĀGA-
VATA, THE GREAT PURĀṆA,
AND THE VYĀSA'S TREA-
TISE OF THE SELF-
DENYING DE-
VOTEES.

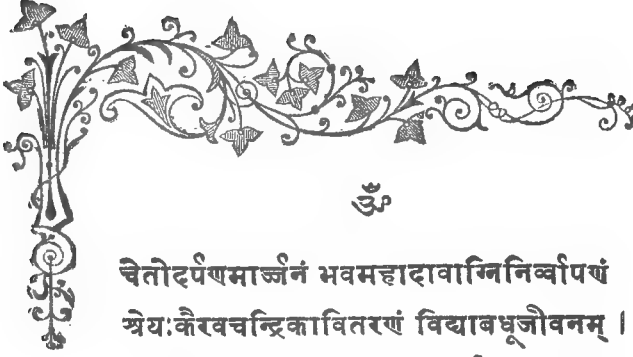
THE END OF THE FIRST BOOK.

APPENDIX.



ॐ

यस्य ब्रह्मेति संज्ञां कचिदपि निगमे याति चिन्मात्रसत्ता-
प्यंशो यस्यांशकैः स्वैर्विभवति वशयन्नेव मायां पुमांश्च ।
एकं यस्यैव रूपं विलसति परमव्योम्नि नारायणाखं
स श्रीकृष्णो विधत्तां स्वयमिह भगवान् प्रेम तत्पादभाजाम् ॥



ॐ

चेतोदर्पणमार्जनं भवमहादावाग्निनिर्वापणं
श्रेयःकैरवचन्द्रिकावितरणं विद्याबधूजौवनम् ।
आनन्दाम्बुधिवर्द्धनं प्रतिपदं पूर्णाश्रितास्त्रादनं
सर्वात्मस्त्रपनं परं विजयते श्रीकृष्णसङ्कीर्तनम् ॥

कल्याणानां निदामं कलिमलमथनं पावनं पावनानां
पाथेयं यन्मुमुक्षोः सपदि परपदप्राप्तये प्रीच्यमानम् ।
विश्रामस्थानमेकं कविवरवचसां जीवनं सज्जनानां
बीजं धर्मद्रुमस्य प्रभवतु भवतां भूतये कृष्णनाम ॥



नमःपुष्पाञ्जलिः ।

ॐ

नमो ब्रह्मण्यदेवाय गोब्राह्मणहिताय च ।

जगद्धिताय कृष्णाय गोविन्दाय नमो नमः ॥ १ ॥

कृष्णाय वासुदेवाय देवकीनन्दनाय च ।

नन्दगोपकुमाराय गोविन्दाय नमो नमः ॥ २ ॥

नमः पङ्कजनाभाय नमः पङ्कजमालिने ।

नमः पङ्कजनेत्राय नमस्ते पङ्कजाङ्गुये ॥ ३ ॥

नमो भगवते तुभ्यं वासुदेवाय विष्णवे ।

पुरुषायादिवीजाय पूर्णबोधाय ते नमः ॥ ४ ॥

अजाय जनयित्वेऽस्य ब्रह्मणेऽनन्तशक्तये ।

परावरात्मन् भूतात्मन् परमात्मन् नमोऽस्तु ते ॥ ५ ॥

यत्कीर्त्तनं यत्स्मरणं यदौक्षणं यद्वन्दनं यच्छ्रवणं यदर्हणम् ।

लोकस्य सद्यो विधुनोति कल्मषं तस्मै सुभद्रश्रवसे नमो नमः ॥ ६ ॥

तपस्विनो दानपरा यशस्विनो मनस्विनो मन्त्रविदः सुमङ्गलाः ।

क्षेमं न विन्दन्ति विना यदर्पणं तस्मै सुभद्रश्रवसे नमो नमः ॥ ७ ॥

कृष्णाय वासुदेवाय हरये परमात्मने ।

ग्रणतक्लेशनाशाय गोविन्दाय नमो नमः ॥ ८ ॥

नमः परमकल्याण नमः परममङ्गल ।

वासुदेवाय शान्ताय यदूनां पतये नमः ॥ ९ ॥

देवदेव जगन्नाथ पुण्यश्रवणकीर्त्तन ।

यदूत्तमोत्तमश्लोक नारायण नमोऽस्तु ते ॥ १० ॥



किरातहृणान्ध्रपुलिन्दपुल्कसा
 आभीरकङ्का यवनाः खसादयः ।
 येऽन्ये च पापा यदुपाश्रयाश्रयाः
 शुध्यन्ति तस्मै प्रभविष्णवे नमः ॥ ११ ॥
 नमः कारणमत्स्याय प्रलयाब्धिचराय च ।
 ह्यशीर्णं नमस्तुभ्यं मधुकैटभमृत्यवे ॥ १२ ॥
 अकूपाराय बृहते नमो मन्दरधारिणे ।
 क्षित्युद्धारविहाराय नमः शूकरमूर्त्तये ॥ १३ ॥
 नमस्तेऽद्भुतसिंहाय साधुलोकभयापह ।
 वामनाय नमस्तुभ्यं क्रान्तिभुवनाय च ॥ १४ ॥
 नमो भृगूणां पतये दृप्तक्षत्रवनच्छिदै ।
 नमस्ते रघुवर्याय रावणान्तकराय च ॥ १५ ॥
 नमस्ते वासुदेवाय नमः सङ्कर्षणाय च ।
 प्रद्युम्नायानिरुद्धाय सात्वतां पतये नमः ॥ १६ ॥
 नमो बुधाय शुद्धाय दैत्यदानवमोहिने ।
 स्नेच्छप्रायक्षत्रहन्त्रे नमस्ते कल्किरूपिणे ॥ १७ ॥
 नमो नमस्तेऽखिलकारुणाय निष्कारणाद्भुतकारणाय ।
 सर्वागमाम्नायमहार्णवाय नमोऽपवर्गाय परायणाय ॥ १८ ॥
 नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ।
 नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ॥ १९ ॥
 श्रीनारायण पुण्डरीकनयन श्रीराम सीतापते
 गोविन्दाच्युत नन्दनन्दन मुकुन्दानन्द दामोदर ।
 विष्णो राघव वासुदेव नृहरे देवेन्द्रचूडामणे
 संसारार्णवकर्णधारक हरे श्रीकृष्ण तुभ्यं नमः ॥ २० ॥

प्रसादभिन्ना ।

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पादौ महीयं स्वकृतैव यस्य चतुर्विधो यत हि भूतसर्गः ।
 स वै महापुरुष आत्मतन्त्रः प्रसीदतां ब्रह्म महाविभूतिः ॥ १ ॥
 अभ्यस्तु यद्वेत उदारवीर्यं सिध्यन्ति जीवन्त्युत वर्द्धमानाः ।
 लोकास्त्रयोऽथाखिललोकपालाः प्रसीदतां ब्रह्म महाविभूतिः ॥ २ ॥
 सोमं मनो यस्य समामनन्ति दिव्यीकसां वै बलमन्त्र आयुः ।
 ईशो नगानां प्रजनः प्रजानां प्रसीदतां नः स महाविभूतिः ॥ ३ ॥
 अग्निर्मुखं यस्य तु जातवेदा जातः क्रियाकाण्डनिमित्तजन्मा ।
 अन्तःसमुद्रेऽनुपचन् स्वधातून् प्रसीदतां नः स महाविभूतिः ॥ ४ ॥
 यच्चक्षुरासीत् तरणिर्देवयानं तथीमयो ब्रह्मण एष धिष्णाम् ।
 वारञ्च सुक्तेरमृतञ्च नृत्युः प्रसीदतां नः स महाविभूतिः ॥ ५ ॥
 प्राणाद्भूद्भ्यस्य चराचराणां प्राणः सही बलमीजस्य वायुः ।
 अन्वात्म सस्वाजमिवानुष्मा वयं प्रसीदतां नः स महाविभूतिः ॥ ६ ॥
 श्रीवाद्दिशी यस्य हृदस्य खानि प्रजग्निरे खं पुरुषस्य नाभ्याः ।
 प्राणैन्द्रियात्मासुशरीरकेतवं प्रसीदतां नः स महाविभूतिः ॥ ७ ॥
 बलान्महेन्द्रस्त्रिदशः प्रसादान्मन्त्र्योर्गिरीशो धिषणाद्विरिञ्चः ।
 खेभ्यश्च कन्दांष्ट्रप्रयो मेढ्रतः कः प्रसीदतां नः स महाविभूतिः ॥ ८ ॥
 श्रीवैलसः पितरस्त्राययासन् धर्मः स्तनादिगिरः पृष्ठतोऽभूत् ।
 द्यौर्यस्य श्रीर्णोऽप्सरसो विहारात् प्रसीदतां नः स महाविभूतिः ॥ ९ ॥
 विप्रो मुखाद्ब्रह्म च यस्य गुह्यं राजन्य आसीद्गुजयोर्वैलञ्च ।
 ऊर्ध्वोर्विङ्गीजोऽङ्घ्रिरवेदशूद्रौ प्रसीदतां नः स महाविभूतिः ॥ १० ॥
 लोभोऽधरात् प्रीतिरुपर्थ्यभूद्भ्युतिर्नस्तः पश्यत्यः स्वर्गेन कामः ।
 भुवीर्यमः पञ्चभवस्तु कालः प्रसीदतां नः स महाविभूतिः ॥ ११ ॥
 द्रव्यं वयः कर्म गुणान् विशेषं यद्व्योगमायाविहितान् वदन्ति ।
 यद्विर्भावं प्रबुधापबाधं प्रसीदतां नः स महाविभूतिः ॥ १२ ॥

तुष्टे च तत्र किमलभ्यमनन्त आद्ये

किं तैर्गुणव्यतिकरादिह ये स्वसिद्धाः ।

धर्मादयः किमगुणेन च काङ्क्षितेन

स्फारं जुषां चरणयोरुपगायतां नः ॥ १३ ॥

प्रसादभिज्ञा ।

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न यस्य साक्षाद्भवपञ्जजादिभीरुपं धिया वस्तुतयोपवर्णितम् ।
मीनेन भक्त्योपशमेन पूजितः प्रसीदतामेष स सालतां पतिः ॥ १ ॥
स वै ममाशेषविशेषमायानिवेधनिर्व्वाणसुखानुभूतिः ।
स सर्व्वनामा स च विश्वरूपः प्रसीदतामनिरुक्तात्मशक्तिः ॥ २ ॥
स एष आत्मात्मवतामधीश्वरस्त्रयीमयो धर्ममयस्तपोमयः ।
गतव्यलीकैरजशङ्करादिभिर्विर्कलिङ्गो भगवान् प्रसीदताम् ॥ ३ ॥
श्रियः पतिर्यज्ञपतिः प्रजापतिर्धियां पतिर्लोकपतिर्धरापतिः ।
पतिर्गतिश्चात्मकशणिसालतां प्रसीदतां मे भगवान् सतां पतिः ॥ ४ ॥
यदङ्गुलुब्धानसमाधिधौतया धियानुपश्रयन्ति हि तत्त्वमात्मनः ।
वदन्ति चैतत् कवयो यथारूचं स मे सुकुन्दी भगवान् प्रसीदताम् ॥ ५ ॥
प्रचोदिता येन पुरा सरस्वती वितन्वताजस्य सतीं स्मृतिं हृदि ।
खलचणा प्रादुरभूत् किलास्यतः स मे ऋषीणामृषभः प्रसीदताम् ॥ ६ ॥
योऽनुग्रहार्थं भजतां पादमूलमनामरूपी भगवाननन्तः ।
नामानि रूपाणि च जन्मकर्मभिर्भजे स मच्च परमः प्रसीदतु ॥ ७ ॥
यन्मायया गहनयापहतात्मबीधा ब्रह्मादयस्तनुभूतस्समसि स्वपन्नः ।
नात्मन् श्रितं तव विदित्यधुनापि तत्त्वं सोऽयं प्रसीदतु भवान् प्रणतात्मबन्धुः ॥ ८ ॥
कुर्वन्ति हि त्वयि रतिं कुशलाः ख आत्मन्
नित्यप्रिये पतिसुतादिभिरात्तिदैः किम् ।
तन्नः प्रसीद वरदेश्वर मा ख किन्त्या
आशां धृतां त्वयि चिरादरविन्दनेत्र ॥ ९ ॥
तस्मिंस्तुष्टे किमप्राप्यं जगतामीश्वरेश्वरे ।
लीलाः सपाला ह्येतस्मै हरन्ति बलिमाहृताः ॥ १० ॥

प्रार्थना ।

या दुर्वहा भुवनधूर्वह ! धूः क्रियाया
न्यस्ता त्वया निजभुजिष्यगणस्य मूर्ध्नि ।
सम्पत्स्यते किमुत सा ? न तदल्पबोधा
जानीमहे, त्वखिलदर्शन ! तत् त्वमेव ॥ १ ॥

सामर्थ्यमर्हति गुरुरुधुराधराय
तन्नस्वदीयमहनीयमहःकणेन ।
विश्वम्भरायि भर, नेतरथार्थकार्थं
संसेव्यति त्रिभुवनेश ! तवैव, किन्नः ? ॥ २ ॥

मामैव, पूर्णतम ! नार्हमपूर्त्तये तत्
न्यस्ता यदा गुरुधुरा विदितं तदैव ।
कामस्तवास्ति महिमा हि महिष्यतेऽस्मिन्
किं ते न कर्तुमलमत्र बलीयसीच्छा ! ॥ ३ ॥

सर्वेषां वरिवर्त्ति भारतमुपय्यध्यात्मविद्याबलैः
कारुण्यैकनिधे ! चिरावधि भवत्कारुण्यधारोक्षितम् ।
कस्मात् ? तद्विदितं त्वयैव, वयमप्येतत्, जानीमहे
श्रीमद्भागवतं भवत्करुणया प्रोज्झितं भारते ॥ ४ ॥

पुनर्नु कारुण्यरसैकसिन्धो !
जृम्भिष्यते ते करुणा पृथिव्याम् ? ।
पुनर्नु बिभ्रन्नवतां त्वदीयः
स्यन्दिष्यते प्रेमरसो ह्यमन्दः ? ॥ ५ ॥

उल्लासध्वनिरुच्चरत्यविरतं कोऽपि क्षितेरन्तरात्
कोऽप्यानन्दभरः पुरश्चर इवामन्दः समुत्प्रेक्ष्यते ।
जानीमो जगदेकनाथ ! न हि तज्जानन्ति सर्वे न वा
ज्ञातं कैश्चन, हन्त कैश्चन पुनर्ज्ञात्वापि न ज्ञायते ॥ ६ ॥

सम्भाव्येत मरौचिकामयपयःप्रायास्मदाशा मुधा
सम्भाव्येत परिस्फुटा भ्रममयच्छायैव मायामय ! ।
लक्ष्यन्ते बहुलक्षणानि बहिरप्येकं परं येष्वयं,
श्रीमद्भागवतस्य नूतनविधाभातः प्रचारः किल ॥ ७ ॥

सस्पृष्टमिव समन्तात् साम्प्रतमिलण्डभाषया प्रसृतम् ।
गोर्वाणभारतीमपि भारतगौरवमवैमि याद्वयते ॥ ८ ॥
नीते भागवते प्रचारमिह हीलण्डीयया भाषया
साङ्गं न प्रसरः शनैः सुरगिरो वद्वेत किं सर्वतः ? ।
निर्बाधो नु भवेन्न संक्रामपथो निःशेषभाषान्तरे ?
धर्मः प्रेममयो नु नैव विचरेत् सर्वावनोमण्डले ? ॥ ९ ॥

सेवकगणद्विद भवता संक्रामित एष उद्यमोऽभिनवः ।
शक्तिमय ! हि भागवतप्रचारे तद्विधेहि तत्सिद्धिम् ॥ १० ॥
श्रीतांशोर्ग्रहणच्छलाद्विहरिध्वानानुदीर्घ्योच्चकैः
कोऽप्यानन्दभरः पुराजनि शुभर्चादौ दिने यादृशे ।
तद्वद्भागवतं शुभेऽङ्गि सममिलण्डीयया भाषया
क्षौणावाश्रुतजैत्रयात्रमधुना प्रेमप्रचाराय हि ॥ ११ ॥

जानीमः कथमोप्सितं भगवतः, किन्त्वस्मदीया प्रभो
प्रेक्षा मानसकन्दरे कतिविधाश्रान्तं समुद्बलति ।
सा पूर्येत बलोरसो किमुत नो ? पूर्येत चेत् प्राणिनां
स्वान्ते भागवतीयतत्त्वमसृतप्रायं समुज्जृम्भय ॥ १२ ॥

अस्मत्स्पृहा यदुभगवत्स्पृहायां
न सास्मदीया भवतस्तु नाम ।
आत्मस्वरूपिन् ! भवदीप्सितं तत्
संपूर्णतामेतु निरन्तरायम् ॥ १३ ॥

वन्दना ।

ॐ विष्णुः ॐ विष्णुः ॐ विष्णुः

ॐ तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः

दिवीव चक्षुराततम् ।

- ॐ अनर्पितचरौ चिरात् करुणयावतीर्णः कलौ
समर्पयितुमुन्नतोऽब्जलरसां स्वभक्तिश्रियम् ।
हरिः पुरटसुन्दरद्युतिकदम्बसन्द्रीपितः
सदा हृदयकन्दरे स्फुरतु वः शचीनन्दनः ॥ १ ॥
- ॐ कृष्णोत्कीर्त्तनगाननर्त्तनकलापाधोजनिभाजिता
सद्गतावलिहंसचक्रमधुपश्रेणीविहारास्पदम् ।
कर्णानन्दिकलध्वनिर्वहतु मे जिह्वामरुप्राङ्गने
श्रीचैतन्य दयानिधे तव लसल्लीलासुधास्वर्धुनी ॥ २ ॥
- ॐ यं ब्रह्मा वरुणेन्द्ररुद्रमरुतसुत्वन्ति दिव्यैः स्ववै-
वेदेः साङ्गपदक्रमीपनिषदैर्गायन्ति यं सामगाः ।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनी
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥ ३ ॥
- ॐ कस्मै येन विभासितोऽयमतुली ज्ञानप्रदीपः पुरा
तद्रूपेण च नारदाय सुनये कृष्णाय तद्रूपिणा ।
योगीन्द्राय तदात्मनाथ भगवद्राताय कारुण्यत-
स्तच्छुद्धं विमलं विशीकममृतं सत्यं परं धीमहि ॥ ४ ॥
- ॐ यं ब्रह्म वेदान्तविदी वदन्ति
परं प्रधानं पुरुषं तथान्ये ।
विशीकृतैः कारणमीश्वरं वा
तस्मै नमो विघ्नविनाशनाथ ॥ ५ ॥
- ॐ वागीशद्याः सुमनसः सर्वार्थानामुपक्रमे ।
यं नत्वा कृतकृत्याः स्युस्तं नमामि गजाननम् ॥ ६ ॥
- ॐ वर्हापीडाभिरामं मृगमदतिलकं कुण्डलाक्रान्तगण्डं
कज्जालं कम्बुकण्ठं क्षितसुभगमुखं स्वाधरे न्यस्तवेशम् ।
श्यामं शान्तं त्रिभङ्गं रविकरवसनं भूषितं वैजयन्त्या
वन्दे वन्द्यावनस्थं युवतिशतवतं ब्रह्म गोपालवेशम् ॥ ७ ॥

ॐ

वन्दे इन्द्रावनगुरुं कृष्णं कमललोचनम् ।

प्रीताम्बरं घनश्यामं वनमालाविभूषितम् ॥

श्रीदामदामसुवल्लोकीकृष्णार्जुनाहतम् ।

गोपीमण्डलमध्यस्थं राधिकाप्राणवल्लभम् ॥ ८ ॥

ॐ

तं वेदशास्त्रपरिनिष्ठितशुद्धबुद्धिं चर्माम्बरं सुरमुनीन्द्रनुतं कवीन्द्रम् ।

कृष्णलिषं कनकपिङ्गजटाकलापं व्यासं नमामि शिरसा तिलकं सुनीनाम् ॥ ९ ॥

ॐ

यं प्रव्रजन्तमनुपेतमपेतकृत्यं हैपायनी विरहकातर आजुहाव ।

पुत्रेति तन्मयतया तरवीऽभिनेदुस्तं सर्वभूतहृदयं सुनिमानतीऽस्मि ॥ १० ॥

ॐ

यः खानुभावमखिलश्रुतिसारमेकमध्यात्मदीपमतितितीर्थतां तमीऽस्म्यम् ।

संसारिणां करुणयाहं पुराणगुह्यं तं व्याससुतसुपयामि गुरुं सुनीनाम् ॥ ११ ॥

ॐ

वाङ्माकल्पतरुभ्यश्च कृपासिन्धुभ्य एव च ।

पतितानां पावनेभ्यो वैष्णवेभ्यो नमो नमः ॥ १२ ॥

ॐ

तत्रैव गङ्गा यमुना च तत्र गीदावरी तत्र सरस्वती च ।

सर्वान्नि तीर्थानि वसन्ति तत्र यत्राच्युतीदारकथाप्रसङ्गः ॥ १३ ॥

ॐ

तुलसीकाननं यत्र यत्र पुद्गवनानि च ।

पुराणपठनं यत्र तत्र सन्निहिता हरिः ॥ १४ ॥

ॐ

श्रीमद्भागवतं नौमि यस्यैकस्य प्रसादतः ।

अज्ञातानपि जानाति सर्वैः सर्वज्ञमानपि ॥ १५ ॥

ॐ

ध्रियं सदा परिभवघ्नमभीष्टदीहं तीर्थास्पदं शिवविरिञ्चिनुतं शरण्यम् ।

भक्त्यात्तिहं प्रणतपाल भवाब्धिपीतं वन्दे महापुरुषं ते चरणारविन्दम् ॥ १६ ॥

ॐ

त्यक्ता सुदुल्लसजसुरेक्षितराज्यलक्ष्मीं धर्मिष्ठ आर्यवचसा यदगादरण्यम् ।

मायादृगं दयितयेक्षितमन्वधावदवन्दे महापुरुषं ते चरणारविन्दम् ॥ १७ ॥

ॐ

नारायणं नमस्कृत्य नरश्चैव नरोत्तमम् ।

देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥ १८ ॥

ॐ नारायणाय नमः, ॐ नराय नमः, ॐ नरोत्तमाय नमः,

ॐ देव्यै सरस्वत्यै नमः, ॐ व्यासाय नमः ॥ १९ ॥

ॐ

नमो धर्माय महते नमः कृष्णाय वेधसे ।

ब्राह्मणेभ्यो नमस्कृत्य धर्मान् वक्ष्ये सनातनान् ॥ २० ॥

श्रीमद्भागवतम् ।

प्रथमः स्कन्धः ।

प्रथमोऽध्यायः ।

ओं नमो भगवते वासुदेवाय ।

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिन्नः स्वराट्
तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत् सूरयः ।
तेजो-वारि-मृदां यथा विनिमयो यत्र त्रिसर्गो मृषा
धान्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥ १ ॥
धर्मः प्रोज्झितकैतवोऽत्र परमो निर्मलराणां सतां
वेद्यं वास्तवमत्र वस्तु शिवदं तापत्रयोन्मूलनम् ।
श्रीमद्भागवते महामुनिव्रते किं वा परैरीश्वरः
सद्यो हृदयरुध्यतेऽत्र कतिभिः शृश्रूषुभिस्तत्क्षणात् ॥ २ ॥
निगम-कल्पतरोगलितं फलं शुकमुखादमृतद्रव-संयुतम् ।
पिबत भागवतं रसमालयं मुहुरहो रसिका भुवि भावुकाः ॥ ३ ॥

ओं नैमिशेऽनिमिषक्षेत्रे ऋषयः शौनकादयः ।

सत्रं स्वर्गाय-लोकाय सहस्रसममासत ॥ ४ ॥

त एकदा तु मुनयः प्रातर्हुतहुताग्नयः ।

सत्कृतं सूतमासीनं पप्रच्छुरिदमादरात् ॥ ५ ॥

ऋषय जनुः ।

त्वया खलु पुराणानि सेतिहासानि चानघ ।

आख्यातान्यप्यधीतानि धर्मशास्त्राणि यान्युत ॥ ६ ॥

यानि वेदविदां श्रेष्ठो भगवान् बादरायणः ।

अन्ये च मुनयः सूत परावरविदो विदुः ॥ ७ ॥

वेत्य त्वं सौम्य तत् सर्वं तत्त्वतस्तदनुग्रहात् ।

ब्रूयुः स्निग्धस्य शिष्यस्य गुरवो गुह्यमप्युत ॥ ८ ॥

तत्र तत्राञ्जसायुष्मन् भवता यद्विनिश्चितम् ।

पुंसामेकान्ततः श्रेयस्तत्रः शंसितुमर्हसि ॥ ९ ॥

प्रायेणात्मायुषः सभ्य कलावस्मिन् युगे जनाः ।

मन्दाः सुमन्दमतयो मन्दभाग्या ह्युपद्रुताः ॥ १० ॥

भूरीणि भूरिकर्माणि श्रोतव्यानि विभागशः ।

अतः साधोऽत्र यत् सारं समुद्धृत्य मनीषया ।

ब्रूहि नः अहधानानां येनात्मा सम्प्रसीदति ॥ ११ ॥

सूत जानासि भद्रन्ते भगवान् सात्वतां-पतिः ।

देवक्यां वसुदेवस्य जातो यस्य चिकीर्षया ॥ १२ ॥

तन्नः शुश्रूषमाणानामर्हस्यङ्गानुवर्णितुम् ।

यस्यावतारो भूतानां क्षेमाय च भवाय च ॥ १३ ॥

आपन्नः संसृतिं घोरां यन्नाम विवशो गृणन् ।

ततः सद्यो विमुच्येत यद्विभेति स्वयं भयम् ॥ १४ ॥

यत्प्राद-संश्रयाः सूत मुनयः प्रशमायनाः ।

सद्यः पुनन्तुपस्पृष्टाः स्वर्धुन्यापोऽनुसेवया ॥ १५ ॥

को वा भगवतस्तस्य पुण्यश्लोकेऽयकर्मणः ।

शुद्धिकामो न शृणुयाद्यशः कलि-मलापहम् ॥ १६ ॥

तस्य कर्माण्यदाराणि परिगौतानि सूरिभिः ।

ब्रूहि नः अहधानानां लीलया दधतः कलाः ॥ १७ ॥

अथाख्याहि हरेर्धर्ममन्त्रवतारकथाः शुभाः ।

लीला विदधतः स्वैरमीश्वरस्यात्ममायया ॥ १८ ॥

धयन्तु न विदध्याम उत्तमः श्लोक-विक्रमे ।
 यच्छृण्वतां रसज्ञानां स्वादुस्वादु पदे पदे ॥ १८ ॥
 कृतवान् किल कर्माणि सह रामेण केशवः ।
 अतिमर्त्यानि भगवान् गूढः कपट-मानुषः ॥ २० ॥
 कलिमागतमाज्ञाय क्षेत्रेऽस्मिन् वैष्णवे वयम् ।
 आसीना दीर्घसत्रेण कथायां सत्तणा हरः ॥ २१ ॥
 त्वं नः सन्दर्शितो धात्रा दुस्तरं निस्तितीर्षताम् ॥
 कलिं सत्त्वहरं पुंसां कर्णधार इवार्णवम् ॥ २२ ॥
 ब्रूहि योगेश्वरे कृष्णे ब्रह्मण्ये धर्मवर्त्मणि ।
 स्वां काष्ठामधुनोपेते धर्मः कं शरणं गतः ॥ २३ ॥

इति श्रीभागवते महापुराणे पारमहंसां संहितायां वैयासिक्यां प्रथमस्कन्धे नैमिषीये-

पाष्याने ऋषिप्रश्नो नामप्रथमोऽध्यायः ॥ १ ॥

द्वितीयोऽध्यायः ।

सूत उवाच ।

इति संप्रश्न-संहृष्टो विप्राणां रौमहर्षणिः ।

प्रतिपूज्य वचस्तेषां प्रवक्तुमुपचक्रमे ॥ १ ॥

यं प्रव्रजन्तमनुपेतमपेतकृत्यं द्वैपायनो विरह-कातर आजुहाव ।

पुत्रेति तन्मयतया तरवोऽभिनेदुस्तं सर्वभूतहृदयं मुनिमानतोऽस्मि ॥ २ ॥

यः स्वानुभावमखिल-श्रुति-सारमेक-

मध्याब्जदीपमतितितीर्षतां तमोऽन्धम् ।

संसारिणां करुणयाह पुराणगुह्यं

तं व्याससूनुमुपयामि गुरुं मुनीनाम् ॥ ३ ॥

नारायणं नमस्कृत्य नरञ्चैव नरोत्तमम् ।

देवीं सरस्वतीञ्चैव ततो जयमुदीरयेत् ॥ ४ ॥

मुनयः साधु पृष्टोऽहं भवद्भिर्लोकमङ्गलम् ।
 यत् कृतं कृष्णसंप्रश्नो येनात्मा सुप्रसीदति ॥ ५ ॥
 स वै पुंसां परो धर्म्मो यतो भक्तिरधोऽक्षजे ।
 अहैतुक्प्रतिहता ययात्मा सुप्रसीदति ॥ ६ ॥
 वासुदेवे भगवति भक्तियोगः प्रयोजितः ।
 जनयत्याशु वैराग्यं ज्ञानञ्च यदहैतुकम् ॥ ७ ॥
 धर्म्मः स्वनुष्ठितः पुंसां विष्वक्सेनकथासु यः ।
 नोत्पादयेद् यदि रतिं श्रम एव हि केवलम् ॥ ८ ॥
 धर्म्मस्य ह्यापवर्ग्यस्य नार्थोऽर्थायोपकल्पते ।
 नार्थस्य धर्म्मैकान्तस्य कामो लाभाय हि स्मृतः ॥ ९ ॥
 कामस्य नेन्द्रियप्रीतिर्लाभो जीवेत यावता ।
 जीवस्य तत्त्वजिज्ञासा नार्थो यद्येह कर्म्मभिः ॥ १० ॥
 वदन्ति तत्तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम् ।
 ब्रह्मेति परमात्मेति भगवानिति शब्दयते ॥ ११ ॥
 तच्छ्रद्धाना मुनयो ज्ञानवैराग्ययुक्तया ।
 पश्यन्त्यात्मनि चात्मानं भक्त्या श्रुतगृहीतया ॥ १२ ॥
 अतः पुंभिर्हिजश्चेष्टा वर्णाश्रमविभागशः ।
 स्वनुष्ठितस्य धर्म्मस्य संसिद्धिर्हरितोषणम् ॥ १३ ॥
 तस्मादेकेन मनसा भगवान् सात्वतां पतिः ।
 श्रोतव्यः कीर्त्तितव्यश्च ध्येयः पूज्यश्च नित्यदा ॥ १४ ॥
 यदनुध्यासिना युक्ताः कर्म्मग्रन्थिनिबन्धनम् ।
 छिन्दन्ति कोविदास्तस्य को न कुर्यात् कथारतिम् ॥ १५ ॥
 शश्वषोः श्रद्धानस्य वासुदेवकथारुचिः ।
 स्यान्महत्-सेवया विप्राः पुण्यतीर्थ-निषेवणात् ॥ १६ ॥
 शृण्वतां स्वकथाः कृष्णः पुण्यश्रवणकीर्त्तनः ।
 हृद्यन्तस्यो ह्यभद्राणि विधुनोति सुहृत् सताम् ॥ १७ ॥
 नष्टप्रायेष्वभद्रेषु नित्यं भागवत-सेवया ।
 भगवत्युत्तमः श्लोके भक्तिर्भवति नैष्ठिकी ॥ १८ ॥

तदा रजस्तमो भावाः काम-लोभादयश्च ये ।

चेत एतैरनाविद्धं स्थितं सत्त्वे प्रसीदति ॥ १९ ॥

एवं प्रसन्नमनसो भगवद्भक्तियोगतः ।

भगवत्तत्त्वविज्ञानं मुक्तसङ्गस्य जायते ॥ २० ॥

भियते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि दृष्ट एवात्मनीश्वरे ॥ २१ ॥

अतो वै कवयो नित्यं भक्तिं परमया मुदा ।

वासुदेवे भगवति कुर्वन्त्यात्मप्रसादनीम् ॥ २२ ॥

सत्त्वं रजस्तम इति प्रकृतेर्गुणास्तै-

र्युक्तः परः पुरुष एक इहास्य धत्ते ।

स्थित्यादये हरि-विरिञ्चि-हरेति संज्ञाः

श्रेयांसि तत्र खलु सत्त्वतनोर्नृणां स्युः ॥ २३ ॥

पार्थिवाहारुणो धूमस्तस्मादग्निस्त्वयीमयः ।

तमसस्तु रजस्तस्मात् सत्त्वं यद् ब्रह्मदर्शनम् ॥ २४ ॥

भेजिरे मुनयोऽथाग्रे भगवन्तमधोऽक्षजम् ।

सत्त्वं विशुद्धं क्षेमाय कल्पन्ते येऽनु तानिह ॥ २५ ॥

मुमुक्ष्वो घोररूपान् हित्वा भूतपंतीनथ ।

नारायणकलाः शान्ता भजन्ति ह्यनसूयवः ॥ २६ ॥

रजस्तमःप्रकृतयः समशीला भजन्ति वै ।

पितृ-भूत-प्रजेशादीन् श्रियैश्वर्य्यप्रजेष्ववः ॥ २७ ॥

वासुदेव-परा वेदा वासुदेव-परा मखाः ।

वासुदेव-परा योगा वासुदेव-पराः क्रियाः ॥ २८ ॥

वासुदेव-परं ज्ञानं वासुदेव-परन्तपः ।

वासुदेव-परो धर्मो वासुदेव-परा गतिः ॥ २९ ॥

स एवेदं ससर्जाग्रे भगवानात्म-मायया ।

सदसद्रूपया चासौ गुणमय्याऽगुणो विभुः ॥ ३० ॥

तया विलसितेष्वेषु गुणेषु गुणवानिव ।

अन्तःप्रविष्ट आभाति विज्ञानेन विजृम्भितः ॥ ३१ ॥

यथा ह्यवहितो वज्रिर्दारुणैकः स्वयोनिषु ।
 नानेव भाति विश्वात्मा भूतेषु च तथा पुमान् ॥ ३२ ॥
 असौ गुणमयैर्भावैर्भूतसूक्ष्मेन्द्रियात्मभिः ।
 स्वनिर्मितेषु निर्विष्टो भुङ्क्ते भूतेषु तद्गुणान् ॥ ३३ ॥
 भावयत्येष सत्त्वेन लोकान् वै लोकभावनः ।
 लीलावतारानुरतो देव-तिर्य्यङ्-नरादिषु ॥ ३४ ॥

इति श्रीभागवते महापुराणे पारमहंसां संहितायां वैयासिक्यां प्रथमस्कन्धे नैमिश्रीयोपाख्याने
 श्रीमगवदनुभाववर्णनं नाम द्वितीयोऽध्यायः ॥ २ ॥

तृतीयोऽध्यायः ।

सूत उवाच ।

जगृहे पौरुषं रूपं भगवान् महदादिभिः ।
 सम्भूतं षोडशकलमादौ लोकसिद्धयया ॥ १ ॥
 यस्याश्वसि शयानस्य योगनिद्रां वितन्वतः ।
 नाभिः सदाऽम्बुजादासीदब्रह्मा विश्वसृजाम्यतिः ॥ २ ॥
 यस्यावयवसंस्थानैः कल्पितो लोक-विस्तरः ।
 तद् वै भगवतो रूपं विशुद्धं सत्त्वमूर्जितम् ॥ ३ ॥
 पश्यन्त्यदो रूपमदभ्रचक्षुषा सहस्रपादोरुभुजाननाङ्गुतम् ।
 सहस्रमूर्ध्व-श्रवणाक्षि-नासिकं सहस्रमौल्यम्बरकुण्डलीकृतम् ॥ ४ ॥
 एतन्नानावताराणां निधानं बीजमव्ययम् ।
 यस्यांशंशेन सृज्यन्ते देव-तिर्य्यङ्-नरादयः ॥ ५ ॥
 स एव प्रथमं देवः कौमारं सर्गमाश्रितः ।
 चचार दुश्चरं ब्रह्मा ब्रह्मचर्यमखण्डितम् ॥ ६ ॥
 द्वितीयन्तु भवायास्य रसातलगतं महीम् ।
 उदरिष्यन्नुपादत्त यज्ञेशः श्रीकरं वपुः ॥ ७ ॥

तृतीयमृषिसर्गञ्च देवर्षित्वमुपेत्य सः ।
 तन्त्रं सात्वतमाचष्ट नैष्कर्म्यं कर्मणां यतः ॥ ८ ॥
 तुल्यं धर्मकलासर्गे नर-नारायणावुषी ।
 भूत्वात्मोपशमोपेतमकरोद्दुश्चरं तपः ॥ ९ ॥
 पञ्चमः कपिलो नाम सिद्धेशः काल-विप्रुतम् ।
 प्रोवाचासुरये साङ्ख्यं तत्त्वग्रामविनिर्णयम् ॥ १० ॥
 षष्ठमत्रैरपत्यत्वं वृतः प्राप्तोऽनसूयया ।
 आन्वीक्षिकीमलर्काय प्रज्ञादादिभ्य ऊचिवान् ॥ ११ ॥
 ततः सप्तम आकूल्यां रुचिर्यज्ञोऽभ्यजायत ।
 स यामाद्यैः सुरगणैरपात् स्वायम्भुवान्तरम् ॥ १२ ॥
 अष्टमे मेरुदेव्यान्तु नाभिर्जात उरुक्रमः ।
 दर्शयन् वर्त्म धीराणां सर्वत्रयम-नमस्कृतम् ॥ १३ ॥
 ऋषिभिर्याचितो भेजे नवमं पाथिवं वपुः ।
 दुग्धेमामोषधौर्विप्रास्तेनायं स उशत्तमः ॥ १४ ॥
 रूपं स जगृहे मातृस्थं चाक्षुषोदधिसंज्ञवे ।
 नाव्यारोप्य महीमथ्यामपाहैवस्वतं मनुम् ॥ १५ ॥
 सुरासुराणामुदधिं मथ्नुतां मन्दराचलम् ।
 दध्ने कमठरूपेण पृष्ठ एकादशे विभुः ॥ १६ ॥
 धान्वन्तरं द्वादशमं त्रयोदशममेव च ।
 अपाययत् सुरानन्यान् मोहिन्या मोहयन् स्त्रिया ॥ १७ ॥
 चतुर्दशं नारसिंहं बिभ्रद्दैत्येन्द्रमूर्जितम् ।
 ददार करजैरुरावैरकां कटकुद्वयथा ॥ १८ ॥
 पञ्चदशं वामनकं कृत्वागादध्वरं बलेः ।
 पदत्रयं याचमानः प्रत्यादित्सुस्तिपिष्टपम् ॥ १९ ॥
 अवतारे षोडशमे पश्यन् ब्रह्मद्रुहो नृपान् ।
 त्रिःसप्तकृत्वः कुपितो निःक्षत्तामकरोन्महीम् ॥ २० ॥
 ततः सप्तदशे जातः सत्यवत्यां पराशरात् ।
 चक्रे वेदतरोः शाखा दृष्ट्वा पुंसोऽल्पमेधसः ॥ २१ ॥

नरदेवत्वमापन्नः सुरकार्य-चिकीर्षया ।

समुद्रनियहादीनि चक्रे वीर्यार्णवतः परम् ॥ २२ ॥

एकोनविंशे विंशतिमे वृष्णिषु प्राप्य जन्मनी ।

रामकृष्णाविति भुवो भगवानहरङ्गरम् ॥ २३ ॥

ततः कलौ संप्रवृत्ते सम्भोहाय सुरद्विषाम् ।

बुद्धो नाम्नाऽञ्जन-सुतः कौकटेषु भविष्यति ॥ २४ ॥

अथासौ युगसंख्यायां दस्युप्रायेषु राजसु ।

जनिता विष्णुयंशसो नाम्ना कल्किर्जगत्पतिः ॥ २५ ॥

अवतारा ह्यसंख्येया हरेः सत्त्वनिधेर्हिजाः ।

यथाविदासिनः कुल्याः सरसः स्युः सहस्रशः ॥ २६ ॥

ऋषयो मनवो देवा मनुपुत्रा महीजसः ।

कलाः सर्वे हरिरेव सप्रजापतयः स्मृताः ॥ २७ ॥

एते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम् ।

इन्द्रारि-व्याकुलं लोकं मृडयन्ति युगे युगे ॥ २८ ॥

जन्म गुह्यं भगवतो य एतत् प्रयतो नरः ।

सायं प्रातर्गृणन् भक्त्या दुःखग्रामाद्विमुच्यते ॥ २९ ॥

एतद्रूपं भगवतो ह्यरूपस्य चिदात्मनः ।

मायागुणैर्विरचितं महदादिभिरात्मनि ॥ ३० ॥

यथा नभसि मेघौघो रेणुर्वा पार्थिवोऽनिले ।

एवं द्रष्टरि दृश्यत्वमारोपितमबुद्धिभिः ॥ ३१ ॥

अतः परं यदव्यक्तमव्यूहगुणबृंहितम् ।

अदृष्टाश्रुतवस्तुत्वात् स जीवो यत् पुनर्भवः ॥ ३२ ॥

यत्नेमे सदसद्रूपे प्रतिषिद्धे स्वसंविदा ।

अविद्ययात्मनि कृते इति तद्वन्नृत्तदर्शनम् ॥ ३३ ॥

यद्येषोपरता देवो माया वैशारदी मतिः ।

सम्पन्न एवेति विदुर्महिम्नि खे महीयते ॥ ३४ ॥

एवं जन्मानि कर्माणि ह्यकर्तुरजनस्थ च ।

वर्णयन्ति स्म कवयो वेदगुह्यानि हृत्पतेः ॥ ३५ ॥

स वा इदं विश्वममोघलीलः सृजत्यवत्यन्ति न सज्जतेऽस्मिन् ।
 भूतेषु चान्तर्हित आत्मतन्त्रः षाड्वर्गिकं जिघ्रति षड्गुणेशः ॥ ३६ ॥
 न चास्य कश्चिन्निपुणेन धातुरवेति जन्तुः कुमनीष ऊतीः ।
 नामानि रूपाणि मनोवचोभिः संतन्वतो नटचर्यामिवाङ्गः ॥ ३७ ॥
 स वेद धातुः पदवीं परस्य दुरन्तवीर्यस्य रथाङ्गपाणेः ।
 योऽमायया सन्ततयानुवृत्त्या भजेत तत्पादसरोज-गन्धम् ॥ ३८ ॥
 अथेह धन्या भगवन्त इत्यं यद्वासुदेवेऽखिललोकनाथे ।
 कुर्वन्ति सर्वात्मकमात्मभावं न यत्र भूयः परिवर्त्त उग्रः ॥ ३९ ॥

इदं भागवतं नाम पुराणं ब्रह्मसम्मितम् ।

उत्तमः श्लोकचरितं चकार भगवानृषिः ।

निःश्रेयसाय लोकस्य धन्यं स्वस्थयनं महत् ॥ ४० ॥

तदिदं ग्राहयामास सुतमात्मवतांवरम् ।

सर्ववेदेतिहासानां सारं सारं समुद्धृतम् ॥ ४१ ॥

स तु संश्रावयामास महाराजं परीक्षितम् ।

प्रायोपविष्टं गङ्गायां परीतं परमर्षिभिः ॥ ४२ ॥

कृष्णे स्वधामोपगते धर्मज्ञानादिभिः सह ।

कलौ नष्टदृशामेषः पुराणार्कोऽधुनोदितः ॥ ४३ ॥

तत्र कीर्त्तयतो विप्रा विप्रर्षेर्भूरितेजसः ।

अहञ्चाध्यगमं तत्र निविष्टस्तदनुग्रहात् ।

सोऽहं वः श्रावयिष्यामि यथाधीतं यथामति ॥ ४४ ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां प्रथमस्कन्धे नैमिशो-
 पास्थाने जन्मगुह्यं नाम तृतीयोऽध्यायः ॥ ३ ॥

चतुर्थोऽध्यायः ।

इति ह्रवाणं संस्तूय मुनीनां दीर्घसत्रिणाम् ।

वृद्धः कुलपतिः सूतं बह्वचः शौनकोऽब्रवीत् ॥ १ ॥

शौनक उवाच ।

सूत सूत महाभाग वद नो वदतांवर ।

कथां भागवतीं पुण्यां यदाह भगवाच्छुकः ॥ २ ॥

कस्मिन् युगे प्रवृत्तये स्थाने वा केन हेतुना ।

कुतः सञ्चोदितः कृष्णः कृतवान् संहितां मुनिः ॥ ३ ॥

तस्य पुत्रो महायोगी समदृङ्निर्विकल्पकः ।

एकान्तमतिरुन्निद्रो गूढो मूढ इवेयते ॥ ४ ॥

दृष्ट्वानुयान्तमृषिमात्मजमप्यनग्नं

देव्यो क्रिया परिदधुर्न सुतस्य चित्रम् ।

तद्दीक्ष्य पृच्छति मुनी जगदुस्तवास्ति

स्त्री-पुं-भिदा न तु सुतस्य विविक्तदृष्टेः ॥ ५ ॥

कथमालक्षितः पौरैः संप्राप्तः कुरुजाङ्गलान् ।

उन्मत्त-मूक-जडवद्विचरन् गजसाम्रये ॥ ६ ॥

कथं वा पाण्डवेयस्य राजर्षेर्मुनिना सह ।

संवादः समभूत्तात यत्रैषा सात्वती श्रुतिः ॥ ७ ॥

स गोदोहनमात्रं हि गृहेषु गृहमेधिनाम् ।

अवेक्षते महाभागस्तीर्थकुर्व्वस्तदाश्रमम् ॥ ८ ॥

अभिमन्युसुतं सूत प्राहुर्भागवतोत्तमम् ।

तस्य जन्म महाश्रुत्यं कर्माणि च गृणीहि नः ॥ ९ ॥

स सम्राट् कस्य वा हेतोः पाण्डूनां मानवर्द्धनः ।

प्रायोपविष्टो गङ्गायामनादृत्याधिराट्-श्रियम् ॥ १० ॥

नमन्ति यत्पादनिकेतमात्मनः शिवाय हानीय धनानि शत्रवः ।

कथं स वीरः श्रियमङ्ग दुस्तमजां युवैषतोत्सृष्टमहो सहासुभिः ॥ ११ ॥

शिवाय लोकस्य भवाय भूतये

य उत्तमः श्लोकपरायणा जनाः ।

जीवन्ति नात्मार्यमसौ पराश्रयं

मुमोक्ष निर्विद्य कुतः कलेवरम् ॥ १२ ॥

तत् सर्वं नः समाचक्ष्व पृष्टो यदिह किञ्चन ।

मन्ये त्वां विषये वाचां स्नातमन्यत्र ह्यन्दसात् ॥ १३ ॥

सूत उवाच ।

द्वापरे समनुप्राप्ते तृतीये युगपर्यये ।

जातः पुराशराद्योगी वासव्यां कलया हरेः ॥ १४ ॥

स कदाचित् सरस्वत्या उपसृश्य जलं शुचिः ।

विविक्त एक आसीन उदिते रविमण्डले ॥ १५ ॥

परावरक्षः स ऋषिः कालेनाव्यक्तरंहसा ।

युगधर्मव्यतिकरं प्राप्तं भुवि युगे युगे ॥ १६ ॥

भौतिकानाञ्च भावानां शक्तिक्लासञ्च तत्कृतम् ।

अश्रद्धानान् निःसत्त्वान् दुर्मेधान् क्रसितायुषः ॥ १७ ॥

दुर्भगांश्च जनान् वीक्ष्य मुनिर्दिव्येन चक्षुषा ।

सर्ववर्णाश्रमाणां यद्दृष्ट्वै हितममोघदृक् ॥ १८ ॥

चातुर्हीनं कर्म शुद्धं प्रजानां वीक्ष्य वैदिकम् ।

व्यदधाद्यज्ञसन्तत्यै वेदमेकं चतुर्विधम् ॥ १९ ॥

ऋग्जजुःसामाथर्वाख्या वेदाश्चत्वार उद्भृताः ।

इतिहासपुराणञ्च पञ्चमो वेद उच्यते ॥ २० ॥

तत्रर्ग्वेदधरः पेलः सामगो जैमिनिः कविः ।

वैशम्पायन एवैको निष्णातो यजुषामुत ॥ २१ ॥

अथर्वार्ङ्गिरसामासीत् सुमन्तुर्दार्ढ्यो मुनिः ।

इतिहासपुराणानां पिता मे रोमहर्षणः ॥ २२ ॥

त एत ऋषयो वेदं स्वं स्वं व्यस्यन्ननेकधा ।

शिष्यैः प्रशिष्यैस्तच्छिष्यैर्वेदास्ते शाखिनोऽभवन् ॥ २३ ॥

त एव वेदा दुष्मैर्धैर्धार्म्यन्ते पुरुषैर्यथा ।
 एवञ्चकार भगवान् व्यासः कृष्ण-वत्सलः ॥ २४ ॥
 स्त्री-शूद्र-द्विजबन्धूनां त्रयी न श्रुति-गोचरा ।
 कर्मश्रेयसि मूढानां श्रेय एवं भवेदिह ।
 इति भारतमाख्यानं कृपया मुनिना कृतम् ॥ २५ ॥
 एवं प्रवृत्तस्य सदा भूतानां श्रेयसि द्विजाः ।
 सर्व्वात्मकेनापि यदा नातुष्वद्बुदयं ततः ॥ २६ ॥
 नातिप्रसीदद्बुदयः सरस्वत्यास्तटे शुचौ ।
 वितर्कयन् विविक्तस्य इदञ्चोवाच धर्मवित् ॥ २७ ॥
 धृतव्रतेन हि मया कृन्दांसि गुरवोऽग्नयः ।
 मानिता निर्व्यलीकेन गृहीतञ्चानुशासनम् ॥ २८ ॥
 भारत-व्यपदेशेन ह्यान्नायार्थः प्रदर्शितः ।
 दृश्यते यत्र धर्मादि स्त्रीशूद्रादिभिरप्युत ॥ २९ ॥
 अथापि वत मे दैह्यो ह्यात्मा चैवात्मना विभुः ।
 असम्पन्न इवाभाति ब्रह्मवर्चस्यसत्तमः ॥ ३० ॥
 किंवा भागवता धर्मा न प्रायेण निरूपिताः ।
 प्रियाः परमहंसानां त एव ह्यच्युतप्रियाः ॥ ३१ ॥
 तस्यैवं खिलमात्मानं मन्यमानस्य खिद्यतः ।
 कृष्णस्य नारदोऽभ्यागादाश्रमं प्रागुदाहृतम् ॥ ३२ ॥
 तमभिन्नाय सहसा प्रत्युत्थायागतं मुनिः ।
 पूजयामास विधिवन्नारदं सुरपूजितम् ॥ ३३ ॥

इति श्रीमद्भागवते सहापुराणे पारमहंसां संहितायां वैयासिक्यां प्रथमस्कन्धे नारदागमने

नाम चतुर्थोऽध्यायः ॥ ४ ॥

पञ्चमोऽध्यायः ।

सूत उवाच ।

अथ तं सुखमासीन उपासीनं बृहच्छ्रवाः ।

देवर्षिः प्राह विप्रर्षिं वीणापाणिः स्मयन्निव ॥ १ ॥

नारद उवाच ।

पाराशर्यं महाभाग भवतः कञ्चिदात्मना ।

परितुष्यति शरीर आत्मा मानस एव वा ॥ २ ॥

जिज्ञासितं सुसम्पन्नमपि ते महद्दुःखम् ।

कृतवान् भारतं यस्त्वं सर्वार्थपरिवृंहितम् ॥ ३ ॥

जिज्ञासितमधीतञ्च ब्रह्म यत्तत् सनातनम् ।

अथापि शोचस्यात्मानमकृतार्थं इव प्रभो ॥ ४ ॥

व्यास उवाच ।

अस्त्येव मे सर्वमिदं त्वयोक्तं तथापि नात्मा परितुष्यते मे ।

तन्मूलमव्यक्तमगाधबोधं पृच्छामि हे त्वाऽऽत्मभवात्मभूतम् ॥ ५ ॥

स वै भवान् वेद समस्तगुह्यमुपासितो यत् पुरुषः पुराणः ।

परावरेशो मनसैव विश्वं सृजत्यवत्यत्ति गुणैरसङ्गः ॥ ६ ॥

त्वं पर्यटन्नर्कं इव त्रिलोकीमन्तश्चरो वायुरिवात्मसाक्षी ।

परावरे ब्रह्मणि धर्म्मतो व्रतैः स्नातस्य मे न्यूनमलं विचक्ष्व ॥ ७ ॥

नारद उवाच ।

भवतानुदितप्रायं यशो भगवतोऽमलम् ।

येनैवासी न तुष्येत मन्ये तद्दर्शनं खिलम् ॥ ८ ॥

यथा धर्म्मादयश्चार्था मुनिवर्यानुकीर्त्तिताः ।

न तथा वासुदेवस्य महिमा ह्यनुवर्णिताः ॥ ९ ॥

न यद्वचश्चित्रपदं हरैर्यशो जगत्पवित्रं प्रगृणीत कर्हिचित् ।

तद्वायसं तीर्थमुषन्ति मानसा न यत्त हंसा निरमन्तुरशिक्षयाः ॥ १० ॥

तद्वाग्विसर्गो जनताघविप्लवो-

यस्मिन् प्रतिश्लोकमब्रवत्यपि ।

नामान्यनन्तस्य यशोऽङ्कितानि यत्

शृण्वन्ति गायन्ति गृणन्ति साधवः ॥ ११ ॥

नैष्कर्म्यमप्यच्युतभाव-वर्जितं न शोभते ज्ञानमलं निरञ्जनम् ।

कुतः पुनः शश्वदभद्रमौखरे न चार्पितं कर्म यदप्यकारणम् ॥ १२ ॥

अथो महाभाग भवानमोघदृक् शुचिश्चवाः सत्यरतो धृतव्रतः ।

उरुक्रमस्याखिलबन्धमुक्तये समाधिनाऽनुस्मर तद्विचेष्टितम् ॥ १३ ॥

ततोऽन्यथा किञ्चन यद्विविधतः

पृथग्दृशस्तत्कृतरूपनामभिः ।

न कर्हिचित् कापि च दुःस्थिता मति-

र्लभेत वाताहतनौरिवास्यदम् ॥ १४ ॥

शुगुप्सितं धर्मैकतेऽनुशासतः

स्वभावरक्तस्य महान् व्यतिक्रमः ।

यदुवाक्यतो धर्मं द्वितीतरः स्थितो-

न मन्यते तस्य निवारणं जनः ॥ १५ ॥

विचक्षणोऽस्यार्हति वेदितुं विभो-

रनन्तपारस्य निवृत्तितः सुखम् ।

प्रवर्त्तमानस्य गुणैरनात्मन-

स्ततो भवान् दर्शय चेष्टितं विभो ॥ १६ ॥

त्यक्त्वा स्वधर्मं चरणाम्बुजं हरे-

र्भजन्नपक्वोऽथ पतेत्ततो यदि ।

यत्र क्व वाभद्रमभूदमुष्य किं

को वार्थं आप्नोऽभजतां स्वधर्मतः ॥ १७ ॥

तस्यैव हेतोः प्रयतेत कोविदो-

न लभ्यते यदभ्रमतामुपर्यधः ।

तल्लभ्यते दुःखवदन्यतः सुखं

कालेन सर्वत्र गभीररंहसा ॥ १८ ॥

न वै जनो जातु कथञ्चनाव्रजेन्मुकुन्दसेव्यन्यवदङ्ग संसृतिम् ।

स्मरन्मुकुन्दाङ्गुप्रपगूहनं पुनर्विहातुमिच्छेन्न रसग्रहो यतः ॥ १९ ॥

इदं हि विश्वं भगवानिवेतरो-
 यतो जगत्स्थान-निरोध-सम्भवाः ।
 तद्धि स्वयं वेद भवांस्तथापि वै
 प्रादेशमात्रं भवतः प्रदर्शितम् ॥ २० ॥
 त्वमात्मनात्मानमवेक्ष्यमोघहृक्
 परस्य पुंसः परमात्मनः कलाम् ।
 अजं प्रजातं जगतः शिवाय त-
 न्महानुभावाभ्युदयोऽधिगच्छताम् ॥ २१ ॥
 इदं हि पुंसस्तपसः श्रुतस्य वा
 खिष्टस्य सूक्तस्य च बुद्धदत्तयोः ।
 अविच्युतोऽर्थः कविभिर्निरूपितो-
 यदुत्तमः श्लोकगुणानुवर्णनम् ॥ २२ ॥
 अहं पुरातीतभवेऽभवं मुने !
 दास्याश्च कस्याश्चन वेदवादिनाम् ।
 निरूपितो बालक एव योगिनां
 शुश्रूषणे प्रावृषि निर्विविचिताम् ॥ २३ ॥
 ते मय्यपेताखिलचापलेऽर्भके
 दान्तेऽधृतक्रीडनकेऽनुवर्त्तिनि ।
 चक्रुः कृपां यद्यपि तुल्यदर्शनाः
 शुश्रूषमाणे मुनयोऽल्पभाषिणि ॥ २४ ॥
 उच्छिष्टलेपाननुमोदितो द्विजैः
 सकृत् स्मृन्ते तदपास्तकिल्बिषः ।
 एवं प्रवृत्तस्य विशुद्धचेतस-
 स्तद्धर्मं एवात्मरुचिः प्रजायते ॥ २५ ॥
 तत्रान्वहं कृष्णकथाः प्रगायता-
 मनुग्रहेणाशृण्वं मनोहराः ।
 ताः श्रद्धया मेऽनुपदं विशृण्वतः
 प्रियश्रवस्यङ्ग ममाभवदुरतिः ॥ २६ ॥

तस्मिंस्तदा लब्धरुचेर्महामते !
 प्रियश्रवस्यस्खलिता मतिर्मम ।
 ययाहमेतत् सदसत् स्वमायया
 पश्ये मयि ब्रह्मणि कल्पितं परे ॥ २७ ॥
 इत्थं शरत्प्रावृषिकावृतू हरे-
 र्विशृणुतो मेऽनुसवं यशोऽमलम् ।
 संकीर्त्यमानं मुनिभिर्महात्मभि-
 र्भक्तिः प्रवृत्तात्मरजस्तमोऽपहा ॥ २८ ॥
 तस्यैवं मेऽनुरक्तस्य प्रश्रितस्य हतैनसः ।
 अहृधानस्य बालस्य दान्तस्यानुचरस्य च ॥ २९ ॥
 ज्ञानं गुह्यतमं यत्तत् साक्षाद्भगवतोदितम् ।
 अन्ववोचन् गमिष्यन्तः कृपया दीनवत्सलाः ॥ ३० ॥
 येनैवाहं भगवतो वासुदेवस्य वेधसः ।
 मायानुभावमविदं येन गच्छन्ति तत्पदम् ॥ ३१ ॥
 एतत् संसूचितं ब्रह्मं स्थापय-चिकित्सितम् ।
 यदौश्वरे भगवति कर्मब्रह्मणि भावितम् ॥ ३२ ॥
 आसयो यश्च भूतानां जायते येन सुव्रत ।
 तदेव ह्यामयं द्रव्यं न पुनाति चिकित्सितम् ॥ ३३ ॥
 एवं नृणां क्रियायोगाः सर्वे संवृतिहेतवः ।
 त एवात्मविनाशाय कल्पन्ते कल्पिताः परे ॥ ३४ ॥
 यदत्र क्रियते कर्म भगवत्परितोषणम् ।
 ज्ञानं यत्तदधीनं हि भक्तियोगसमन्वितम् ॥ ३५ ॥
 कुर्वाणा यत्र कर्माणि भगवच्छ्रद्धयासक्तत् ।
 गृणन्ति गुणनामानि क्लृण्वन्त्यनुस्मरन्ति च ॥ ३६ ॥
 ओं । नमो भगवते तुभ्यं वासुदेवाय धीमहि ।
 प्रद्युम्नायानिरुद्धाय नमः सङ्कर्षणाय च ॥ ३७ ॥
 इति मूर्त्यभिधानेन मन्त्रमूर्त्तिममूर्त्तिकम् ।
 यजते यज्ञपुत्रं स सम्यग्दर्शनः पुमान् ॥ ३८ ॥

इमं स्वनिगमं ब्रह्मन्नेवेत्य मदनुष्ठितम् ।

अदान्ते ज्ञानमैश्वर्यं स्वस्मिन् भावञ्च केशवः ॥ ३८ ॥

त्वमप्यदभ्यश्रुत-विश्रुतं विभोः

समाप्यते येन विदां बुभुक्षितम् ।

प्रख्याहि दुःखैर्मुहुरर्हितात्मनां

यत् क्षेशनिर्वाणमुशन्ति नान्यथा ॥ ४० ॥

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां वैयासिक्यां प्रथमस्कन्धे व्यास-नारद-संवादे

पञ्चमोऽध्यायः ॥ ५ ॥

षष्ठोऽध्यायः ।

सूत उवाच ।

एवं निशम्य भगवान् देवर्षेर्जन्म कर्म च ।

भूयः पप्रच्छ तं ब्रह्मन् व्यासः सत्यवतीसुतः ॥ १ ॥

व्यास उवाच ।

भिन्नुभिर्विप्रवसिते विज्ञानादेष्टुमिह ।

वर्त्तमानो वयस्याद्ये ततः किमकरोद्भवान् ॥ २ ॥

स्वायम्भुव कया वृत्त्या वर्त्तितं ते परं वयः ।

कथं वेदमुदस्ताक्षीः काले प्राप्ते कलेवरम् ॥ ३ ॥

प्राक्कल्प-विषयामेतां स्मृतिं ते मुनिसत्तम ।

न ह्येष व्यवधात् काल एष सर्वनिराकृतिः ॥ ४ ॥

नारद उवाच ।

भिन्नुभिर्विप्रवसिते विज्ञानादेष्टुमिह ।

वर्त्तमानो वयस्याद्ये तत एतदकारणम् ॥ ५ ॥

एकात्मजा मे जननी योषिन्मूढा च किङ्करी ।

मय्यात्मजेऽनन्यगतौ चक्रे स्नेहानुबन्धनम् ॥ ६ ॥

सास्वतन्त्रा न कल्पासीदुद्योगक्षेमं ममेच्छती ।

ईशस्य हि वशे लोको योषा दारुमयी यथा ॥ ७ ॥

अहश्च तदब्रह्मकुले जषिवांस्तदपेक्षया ।
 दिग्-देश-कालाव्युत्पन्नो बालकः पञ्चहायनः ॥ ८ ॥
 एकदा निर्गतां गेहाद्दुहन्तीं निशि गां पथि ।
 सर्पोऽदशत् पदा स्पृष्टः कृपणां कालचोदितः ॥ ९ ॥
 तदा तदहमीशस्य भक्तानां शमभीष्टतः ।
 अनुग्रहं मन्यमानः प्रातिष्ठं दिशमुत्तराम् ॥ १० ॥
 स्त्रीतान् जनपदांस्तत्र पुर-ग्राम-व्रजाकरान् ।
 खेट खर्व्वट-वाटीश्च वनान्युपवनानि च ॥ ११ ॥
 चित्रधातु-विचित्राद्रीनिभभग्न-भुजद्रुमान् ।
 जलाशयाञ्छिवजलान्नलिनीः सुरसेविताः ॥ १२ ॥
 चित्रस्वनैः पत्ररथैर्विभ्रमद्भ्रमरश्रियः ।
 नल-वेणु-शरस्तम्ब-कुश-कीचकगह्वरम् ॥ १३ ॥
 एक एवातियातोऽहमद्राचं विपिनं महत् ।
 घोरं प्रतिभयाकारं व्यालोलूकशिवाजिरम् ॥ १४ ॥
 परिश्रान्तेन्द्रियात्माहं दृष्टपरीतो बुभुक्षितः ।
 स्नात्वा पीत्वा ऋदे नद्या उपस्पृष्टो गतश्रमः ॥ १५ ॥
 तस्मिन्निर्मनुजेऽरण्ये पिप्पलोपस्थ आश्रितः ।
 आत्मनात्मानमात्मस्थं यथाश्रुतमचिन्तयम् ॥ १६ ॥
 ध्यायतश्चरणाभोजं भावनिर्जितचेतसा ।
 श्रौत्कण्ठग्राशुकलाक्षस्य हृद्यासीन्मे शनैर्हरिः ॥ १७ ॥
 प्रेमातिभरनिर्भिन्न-पुलकाङ्गोऽतिनिर्वृतः ।
 आनन्दसंप्लवे लीनो नापश्यमुभयं मुने ॥ १८ ॥
 रूपं भगवतो यत्तन्मनःकान्तं शुचापहम् ।
 अपश्यन् सहसोत्तस्थे वैक्लव्याहुर्मना इव ॥ १९ ॥
 दिदृक्षुस्तदहं भूयः प्रणिधाय मनो हृदि ।
 वीक्ष्यमाणोऽपि नापश्यमविलस इवातुरः ॥ २० ॥
 एवं यतन्तं विजने मामाहागोचरो गिराम् ।
 गश्मीरञ्जक्ष्णया वाचा शुचः प्रशमयन्निव ॥ २१ ॥

हन्तास्मिन् जन्मनि भवान् मा मा द्रष्टुमिहार्हति ।

अविपक्वकषायाणां दुर्दृशीऽहं कुयोगिनाम् ॥ २२ ॥

सकृद्यद्दर्शितं रूपमेतत् कामाय तेऽनघ ।

मत्कामः शनकैः साधुः सर्वान् मुञ्चति हृच्छ्यान् ॥ २३ ॥

सत्सेवयाऽदीर्घयापि जाता मयि दृढा मतिः ।

हित्वावद्यमिमं लोकं गन्ता मज्जनतामसि ॥ २४ ॥

मतिर्मयि निबद्धेयं न विपद्येत कर्हिचित् ।

प्रजासर्गनिरोधेऽपि स्मृतिश्च मदनुग्रहात् ॥ २५ ॥

एतावदुक्तोपरराम तन्महदभूतं नभो-लिङ्गमलिङ्गमीश्वरम् ।

अहञ्च तस्मै महतां महीयसे शीर्णावनामं विदधेऽनुकम्पितः ॥ २६ ॥

नामान्यनन्तस्य हतवपः पठन् गुह्यानि भद्राणि कृतानि च स्मरन् ।

गां पर्यटंसुष्टमना गतसृहः कालं प्रतीक्षन्मदो विमत्सरः ॥ २७ ॥

एवं कृष्णमतेर्ब्रह्मन्नासक्तस्यामलात्मनः ।

कालः प्रादुरभूत् काले तडित् सौदामिनी यथा ॥ २८ ॥

प्रयुज्यमाने मयि तर्हि शुद्धां भागवतीं तनुम् ।

आरब्धकर्म-निर्वाणो न्यपतत् पाञ्चभौतिकः ॥ २९ ॥

कल्पान्त इदमादाय शयानेऽश्रस्युदन्वतः ।

शिशयिषोरनुप्राणं विविशेऽन्तरहं विभोः ॥ ३० ॥

सहस्रयुगपर्यन्त उल्थायेदं सिसृक्षतः ।

मरीचिमिश्रा ऋषयः प्राणेश्योऽहञ्च जज्ञिरे ॥ ३१ ॥

अन्तर्बहिश्च लोकांस्त्रीन् पर्य्यम्यस्कन्दितव्रतः ।

अनुग्रहान्महाविष्णोरविघातगतिः क्वचित् ॥ ३२ ॥

देवदत्तामिमां वीणां स्वरब्रह्म-विभूषिताम् ।

मूर्च्छयित्वा हरिकथां गायमानश्चराम्यहम् ॥ ३३ ॥

प्रगायतः स्ववीर्याणि तीर्थपादः प्रियश्रवाः ।

आहत इव मे शीघ्रं दर्शनं याति चेतसि ॥ ३४ ॥

एतद्भ्रातुरचित्तानां मात्रास्पर्शेच्छया मुहुः ।

भवसिन्धु-प्लवो दृष्टो हरिचर्यानुवर्णनम् ॥ ३५ ॥

यमादिभिर्योगपथैः काम-लोभ-हतो मुहुः ।

मुकुन्दसेवया यद्वत् तथात्माङ्गा न शाम्यति ॥ ३६ ॥

सर्वं तदिदमाख्यातं यत् पृष्टोऽहं त्वयानघ ।

जन्म-कर्म-रहस्यं मे भवतश्चात्मतोषणम् ॥ ३७ ॥

सूत उवाच ।

एवं सम्भाष्य भगवान्भारदो वासवीसुतम् ।

आमन्त्र्य वीणां रणयन् ययौ यादृच्छिको मुनिः ॥ ३८ ॥

अहो देवर्षिर्धन्योऽयं यत् कीर्त्तिं शार्ङ्गधन्वनः ।

गायन्माद्यन्निदं तन्त्रया रमयत्यातुरं जगत् ॥ ३९ ॥

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां वैयासिक्यां प्रथमस्कन्धे व्यासनारद-

संवादी नाम षष्ठोऽध्यायः ॥ ६ ॥

सप्तमोऽध्यायः ।

शौनक उवाच ।

निर्गते नारदे सूत भगवान् बादरायणः ।

श्रुतवांस्तदभिप्रेतं ततः किमकरोद्विभुः ॥ १ ॥

सूत उवाच ।

ब्रह्मनद्यां सरस्वत्यामाश्रमः पश्चिमे तटे ।

शम्याप्रासद्विति प्रोक्त ऋषीणां सत्त्ववर्द्धनः ॥ २ ॥

तस्मिन् स्व आश्रमे व्यासो बदरीषण्ड-मण्डिते ।

शासीनोऽप उपसृश्य प्रणिदध्यौ मनः स्वयम् ॥ ३ ॥

भक्तियोगेन मनसि सम्यक् प्रणिहितेऽमले ।

अपश्यत् पुरुषं पूर्वं मायाञ्च तदपाश्रयाम् ॥ ४ ॥

यया सम्मोहितो जीव आत्मानं त्रिगुणात्मकम् ।

परोऽपि मनुतेऽनर्थं तत्कृतञ्चाभिपद्यते ॥ ५ ॥

अनर्थोपशमं साक्षाद्भक्तियोगमधोक्षजे ।

लोकस्याजानतो बिद्वांश्चक्रे सात्वतसंहिताम् ॥ ६ ॥

यस्यां वै श्रूयमाणायां कृष्णे परमपूरुषे ।

भक्तिरुत्पद्यते पुंसः शोक-मोह-भयापहा ॥ ७ ॥

स संहितां भागवतीं कृत्वानुक्रम्य चात्मजम् ।

शुकमध्यापयामास निवृत्तिनिरतं मुनिः ॥ ८ ॥

शौनक उवाच ।

स वै निवृत्तिनिरतः सर्वत्रोपेक्षको मुनिः ।

कस्य वा बृहतीमेतामात्मारामः समभ्यसत् ॥ ९ ॥

सूत उवाच ।

आत्मारामाश्च मुनयो निर्यन्त्या अप्युत्क्रमे ।

कुर्वन्त्यहैतुकीं भक्तिमित्यभूतगुणो हरिः ॥ १० ॥

हरेर्गुणाद्धिप्तमतिर्भगवान् बादरायणिः ।

अध्यागन्महदाख्यानं नित्यं विष्णुजनप्रियः ॥ ११ ॥

परीक्षितोऽथ राजर्षेर्जन्म कर्म विलापनम् ।

संस्थाञ्च पाण्डुपुत्राणां वक्ष्ये कृष्णकथोदयम् ॥ १२ ॥

यदा मृधे कौरवसृञ्जयानां वीरेष्वथो वीरगतिं गतेषु ।

इकोदराविद्वग्दग्धाभिर्मर्श-भग्नोरुदण्डे धृतराष्ट्रपुत्रे ॥ १३ ॥

भर्तुः प्रियं द्रौणिरिति स्म पश्यन् कृष्णासुतानां स्वपतां शिरांसि ।

उपाहरद्विप्रियमेव तस्य तद् जुगुप्सितं कर्म विगर्हयन्ति ॥ १४ ॥

माता सुतानां निधनं शिशूनां निशम्य घोरां परितप्यमाना ।

तदाऽरुददबाष्पकला-कुलाक्षी तां सान्त्वयन्नाह किरीटमाली ॥ १५ ॥

तदा शुचस्ते प्रसृजामि भद्रे यद्ब्रह्मबन्धोः शिर आततायिनः ।

गाण्डीव-मुक्तैर्विशिखैरुपाहरे त्वाक्रम्य यत् स्नास्यसि दग्धपुत्रा ॥ १६ ॥

इति प्रियां वल्गु-विचित्रजल्यैः स सान्त्वयित्वाऽच्युतमित्सूतः ।

अन्वाद्रवद्दंशित उग्रधन्वा कपिध्वजो गुरुपुत्रं रथेन ॥ १७ ॥

तमापतन्तं स विलोक्य दूरात् कुमारहोदिग्नमना रथेन ।

पराद्रवत् प्राणपरीप्सु रूर्वायां यावद्भ्रमं रुद्रभयाद्ययथा कः ॥ १८ ॥

यदाऽशरणमात्मानमैक्षत आन्तवाजिनम् ।

अस्त्रं ब्रह्मशिरो मेन आत्मतारुणं द्विजात्मजः ॥ १९ ॥

अथोपसृश्य सलिलं सन्दधे तत् समाहितः ।

अजानन्नपि संहारं प्राणकच्छ उपस्थिते ॥ २० ॥

ततः प्रादुष्कृतं तेजः प्रचण्डं सर्वतो दिशम् ।

प्राणापदमभिप्रेक्ष्य विष्णुं जिष्णुर्वाच ह ॥ २१ ॥

अर्जुन उवाच ।

कृष्ण कृष्ण महाबाहो भक्तानामभयङ्कर ।

त्वमेकी दह्यमानानामपवर्गीऽसि संसृतेः ॥ २२ ॥

त्वमाद्यः पुरुषः साक्षादीश्वरः प्रकृतेः परः ।

मायां व्युदस्य चिच्छक्त्या कैवल्ये स्थित आत्मनि ॥ २३ ॥

स एव जीवलोकस्य मायामोहितचेतसः ।

विधक्ते स्वेन वीर्येण श्रेयो धर्मादिलक्षणम् ॥ २४ ॥

तथायज्ञावतारस्ते भुवो भारजिहीर्षया ।

स्नानाञ्चानन्यभावानामनुध्यानाय चासकृत् ॥ २५ ॥

किमिदं स्वित् कुतो वेति देवदेव न वेद्म्यहम् ।

सर्वतोमुखमायाति तेजः परमदारुणम् ॥ २६ ॥

श्रीभगवानुवाच ।

वेत्येदं द्रोणपुत्रस्य ब्राह्ममस्त्रं प्रदर्शितम् ।

नैवासौ वेद संहारं प्राणबाध उपस्थिते ॥ २७ ॥

न ह्यस्यान्यतमं किञ्चिदस्त्रं प्रत्यवकर्शनम् ।

जह्यस्त्रतेज उन्नद्धमस्त्रज्ञोऽस्यस्त्रतेजसा ॥ २८ ॥

सूत उवाच ।

श्रुत्वा भगवता प्रोक्तं फाल्गुनः परवीरहा ।

सृष्ट्वापस्तं परिक्रम्य ब्राह्मं ब्राह्माय सन्दधे ॥ २९ ॥

संहृत्यान्योऽन्यमुभयोस्तेजसी शरसंवृते ।

आवृत्य रोदसी खड्गं ववृधातेऽर्कवक्त्रिवत् ॥ ३० ॥

दृष्ट्वास्त्रतेजसु तयोस्त्रीं लोकान् प्रदहन्महत् ।

दह्यमानाः प्रजाः सर्वाः सांवर्त्तकममंसत ॥ ३१ ॥

प्रजोपद्रवमालक्ष्य लोकव्यतिकरञ्च तम् ।
 मतञ्च वासुदेवस्य संजहारार्जुनो हयम् ॥ ३२ ॥
 तत आसाद्य तरसा दारुणं गौतमीस्रुतम् ।
 बबन्धामर्ष-ताम्राक्षः पशुं रशनया यथा ॥ ३३ ॥
 शिबिराय निनीषन्तं रज्ज्वा बध्वा रिपुं बलात् ।
 प्राहार्जुनं प्रकुपितो भगवानम्बुजेक्षणः ॥ ३४ ॥
 मैत्रं पार्थार्हसि त्रातुं ब्रह्मबन्धुमिमं जहि ।
 योऽसावनागसः सुप्तानवधीन्निशि बालकान् ॥ ३५ ॥
 मर्त्तं प्रमत्तमुन्मत्तं सुप्तं बालं स्त्रियं जडम् ।
 प्रपन्नं विरथं भीतं न रिपुं हन्ति धर्मवित् ॥ ३६ ॥
 स्वप्राणान् यः परप्राणैः प्रपुष्णात्यष्टुष्टुः खलः ।
 तद्वधस्तस्य हि श्रेयो यद्दोषाद्यात्यधः पुमान् ॥ ३७ ॥
 प्रतिश्रुतञ्च भवता पाञ्चाल्यै शृण्वतो मम ।
 आहरित्ये शिरस्तस्य यस्ते मानिनि पुत्तहा ॥ ३८ ॥
 तदसौ वध्यतां पाप आतताय्यात्मबन्धुहा ।
 भर्त्तुञ्च विप्रियं वीर कृतवान् कुलपांशनः ॥ ३९ ॥
 एवं परीक्षता धर्मं पार्थः कृष्णेन चोदितः ।
 नैच्छद्भक्तुं गुरुसुतं यद्यप्यात्महनं महान् ॥ ४० ॥
 अथोपेत्य स्वशिबिरं गोविन्द-प्रियसारथिः ।
 न्यवेदयत्तं प्रियायै शोचन्त्या आत्मजान् हतान् ॥ ४१ ॥
 तथाहृतं पशुवत् पाशबद्धमवाङ्मुखं कर्म-जुगुप्सितेन ।
 निरीक्ष्य कृष्णापकृतं गुरोः सुतं वामस्वभावा कृपया ननाम च ॥ ४२ ॥
 उवाच चासहन्त्यस्य बन्धनानयनं सती ।
 मुच्यतां मुच्यतामेष ब्राह्मणी नितरां गुरुः ॥ ४३ ॥
 सरहस्यो धनुर्वेदः सविसर्गोपसंयमः ।
 अस्त्रग्रामश्च भवता शिचितो यदनुग्रहात् ॥ ४४ ॥
 स एष भगवान् द्रोणः प्रजारूपेण वर्त्तते ।
 तस्यात्मनोऽर्द्धं पद्मग्रास्ते नान्वगाक्षीरसूः कृपौ ॥ ४५ ॥

तद्धर्मज्ञ महाभाग भवद्भिर्गौरवं कुलम् ।
 वृजिनं नार्हति पाप्मं पूज्यं वन्द्यमभीक्ष्ण्यः ॥ ४६ ॥
 मा रोदीदस्य जननी गौतमी पतिदेवता ।
 यथाहं मृतवत्सार्त्ता रोदिम्यश्रुमुखी मुहुः ॥ ४७ ॥
 यैः कोपितं ब्रह्मकुलं राजन्यैरकृतात्मभिः ।
 तत्कुलं प्रदहत्याशु सानुबन्धं शुचार्पितम् ॥ ४८ ॥

सूत उवाच ।

धर्मार्थं न्याय्यं सकरुणं निर्व्यलीकं समं महत् ।
 राजा धर्मसुतो राज्ञाः प्रत्यनन्दद्वयो द्विजाः ॥ ४९ ॥
 नकुलः सहदेवश्च युयुधानो धनञ्जयः ।
 भगवान् देवकीपुत्रो ये चान्ये याश्च योषितः ॥ ५० ॥
 तत्राहामर्षितो भीमस्तस्य श्रेयान् वधः स्मृतः ।
 न भर्तुर्नात्मनश्चार्थं योऽहन् सुप्तान् शिशून् वृथा ॥ ५१ ॥
 निशम्य भीमगदितं द्रौपद्याश्च चतुर्भुजः ।
 आलोक्य वदनं सख्युरिदमाह हसन्निव ॥ ५२ ॥

भगवानुवाच ।

ब्रह्मबन्धुर्न हन्तव्य आततायी वधार्हणः ।
 मयैवोभयमान्नातं परिपाह्यनुशासनम् ॥ ५३ ॥
 कुरु प्रतिश्रुतं सत्यं यत्तत् सान्त्वयता प्रियाम् ।
 प्रियञ्च भीमसेनस्य पाञ्चाल्याः मञ्जमेव च ॥ ५४ ॥

सूत उवाच ।

अञ्जुनः सहस्राज्ञाय हरेर्हार्दमथासिना ।
 मणिं जहार मूर्धन्यं द्विजस्य सहमूर्ध्वजम् ॥ ५५ ॥
 विमुच्य रशनाबद्धं बालहत्याहतप्रभम् ।
 तेजसा मणिना हीनं शिविरान्धिरयापयत् ॥ ५६ ॥
 वपनं द्रविणादानं स्थानान्निध्यापणं तथा ।
 एष हि ब्रह्मबन्धूनां वधो नान्योऽस्ति दैहिकः ॥ ५७ ॥

पुत्रशोकातुराः सर्वे पाण्डवाः सह कृष्णया ।
स्नानां मृतानां यत् कृत्यं चक्रुर्निर्हरणादिकम् ॥ ५८ ॥

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां वैयासिक्यां प्रथमस्कन्धे पारीक्षिते
द्वीणि-दण्डी नाम समसोऽध्यायः ॥ ७ ॥

अष्टमोऽध्यायः ।

सूत उवाच ।

अथ ते सम्परेतानां स्नानामुदकमिच्छताम् ।
दातुं सकृष्णा गङ्गायां पुरस्कृत्य ययुः स्त्रियः ॥ १ ॥
ते निनीयोदकं सर्वे विलेप्य च भृशं पुनः ।
आप्नुता हरिपादाब्ज-रजःपूत-सरिज्जले ॥ २ ॥
तत्रासीनं कुरुपतिं धृतराष्ट्रं सहानुजम् ।
गान्धारीं पुत्रशोकार्त्तां पृथां कृष्णाञ्च माधवः ॥ ३ ॥
सान्त्वयामास मुनिभिर्हृतबन्धून् शुचार्पितान् ।
भूतेषु कालस्य गतिं दर्शयन्नप्रतिक्रियाम् ॥ ४ ॥
साधयित्वाऽजातशत्रोः स्वराज्यं कितवैर्हृतम् ।
घातयित्वासतो राक्षसः कचस्पर्श-क्षतायुषः ॥ ५ ॥
याजयित्वाश्वमेधैस्तं त्रिभिरुत्तमकल्पकैः ।
तदयशः पावनं दिक्षु शतमन्योरिवातनोत् ॥ ६ ॥
आमन्त्र्य पाण्डुपुत्राञ्च शैनेयोद्धवसंयुतः ।
हैपायनादिभिर्विप्रेः पूजितैः प्रतिपूजितः ॥ ७ ॥
गन्तुं कृतमतिर्ब्रह्मन् द्वारकां रथमास्थितः ।
उपलेभेऽभिधावन्तीमुत्तरां भयविद्वलाम् ॥ ८ ॥
पाहि पाहि महायोगिन् देवदेव जगत्पते ।
नान्यं त्वदभयं पश्ये यत्र मृत्युः परस्परम् ॥ ९ ॥

अभिद्रवति मामीश शरस्तप्तयसो विभो ।

कामं दहतु मां नाथ मा मे गर्भी निपात्यताम् ॥ १० ॥

सूत उवाच ।

उपधार्थ्य वचस्तस्या भगवान् भक्तवत्सलः ।

अपाण्डवमिदं कर्तुं द्रौणिरस्त्रमबुध्यत ॥ ११ ॥

तर्ह्येवाथ मुनिश्चेष्ट पाण्डवाः पञ्च शायकान् ।

आत्मनोऽभिमुखान् दीप्तानालक्ष्यास्त्राण्युपाददुः ॥ १२ ॥

व्यसनं वीक्ष्य तत् तेषामनन्यविषयात्मनाम् ।

सुदर्शनेन स्वास्त्रेण स्वानां रक्षां व्यधाद्विभुः ॥ १३ ॥

अन्तःस्थः सर्वभूतानामात्मा योगेश्वरो हरिः ।

स्वमाययावृणोद्गर्भं वैराट्याः कुरु-तन्त्रवे ॥ १४ ॥

यद्यप्यस्त्रं ब्रह्मशिरस्त्वमोघं चाप्रतिक्रियम् ।

वैष्णवं तेज आसाद्य समशाम्यदृग्भृगूद्वह ॥ १५ ॥

मा मंस्था ह्येतदाश्चर्यं सर्व्वाश्चर्यमयेऽच्युते ।

य इदं मायया देव्या सृजत्यवति हन्त्यजः ॥ १६ ॥

ब्रह्मतेजोविनिर्मुक्तैरात्मजैः सह कृष्णया ।

प्रयाणाभिमुखं कृष्णमिदमाह पृथा सती ॥ १७ ॥

कुन्तु उवाच ।

नमस्ये पुरुषं त्वादमीश्वरं प्रकृतेः परम् ।

अलक्ष्यं सर्वभूतानामन्तर्बहिरवस्थितम् ॥ १८ ॥

माया-जवनिकाच्छन्नमज्ञाऽधोक्षजमव्ययम् ।

न लक्ष्यसे मूढदृशा नटो नाव्यधरो यथा ॥ १९ ॥

तथा परमहंसानां मुनीनाममलात्मनाम् ।

भक्तियोगविधानार्थं कथं पश्येम हि स्त्रियः ॥ २० ॥

कृष्णाय वासुदेवाय देवकीनन्दनाय च ।

नन्दगोपकुमाराय गोविन्दाय नमो नमः ॥ २१ ॥

नमः पङ्कजनाभाय नमः पङ्कजमालिने ।

नमः पङ्कजनेत्राय नमस्ते पङ्कजाङ्गये ॥ २२ ॥

यथा हृषीकेश खलेन देवकी कंसेन रुद्धातिचिरं शुचार्पिता ।
 विमोचिताहञ्च सहात्मजा विभो त्वयैव नाथेन मुहुर्विपद्गणात् ॥ २३ ॥
 विषान्महाग्नेः पुरुषाद-दर्शनादसत्सभाया वनवासकृच्छतः ।
 मृधे मृधेऽनेकमहाराथास्वतो द्रौण्यस्ततश्चास्म हरेऽभिरक्षिताः ॥ २४ ॥
 विपदः सन्तु ताः शश्वत् तत्र तत्र जगद्गुरो ।
 भवतो दर्शनं यत् स्यादपुनर्भवदर्शनम् ॥ २५ ॥
 जन्मैश्वर्य्य-श्रुत-श्रीभिरधमानमदः पुमान् ।
 नैवाहृत्यभिधातुं वै त्वामकिञ्चनगोचरम् ॥ २६ ॥
 नमोऽकिञ्चनवित्ताय निवृत्तगुणवृत्तये ।
 आत्मारामाय शान्ताय कैवल्यपतये नमः ॥ २७ ॥
 मन्ये त्वां कालमीशानमनादिनिधनं विभुम् ।
 समं चरन्तं सर्वत्र भूतानां यन्मिथः कलिः ॥ २८ ॥
 न वेद कश्चिद्भगवंश्चिकीर्षितं
 तवेहमानस्य नृणां विडम्बनम् ।
 न यस्य कश्चिद्विहितोऽस्ति कर्हिचिद्-
 द्वेषश्च यस्मिन् विषमा मतिर्नृणाम् ॥ २९ ॥
 जन्म कर्म च विष्वात्मन्नजस्याकर्तुरात्मनः ।
 तिर्यङ्मृषिषु यादःसु तदत्यन्तविडम्बनम् ॥ ३० ॥
 गोप्याददे त्वयि कृतागसि दाम तावद्-
 या ते दशाशुकलिलाञ्जनसम्भ्रमाक्षम् ।
 वक्तुं निनीय भयभावनया स्थितस्य
 सा मां विमोहयति भीरपि यद्विभेति ॥ ३१ ॥
 केचिदाहुरजं जातं पुण्यश्लोकस्य कीर्त्तये ।
 यदोः प्रियस्यान्ववाये मलयस्यैव चन्दनम् ॥ ३२ ॥
 अपरे वसुदेवस्य देवक्यां याचितोऽभ्यगात् ।
 अजस्वमस्य क्षेमाय वधाय च सुरद्विषाम् ॥ ३३ ॥
 भारावतरणायान्ये भुवो नाव इवोदधौ ।
 सीदन्या भूरिभारेण जातो ह्यात्मभुवाऽर्थितः ॥ ३४ ॥

भवेऽस्मिन् क्लिश्यमानानामविद्या-काम-कर्म्मभिः ।

श्रवण-स्मरणार्हाणि करिष्यन्निति केचन ॥ ३५ ॥

शृण्वन्ति गायन्ति गृणन्त्यभीक्ष्णशः

स्मरन्ति मन्दन्ति तवेहितं जनाः ।

त एव पश्यन्त्यचिरेण तावकं

भवप्रवाहोपरमं पदाम्बुजम् ॥ ३६ ॥

साध्यद्य नस्त्वं स्वकृतेहितं प्रभो

जिह्वाससि स्मितं सुहृदोऽनुजीविनः ।

येषां न चान्यद्भवतः पदाम्बुजात्

परायणं राजसु योजितांहसाम् ॥ ३७ ॥

के वयं नामरूपाभ्यां यदुभिः सह पाण्डवाः ।

भवतोऽदर्शनं यर्हि हृषीकाणामिवेशितुः ॥ ३८ ॥

नेयं शोभिष्यते तत्र यथेदानीं गदाधर ।

त्वत्पदैरङ्गिता भाति स्वलक्षणविलक्षितैः ॥ ३९ ॥

इमे जनपदाः स्वृद्धाः सुपक्वौषधिवीरुधः ।

वनाद्रिनद्युदन्वन्तो ह्येधन्ते तव वीक्षिताः ॥ ४० ॥

अथ विश्वेश विश्वात्मन् विश्वमूर्त्तं स्वकेषु मे ।

स्नेहपाशमिमं क्षिन्धि दृढं पाण्डुषु वृष्णिषु ॥ ४१ ॥

त्वयि मेऽनन्यविषया मतिर्मधुपतेऽसकृत् ।

रतिमुद्वहतादङ्गा गङ्गेवौघमुदन्वति ॥ ४२ ॥

श्रीकृष्ण कृष्णसख वृष्णप्राभावनधीधुग्-

राजन्यवंश-दहनानपवर्गवीर्य्य ।

गोविन्द गो-द्विज-सुरार्त्तिहरावतार

योगेश्वराखिलशुरो भगवन्नमस्ते ॥ ४३ ॥

सूत उवाच ।

पृथयेत्यं कलपदैः परिणूताखिलोदयः ।

मन्दं जहास वैकुण्ठो मोहयन्निव मायया ॥ ४४ ॥

तां वाढमित्युपामन्त्र प्रविश्य गजसाह्वयम् ।
 स्त्रियश्च स्वपुत्रं यास्यन् प्रेम्णा राज्ञा निवारितः ॥ ४५ ॥
 व्यासाद्यैरीश्वरहासैः कृष्णेनाद्भुतकर्मणा ।
 प्रबोधितोऽपीतिहासैर्नाबुध्यत शुचापितः ॥ ४६ ॥
 आह राजा धर्मसुतश्चिन्तयन् सुहृदां वधम् ।
 प्राकृतेनात्मना विप्राः स्नेहमोहवशं गतः ॥ ४७ ॥
 अहो मे पश्यताज्ञानं हृदि रूढं दुरात्मनः ।
 पारक्यस्यैव देहस्य वध्नो मेऽक्षौहिणीर्हताः ॥ ४८ ॥
 बाल-हिज-सुहृन्मित्र-पितृ-भ्रातृ-गुरुद्रुहः ।
 न मे स्यान्निरयान्मोक्षो ह्यपि वर्षायुतायुतैः ॥ ४९ ॥
 नैनो राज्ञः प्रजाभर्तुर्धर्मो युद्धे वधो हिषाम् ।
 इति मे न तु बोधाय कल्पते शासनं वचः ॥ ५० ॥
 स्त्रीणां मङ्गतबन्धूनां द्रोहो योऽसाविहोत्थितः ।
 कर्मभिर्गृहमेधीयैर्नाहं कल्पो व्यपोहितुम् ॥ ५१ ॥
 यथा पङ्केन पङ्कान्धः सुरया वा सुराकृतम् ।
 भूतहत्यां तथैवैकां न यज्ञैर्माष्टुमर्हति ॥ ५२ ॥
 इति श्रीमहागवते महापुराणे पारमहंसां संहितायां वैयासिक्यां प्रथमस्कन्धे पारौचिते
 कुन्तीस्तुति-युधिष्ठिरानुतापी नाम अष्टमोऽध्यायः ॥ ८ ॥

नवमोऽध्यायः ।

सूत उवाच ।

इति भीतः प्रजाद्रोहात् सर्वधर्मविवित्सया ।
 ततो विनशनं प्रागादयत्र देवव्रतोऽपतत् ॥ १ ॥
 तदा ते भ्रातरः सर्वे सदृशैः स्वर्णभूषितैः ।
 अन्वगच्छन् रथैर्विप्रा व्यासधौम्यादयस्तथा ॥ २ ॥
 भगवानपि विप्रर्षे रथेन सधनञ्जयः ।
 स तैर्व्यरोचत नृपः कुबेर इव गुह्यकैः ॥ ३ ॥

दृष्ट्वा निपतितं भूमौ दिवश्च्युतमिवामरम् ।
 प्रणेमुः पाण्डवा भीष्मं सानुगाः सह चक्रिणा ॥ ४ ॥
 तत्र ब्रह्मर्षयः सर्वे देवर्षयश्च सत्तम ।
 राजर्षयश्च तत्रासन् द्रष्टुं भरतपुङ्गवम् ॥ ५ ॥
 पर्वतो नारदो धौम्यो भगवान् बादरायणः ।
 बृहदश्वो भरद्वाजः सशिष्यो रेणुकासुतः ॥ ६ ॥
 वशिष्ठ इन्द्रप्रमदस्त्रितो गृत्समदोऽसितः ।
 काक्षीवान् गौतमोऽत्रिश्च कौशिकोऽथ सुदर्शनः ॥ ७ ॥
 अन्ये च मुनयो ब्रह्मन् ब्रह्मरातादयोऽमलाः ।
 शिष्यैरुपेता आजग्मुः कश्यपाङ्गिरसादयः ॥ ८ ॥
 तान् समेतान्महाभागानुपलभ्य वसुत्तमः ।
 पूजयामास धर्मज्ञो देशकालविभागवित् ॥ ९ ॥
 कृष्णञ्च तत्प्रभावन्न आसीनं जगदीश्वरम् ।
 हृदिस्थं पूजयामास माययोपात्तविग्रहम् ॥ १० ॥
 पाण्डुपुत्रानुपासीनान् प्रश्रयप्रेमसङ्गतान् ।
 अभ्याचष्टानुरागास्त्रैरन्वीभूतेन चक्षुषा ॥ ११ ॥
 अहो कष्टमहोऽन्याय्यं यदयूयं धर्मनन्दनाः ।
 जीवितुं नार्हथ क्लिष्टं विप्रधर्म्याच्युताश्रयाः ॥ १२ ॥
 संस्थितेऽतिरथे पाण्डौ पृथा बालप्रजा बधूः ।
 युष्मत्कृते बहून् क्लेशान् प्राप्ता तोकवती मुहुः ॥ १३ ॥
 सर्व्वं कालकृतं मन्ये भवताञ्च यदप्रियम् ।
 सपालो यदग्रे लोको वायोरिव घनावलिः ॥ १४ ॥
 यत्र धर्मसुतो राजा गदापाणिर्हृकोदरः ।
 कृष्णोऽस्त्री गाण्डिवं चापं सुहृत् कृष्णस्ततो विपत् ॥ १५ ॥
 न ह्यस्य कर्हिचिद्राजन् पुमान् वेद् विधित्सितम् ।
 यद्विजिज्ञासया युक्ता मुह्यन्ति कवयोऽपि हि ॥ १६ ॥
 तस्मादिदं दैवतन्त्रं व्यवस्य भरतर्षभ ।
 तस्यानुविहितोऽनाथा नाथ पाहि प्रजाः प्रभो ॥ १७ ॥

एष वै भगवान् साक्षादाद्यो नारायणः पुमान् ।
 मोहयन् मायया लोकं गूढश्चरति वृष्णिषु ॥ १८ ॥
 अस्यानुभावं भगवान् वेद गुह्यतमं शिवः ।
 देवर्षिर्नारदः साक्षाद्भगवान् कपिलो नृप ॥ १९ ॥
 यं मन्यसे मातुलेयं प्रियं मित्रं सुहृत्तमम् ।
 अकरोः सचिवं दूतं सौहृदादथ सारथिम् ॥ २० ॥
 सर्वात्मनः समदृशो हृदयस्थानहृद्भूतेः ।
 तत्कृतं मतिवैषम्यं निरवद्यस्य न क्वचित् ॥ २१ ॥
 तथाप्येकान्तभक्तेषु पश्य भूपानुकम्पितम् ।
 यन्मेऽसूँस्थजतः साक्षात् कृष्णो दर्शनमागतः ॥ २२ ॥
 भक्त्यावेश्य मनो यस्मिन् वाचा यन्नाम कीर्त्तयन् ।
 त्यजन् कलेवरं योगी मुच्यते कामकर्म्मभिः ॥ २३ ॥
 स देवदेवो भगवान् प्रतीक्षतां कलेवरं यावदिदं हिनीम्यहम् ।
 प्रसन्नहासारुणलोचनोल्लसन्मुखास्त्रुजो ध्यानपथश्चतुर्भुजः ॥ २४ ॥

सूत उवाच ।

युधिष्ठिरस्तदाकर्ण्य शयानं शरपञ्चरे ।
 अपृच्छद्विविधान् धर्म्मान् ऋषीणामनुशृण्वताम् ॥ २५ ॥
 पुरुषस्वभावविहितान् यथावर्णं यथाश्रमम् ।
 वैराग्य रागोपाधिभ्यामान्नातोभयलक्षणान् ॥ २६ ॥
 दानधर्म्मान् राजधर्म्मान् मोक्षधर्म्मान् विभागशः ।
 स्त्रीधर्म्मान् भगवद्धर्म्मान् समासव्यासयोगतः ॥ २७ ॥
 धर्म्मार्थकाममोक्षांश्च सहोपायान् यथा मुने ।
 नानास्थानेतिहासेषु वर्णयामास तत्त्ववित् ॥ २८ ॥
 धर्म्मं प्रवदतस्तस्य स कालः प्रत्युपस्थितः ।
 यो योगिनश्छन्दमृत्योर्वाञ्छितस्तूत्तरायणः ॥ २९ ॥
 तदोपसंहृत्य गिरः सहस्रणीर्विमुक्तसङ्गं मन आदिपूरुषे ।
 कृष्णे लसत्पीतपटे चतुर्भुजे पुरःस्थितेऽमीलितदृग्बन्धधारयत् ॥ ३० ॥

विशुद्धया धारणया हताशुभस्तदीक्षयैवाशु गतायुधश्चमः ।

निवृत्तसर्वेन्द्रियवृत्तिविभ्रमस्तुष्टाव जन्यं विसृजन् जनार्दनम् ॥ ३१ ॥

भीष्म उवाच ।

इति मतिरूपकल्पिता विलम्बा भगवति सात्वतपुङ्गवे विभूम्नि ।

स्वसुखमुपगते क्वचिद्विहर्तुं प्रकृतिमुपेयुषि यद्भवप्रवाहः ॥ ३२ ॥

त्रिभुवनकमनं तमालवर्णं रविकरगौरवरास्वरं दधाने ।

वपुरलककुलावृताननाब्जं विजयसखे रतिरस्तु मेऽनवद्या ॥ ३३ ॥

युधि तुरगरजोविधूम्नविष्वक्कचलुलितश्रमवार्थलङ्घृतास्ये ।

मम निशितशरैर्विभिद्यमानत्वचि विलसत्कवचेऽस्तु कृष्ण आत्मा ॥ ३४ ॥

सपदि सखिवचो निशम्य मध्ये निजपरयोर्वलयो रथं निवेश्य ।

स्थितवति परसैनिकायुरक्षणा हृतवति पार्थसखे रतिर्ममास्तु ॥ ३५ ॥

व्यवहितघृतनामुखं निरीक्ष्य स्वजनवधाद्विमुखस्य दीपबुद्ध्या ।

कुमतिमहरदात्मविद्यया यश्चरणरतिः परमस्य मेऽस्तु तस्य ॥ ३६ ॥

स्वनिगममपहाय मत्प्रतिष्ठाभृतमधिकर्तुमवपुतो रथस्थः ।

धृतरथचरणोऽभ्ययाञ्चलदगुर्हरिरिव हन्तुमिभं गतोत्तरीयः ॥ ३७ ॥

शितविशिखहतो विशीर्णदंशः क्षतजपरिप्लुत आततायिनो मे ।

प्रसभमभिससार मदधार्थं स भवतु मे भगवान् गतिर्मुकुन्दः ॥ ३८ ॥

विजयरथकुटुम्ब आत्ततोत्रे धृतहयरश्मिनि तच्छिद्येक्षणीये ।

भगवति रतिरस्तु मे मुमूर्षोर्यमिह निरीक्ष्य हता गताः सरूपम् ॥ ३९ ॥

ललितगति-विलास-वल्लगुहास प्रणयनिरीक्षण-कल्पितोरुमानाः ।

कृतमनुकृतवत्य उन्मदान्धाः प्रकृतिमगन् किल यस्य गोपबन्धः ॥ ४० ॥

मुनिगणनृपवर्षसङ्कलेऽन्तःसदसि युधिष्ठिरराजसूय एषाम् ।

अर्हणमुपपेद ईक्षणीयो मम दृशिगोचर एष आविरात्मा ॥ ४१ ॥

तमिममहमजं शरीरभाजां हृदि हृदि धिष्ठितमात्मकल्पितानाम् ।

प्रतिदृशमिव नेकधार्कमेकं समधिगतोऽस्मि विधूतभेदमोहः ॥ ४२ ॥

सूत उवाच ।

कृष्ण एवं भगवति मनोवाग्दृष्टि-वृत्तिभिः ।

आत्मन्यात्मानमावेश्य सोऽन्तःश्वास उपारमन् ॥ ४३ ॥

सम्पद्यमानमाज्ञाय भीष्मं ब्रह्मणि निष्कले ।
 सर्व्वं बभूवुस्ते तूष्णीं वयांसीव दिनात्यये ॥ ४४ ॥
 तत्र दुन्दुभयो नेदुर्देव-मानव-वादिताः ।
 शशंसुः साधवो राज्ञां खात् पेतुः पुष्पवृष्टयः ॥ ४५ ॥
 तस्य निर्हरणादीनि सम्परेतस्य भार्गव ।
 युधिष्ठिरः कारयित्वा मुहूर्त्तं दुःखितोऽभवत् ॥ ४६ ॥
 तुष्टुवुर्मुनयो हृष्टाः कृष्णं तद्गुह्यनामभिः ।
 ततस्ते कृष्णहृदयाः स्वाश्रमान् प्रययुः पुनः ॥ ४७ ॥
 ततो युधिष्ठिरो गत्वा सहकृष्णो गजाह्वयं ।
 पितरं सान्त्वयामास गान्धारीञ्च तपस्विनीम् ॥ ४८ ॥
 पित्रा चानुमतो राजा वासुदेवानुमोदितः ।
 चकार राज्यं धर्म्मैर्ण पितृपैतामहं विभुः ॥ ४९ ॥

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां वैयासिक्यां प्रथमस्कन्धे युधिष्ठिर-

राज्योपलम्बी नाम नवमोऽध्यायः ॥ ९ ॥

दशमोऽध्यायः ।

शौनक उवाच ।

हत्वा स्वरिक्थसृधन्नाततायिनो युधिष्ठिरो धर्म्मभृतां वरिष्ठः ।
 सहानुजः प्रत्यवरुद्धभोजनः कथं प्रवृत्तः किमकारषीत्ततः ॥ १ ॥

सूत उवाच ।

वंशं कुरोर्वंश-दवाग्निनिर्हृतं संरोहयित्वा भवभावनो हरिः ।
 निवेशयित्वा निजराज्य ईश्वरो युधिष्ठिरं प्रीतमना बभूव ह ॥ २ ॥
 निशम्य भीष्मोक्तमथाच्युतोक्तं प्रवृत्तविज्ञान-विधूतविभ्रमः ।
 शशास गामिन्द्र इवाजिताश्रयः परिध्रुपान्तामनुजानुवर्त्तितः ॥ ३ ॥
 कामं ववर्ष पर्जन्यः सर्व्वकामदुघा मही ।
 सिषिचुः स्म ब्रजान् गावः पयसोधस्वतीर्मृदा ॥ ४ ॥

नद्यः समुद्रा गिरयः सवनस्पतिवीरुधः ।
 फलन्त्योषधयः सर्वाः काममन्वृतु तस्य वै ॥ ५ ॥
 नाधयो व्याधयः क्लेशा देवभूतात्महेतवः ।
 अजातशत्रावभवन् जन्तूनां रात्रिं कर्हिचित् ॥ ६ ॥
 उषित्वा हास्तिनपुरे मासान् कतिपयान् हरिः ।
 सुहृदाञ्च विशोकाय स्वसुश्च प्रियकाम्यया ॥ ७ ॥
 आमन्त्र्य चाभ्यनुज्ञातः परिष्वज्याभिवाद्य तम् ।
 आरुरोह रथं कैश्चित् परिष्वक्तोऽभिवादितः ॥ ८ ॥
 सुभद्रा द्रौपदी कुन्ती विराटतनया तथा ।
 गान्धारी धृतराष्ट्रश्च युयुत्सुर्गौतमो यमौ ॥ ९ ॥
 वृकोदरश्च धौम्यश्च स्त्रियो मत्स्यसुतादयः ।
 न सेहिरे विमुह्यन्तो विरहं शार्ङ्गधन्वनः ॥ १० ॥
 सत्सङ्गान्मुक्तदुःसङ्गो हातुं नोत्सहते बुधः ।
 कीर्त्त्यमानं यशो यस्य सक्तदाकर्ण्य रोचनम् ॥ ११ ॥
 तस्मिन्प्रस्तधियः पार्थाः सहेरन् विरहं कथम् ।
 दर्शनस्पर्शनालापशयनाशनभोजनैः ॥ १२ ॥
 सर्व्वे तेऽनिमिषैरक्षैस्तमनुद्रुतचेतसः ।
 वीक्षन्तः स्नेहसंबद्धा विचेलुस्तत्र तत्र ह ॥ १३ ॥
 न्यरुन्धन्नुल्लङ्घायमीत्कण्ठाद्देवकीसुते ।
 निर्यात्यगारान्नोऽभद्रमिति स्याद्धान्ववस्त्रियः ॥ १४ ॥
 मृदङ्गशङ्खभेर्य्यश्च वीणा-पणव-गोमुखाः ।
 धुन्धुर्यान्कघण्टाद्या नेदुर्दुन्दुभयस्तदा ॥ १५ ॥
 प्रासादशिखरारूढाः कुरु-नार्य्यो दिदृक्षया ।
 बहवः कुसुमैः कृष्णं प्रेमव्रीडास्मितेक्षणाः ॥ १६ ॥
 सितातपत्रं जग्राह मुक्तादामविभूषितम् ।
 रत्नदण्डं गुडाकेशः प्रियः प्रियतमस्य ह ॥ १७ ॥
 उद्धवः सात्यकिश्चैव व्यजने परमाद्भुते ।
 विकीर्त्त्यमाणः कुसुमै रेजे मधुपतिः पथि ॥ १८ ॥

अश्रूयन्ताशिषः सत्यास्तत्र तत्र द्विजेरिताः ।
 नानुरूपानुरूपाश्च निर्गुणस्य गुणात्मनः ॥ १९ ॥
 अन्योन्यमासीत् संजल्प उत्तमः श्लोकचेतसां ।
 कौरवेन्द्रपुरस्त्रीणां सर्वश्रुतिमनीहरः ॥ २० ॥
 स वै किलायं पुरुषः पुरातनो य एक आसीदविशेष आत्मनि ।
 अग्रे गुणेभ्यो जगदात्मनीश्वरे निमीलितात्मन्निशि सुप्तशक्तिषु ॥ २१ ॥
 स एव भूयो निजवीर्यचोदितां स्वजीवमायां प्रकृतिं सिसृक्षतीं ।
 अनामरूपात्मनि रूपनामनी विधित्समानोऽनुससार शास्त्रकृत् ॥ २२ ॥
 स वा अयं यत् पदमत्र सूरयो जितेन्द्रिया निर्जितमातरिश्वनः ।
 पश्यन्ति भक्त्युत्कलितामलात्मना नन्वेष सत्वं परिमार्ष्टुमर्हति ॥ २३ ॥
 स वा अयं सख्यनुगीतसत्कथो वेदेषु गुह्येषु च गुह्यवादिभिः ।
 य एक ईशो जगदात्मलीलया सृजत्यवत्यत्ति न तत्र सज्जते ॥ २४ ॥
 यदा ह्यधर्मेण तमोधियो नृपा जीवन्ति तत्रैष हि सत्वतः किल ।
 धत्ते भगं सत्यमृतं दयां यशो भवाय रूपाणि दधद्भुग्युगुगे ॥ २५ ॥
 अहो अलं श्लाघ्यतमं यदोः कुलं अहो अलं पुण्यतमं मधोर्व्वनं ॥
 यदेष पुंषामृषभः श्रियः पतिः स्वजन्मना चक्रमणेन चाञ्चति ॥ २६ ॥
 अहो वत स्वर््य्यशसस्तिरस्कारी कुशस्थली पुण्ययशस्कारी भुवः ।
 पश्यन्ति नित्यं यदनुग्रहेषितं स्मितावलोकं स्वपतिं स्म यत्प्रजाः ॥ २७ ॥
 नूनं व्रत-स्नान-हुतादिनेश्वरः समर्च्यतो ह्यस्य गृह्योतपाणिभिः ।
 पिबन्ति याः सख्यधरामृतं मुहुर्व्रजस्त्रियः संसुमुहुर्यदाशयाः ॥ २८ ॥
 या वीर्यशुक्लेन हृताः स्वयम्बरे प्रमथ्य चैद्यप्रमुखान् हि शुष्मिणः ।
 प्रद्युम्नसास्त्रास्त्रसुतादयोऽपरा याश्चाहृता भौमवधे सहस्रशः ॥ २९ ॥
 एताः परं स्त्रीत्वमपास्तपेशलं निरस्तशौचं वत साधु कुर्व्वते ।
 यासां गृहात् पुष्करलोचनः पतिर्न जात्वपैत्याहृतिभिर्हृदि स्पृशन् ॥ ३० ॥
 एवंविधा वदन्तीनां स गिरः पुरयोषिताम् ।
 निरीक्षणेनाभिनन्दन् सस्मितेन ययौ हरिः ॥ ३१ ॥
 अजातशत्रुः पृतनां गोपीधाय मधुद्विषः ।
 परेभ्यः शङ्कितः स्नेहात् प्रायुङ्क्त चतुरङ्गिणीम् ॥ ३२ ॥

अथ दूरागतान् शौरिः कौरवान् विरहातुरान् ।
 सन्निवर्त्य दृढं स्निग्धान् प्रायात् स्वनगरीं प्रियैः ॥ ३३ ॥
 कुरुजाङ्गलपाञ्चालान् शूरसेनान् सयामुनान् ।
 ब्रह्मावर्त्तं कुरुक्षेत्रं मत्स्यान् सारस्वतानथ ॥ ३४ ॥
 मरुधन्वमतिक्रम्य सौवीराभीरयोः परान् ।
 आनर्त्तान् भार्गवोपागाच्छान्तवाहो मनाग्विभुः ॥ ३५ ॥
 तत्र तत्र हि तत्रत्यैर्हरिः प्रत्युद्यतार्हणः ।
 सायं भेजे दिशं पञ्चाङ्गविष्टो गां गतस्तदा ॥ ३६ ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां प्रथमस्कन्धे

श्रीकृष्णस्वारकागमनं नाम दशमोऽध्यायः ॥ १० ॥

एकादशोऽध्यायः ।

सूत उवाच ।

आनर्त्तान् स उपव्रज्य स्वृङ्गान् जनपदान् स्वकान् ।
 दक्षौ दरवरं तेषां विषादं शमयन्निव ॥ १ ॥
 स उच्चकाशे धवलोदरो दरोऽप्युरुक्रमस्याधरशोणशोणिमा ।
 दाध्मायमानः करकञ्जसंपुटे यथाङ्गषण्डे कलहंस उत्स्वनः ॥ २ ॥
 तमुपश्रुत्य निनदं जगद्भय-भयावहं ।
 प्रत्युद्ययुः प्रजाः सर्वा भर्तृदर्शनलालसाः ॥ ३ ॥
 तत्रोपनीतबलयो रवेर्दीपमिवादृताः ।
 आत्मारामं पूर्णकामं निजलाभेन नित्यदा ॥ ४ ॥
 प्रीत्युत्फुल्लमुखाः प्रोचुर्हर्षगद्गदया गिरा ।
 पितरं सर्वसुहृदमवितारमिवार्भकाः ॥ ५ ॥
 नताः स्म ते नाथ सदाङ्घ्रिपङ्कजं विरिञ्च-वैरिञ्च-सुरेन्द्र-वन्दितम् ।
 परायणं क्षेममिहेच्छतां परं न यत्र कालः प्रभवेत् परः प्रभुः ॥ ६ ॥

भवाय नस्त्व' भव विश्वभावन त्वमेव माताथ सुहृत् पतिः पिता ।
 त्व' सद्गुरुनः परमञ्च दैवतं यस्यानुवृत्त्या कृतिनो बभूविम ॥ ७ ॥
 अहो सनाथा भवता स्म यद्वयं त्रैपिष्टपानामपि दूरदर्शनम् ।
 प्रेमस्मितस्मिग्धनिरीक्षणाननं पश्येम रूपं तव सर्व्वसौभगं ॥ ८ ॥
 यर्ह्यम्बुजाक्षापससार भो भवान् कुरुन् मधून् वाथ सुहृद्दिदृक्षया ।
 तत्राब्दकोटिप्रतिमः क्षणो भवेद्रविं विनाक्षोरिव नस्तवाच्युत ॥ ९ ॥
 कथं वयं नाथ चिरोषिते त्वयि प्रसन्नदृष्ट्याखिल-तापशोषणम् ।
 जीविम ते सुन्दरहासशोभितमपश्यमाना वदनं मनोहरम् ॥ १० ॥
 इति चोदीरिता वाचः प्रजानां भक्तवत्सलः ।
 शृण्वानोऽनुग्रहं दृष्ट्वा वितन्वन् प्राविशत् पुरम् ॥ ११ ॥
 मधु-भोज-दशार्हा-ऽर्ह-कुकुरान्धक-वृष्णिभिः ।
 आत्मतुल्यबलैर्गुप्तां नागैर्भोगवतीमिव ॥ १२ ॥
 सर्व्वर्त्तु-सर्व्वविभव-पुण्यवृक्ष-लताश्रमैः ।
 उद्यानोपवनारामैर्वृतपद्माकरश्रियम् ॥ १३ ॥
 गोपुरद्वारमार्गेषु कृतकौतुकतोरणाम् ।
 चित्रध्वज-पताकाग्रैरन्तःप्रतिहतातपाम् ॥ १४ ॥
 सम्भार्जितमहामार्ग-रथ्या-पणक-चत्वराम् ।
 सिक्तां गन्धजलैरुक्तां फलपुष्पाक्षताङ्गुलैः ॥ १५ ॥
 द्वारि द्वारि गृहाणाञ्च दध्यक्षतफलेक्षुभिः ।
 अलङ्कृतां पूर्णकुम्भैर्वलिभिर्धूपदीपकैः ॥ १६ ॥
 निशम्य प्रेष्ठमायान्तं वसुदेवो महामनाः ।
 अक्रूरश्चोग्रसेनश्च रामश्चाद्भुतविक्रमः ॥ १७ ॥
 प्रद्युम्नश्चारुदेणश्च साम्बो जाम्बवतीसुतः ।
 प्रहर्षवेगोच्छ्रितशयनासनभोजनाः ॥ १८ ॥
 वारणेन्द्र' पुरस्तत्य ब्राह्मणैः ससुमङ्गलैः ।
 शङ्खतूर्य्यनिनादेन ब्रह्मघोषेण चाहताः ॥ १९ ॥
 प्रत्युज्जग्मू रथैर्हृष्टाः प्रणयागतसाधुसाः ॥ २० ॥

धारमुख्याश्च शतशो यानैस्तद्दर्शनीतुसुकाः ।
 लसत्कुण्डलनिर्भातकपोलवदनश्रियः ॥ २१ ॥
 नट-नर्त्तक-गन्धर्व्याः सूत-मागध-बन्दिनः ।
 गायन्ति चोत्तमःश्लोकचरितान्यद्भुतानि च ॥ २२ ॥
 भगवांस्तत्र बन्धूनां पौराणामनुवर्तिनाम् ।
 यथाविध्युपसङ्गस्य सर्व्वेषां मानमादधे ॥ २३ ॥
 प्रह्लाभिवादनाश्लेषकरस्पर्शस्मितेक्षणैः ।
 आश्वास्य चाश्वपाकेभ्यो वरैश्चाभिमतैर्विभुः ॥ २४ ॥
 स्वयञ्च गुरुभिर्विप्रैः सदारैः स्थविरैरपि ।
 आशौर्भिर्युज्यमानोऽन्यैर्वन्दिभिश्चाविशत् पुरीम् ॥ २५ ॥
 राजमार्गं गते कृष्णे द्वारकायाः कुलस्त्रियः ।
 हर्षमग्राण्यारुरुहुर्विप्रास्तदीक्षणमहोत्सवाः ॥ २६ ॥
 नित्यं निरौक्षमाणानां यदपि द्वारकीकसाम् ।
 नैव तृप्यन्ति हि दृशः श्रियो धामाङ्गमच्युतम् ॥ २७ ॥
 श्रियो निवासो यस्थोरः पानपात्रं सुखं दृशाम् ।
 बाहवो लोकपालानां सारङ्गाणां पदाम्बुजम् ॥ २८ ॥
 सितातपत्रव्यजनैरुपस्कृतः प्रसूनवर्षैरभिवर्णितः पथि ।
 पिशङ्गवासा वनमालया बभौ घनो यथाकीर्णपचापवैद्युतैः ॥ २९ ॥
 प्रविष्टस्तु गृहं पित्रोः परिष्वक्तः स्वमातृभिः ।
 ववन्दे शिरसा सप्त देवकीप्रमुखास्तदा ॥ ३० ॥
 ताः पुत्रमङ्गमारोप्य स्नेहस्तुतपयोधराः ।
 हर्षविह्वलितात्मानः सिषिचुर्नेत्रजैर्जलैः ॥ ३१ ॥
 अथाविशत् स्वभवनं सर्व्वकाममनुत्तमम् ।
 प्रासादा यत्र पत्नीनां सहस्राणि च षोडश ॥ ३२ ॥
 पत्न्यः पतिं प्रोष्य गृहानुपागतं विलोक्य सञ्जातमनोमहोत्सवाः ।
 उत्तस्थुरारात् सहसासनाशयात् साकं व्रतैर्विडितलोचनाननाः ॥ ३३ ॥
 तमात्मजैर्दृष्टिभिरन्तरात्मना दुरन्तभावाः परिरिभिरपतिम् ।
 निरुद्धमप्यास्रवदम्बु नेत्रयोर्विलज्जतीनां भृगुवर्य्यं वैक्लवात् ॥ ३४ ॥

यद्यप्यसौ पार्श्वगतो रहोगत-
 स्तथापि तस्याङ्घ्रियुगं नवं नवम् ।
 पदे पदे का विरमेत तत्पदा-
 च्छलापि यत् श्रीर्न जहाति कर्हिचित् ॥ ३५ ॥
 एवं नृपाणां क्षितिभारजन्मना-
 मक्षौहिणीभिः परिवृत्ततेजसाम् ।
 विधाय वैरं श्वसनो यथानलं
 मिथो वधेनोपरतो निरायुधः ॥ ३६ ॥
 स एष नरलोकेऽस्मिन्नवतीर्णः स्वमायया ।
 रमे स्त्रीरत्नकूटस्थो भगवान् प्राक्ततो यथा ॥ ३७ ॥
 उद्दामभावपिशुनामलवल्गुहास-
 वीङ्गावलोकनिहतोऽमदनोऽपि यासाम् ।
 संसृज्य चापमजहात् प्रमदोत्तमास्ता
 यस्येन्द्रियं विमथितुं कुहकैर्न शक्नुः ॥ ३८ ॥
 तमयं मन्यते लोको ह्यसत्तमपि सङ्गिनम् ।
 आत्मीपग्येन मनुजं व्यापृण्वानं यतोऽबुधः ॥ ३९ ॥
 एतदीशनमीशस्य प्रकृतिस्थोऽपि तद्गुणैः ।
 न युज्यते सदात्मस्थैर्यथा बुद्धिस्तदाश्रया ॥ ४० ॥
 तं मेनिरेऽबला मौढ्यात् स्त्रैणं चानुव्रतं रहः ।
 अग्रमाण-विदो भर्तुरीश्वरं मतयो यथा ॥ ४१ ॥

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां वैयासिक्यां प्रथमस्कन्धे

श्रीकृष्णद्वारकाप्रवेशे नाम एकादशीऽध्यायः ॥ ११ ॥

द्वादशोऽध्यायः ।

शौनक उवाच ।

अश्वत्थान्नोपसृष्टेन ब्रह्मशीर्णीरुतेजसा ।
 उत्तराया हतो गर्भ ईशेनाजीवितः पुनः ॥ १ ॥
 तस्य जन्म महाबुद्धेः कर्माणि च महात्मनः ।
 निधनञ्च यथैवासीत् सप्रेत्य गतवान् यथा ॥ २ ॥
 तदिदं श्रोतुमिच्छामो गदितुं यदि मन्यसे ।
 ब्रूहि नः अद्धानानां यस्य ज्ञानमदाच्छकः ॥ ३ ॥

सूत उवाच ।

अपीपलङ्गश्मैराजः पितृवदरक्षयन् प्रजाः ।
 निसृष्टः सर्वकामेभ्यः कृष्णपादानुसेवया ॥ ४ ॥
 सम्पदः क्रतवो लोका महिषी भ्रातरो मही ।
 जम्बुद्वीपाधिपत्यञ्च यशश्च त्रिदिवं गतम् ॥ ५ ॥
 किं ते कामाः सुरस्यार्हा मुकुन्दमनसो हि ज ।
 अधिजङ्गुर्मुदं राज्ञः क्षुधितस्य यथेतरे ॥ ६ ॥
 मातुर्गर्भगतो वीरः स तदा भृगुनन्दन ।
 ददर्श पुरुषं कञ्चित् दह्यमानोऽस्त्रतेजसा ॥ ७ ॥
 अङ्गुष्ठमात्रममलं स्फुरत्पुरटमौलिनम् ।
 अपीव्यदर्शनं श्यामं तड्ढिहाससमच्युतम् ॥ ८ ॥
 श्रीमद्दीर्घचतुर्बाहुं तप्तकाञ्चनकुण्डलम् ।
 क्षतजातं गदापाणिमात्मनः सर्वतो दिशम् ।
 परिभ्रमन्तमुल्काभां भ्रामयन्तं गदां मुहुः ॥ ९ ॥
 अस्त्रतेजः स्वगदया नौहारमिव गोपतिः ।
 विधमन्तं सन्निकर्षे पथ्यैक्षत क ईत्यसौ ॥ १० ॥
 विधूय तदमेयात्मा भगवान् धर्मगुर्विभुः ।
 मिषतो दशमास्यस्य तत्रैवान्तर्दधे हरिः ॥ ११ ॥

ततः सर्व्वगुणोदके सानुकूलग्रहोदये ।
 जज्ञे वंशधरः पाण्डोर्भूयः पाण्डुरिवौजसा ॥ १२ ॥
 तस्य प्रीतमना राजा विप्रैर्धौम्य-कृपादिभिः ।
 जातकं कारयामास वाचयित्वा च मङ्गलम् ॥ १३ ॥
 हिरण्यं गां महीं ग्रामान् हस्त्यश्वाङ्गपतिर्वरान् ।
 प्रादात् स्वन्नञ्च विप्रैर्भ्यः प्रजातीर्थं स तीर्थवित् ॥ १४ ॥
 तमूचुर्ब्राह्मणास्तुष्टा राजानं प्रश्रयानतम् ।
 एष ह्यस्मिन् प्रजातन्तो पुरुषां पौरवर्षभ ॥ १५ ॥
 देवेनाप्रतिघातेन शुक्ले संस्थामुपेयुषि ।
 रातो वोऽनुग्रहार्थाय विष्णुना प्रभविष्णुना ॥ १६ ॥
 तस्मान्नाम्ना विष्णुरात इति लोके बृहच्छ्रवाः ।
 भविष्यति न सन्देहो महाभागवतो महान् ॥ १७ ॥

राजोवाच ।

अप्येष वंश्यान् राजर्षीन् पुण्यश्लोकान् महात्मनः ।
 अनुवर्त्तिता स्विद्यशसा साधुवादेन सत्तमाः ॥ १८ ॥

ब्राह्मणा ऊचुः ।

पार्थ प्रजाविता साक्षादिच्छाक्कुरिव मानवः ।
 ब्रह्मण्यः सत्यसन्धश्च रामो दाशरथिर्यथा ॥ १९ ॥
 एष दाता शरण्यश्च यथा ह्यौशीनरः शिबिः ।
 यशो वितनिता स्वानां दीप्सन्तिरिव यज्वनाम् ॥ २० ॥
 धन्विनामग्रणीरिष तुल्यश्चार्जुनयोर्द्वयोः ।
 हुताश इव दुर्धर्षः समुद्र इव दुस्तरः ॥ २१ ॥
 मृगेन्द्र इव विक्रान्तो निषेव्यो हिमवानिव ।
 तितिर्ध्रुवसुधेवासौ सहिष्णुः पितराविव ॥ २२ ॥
 पितामहसमः साम्ये प्रसादे गिरिशोपमः ।
 आश्रयः सर्व्वभूतानां यथा देवो रमाश्रयः ॥ २३ ॥
 सर्व्वसद्गुणमाहात्म्य एष कृष्णमनुव्रतः ।
 रन्तिदेव इवौदार्य्यं ययातिरिव धार्मिकः ॥ २४ ॥

धृत्या बलिसमः कृष्णं प्रह्लाद इव सदग्रहः ।
 आहर्त्तैषोऽश्वमेधानां वृद्धानां पर्युपासकः ॥ २५ ॥
 राजर्षीणां जनयिता शास्ता चोत्पथगामिनाम् ।
 निग्रहीता कलेरेष भुवो धर्मस्य कारणात् ॥ २६ ॥
 तत्तत्कादात्मनो मृत्युं हिजपुत्तोपसर्पितात् ।
 प्रपत्स्यत उपश्रुत्य मुक्तसङ्गः पदं हरेः ॥ २७ ॥
 जिज्ञासितात्मयाथार्थी मुनेर्व्याससुतादसौ ।
 हित्वेदं नृप गङ्गायां यास्यत्यद्वाऽकुतोभयम् ॥ २८ ॥
 इति राज्ञ उपादिश्य विप्रा जातक-कोविदाः ।
 लब्धापचितयः सर्व्वं प्रतिजग्मुः स्वकान् गृहान् ॥ २९ ॥
 स एष लोके विख्यातः परीक्षित इति यत् प्रभुः ।
 गर्भे दृष्टमनुध्यायन् परीक्षित नरेष्विह ॥ ३० ॥
 स राजपुत्तो वव्रधे आशु शुक्ल इवोद्भूतः ।
 आपूर्व्वमाणः पितृभिः काष्ठाभिरिव सोऽन्वहम् ॥ ३१ ॥
 बाल एव स धर्मात्मा कृष्णभक्तो निसर्गतः ।
 प्रीतिदः सर्व्वलोकस्य महाभागवतः सुधीः ॥ ३२ ॥ *
 यक्ष्यमाणोऽश्वमेधेन ज्ञातिद्रोहजिहासया ।
 राजा लब्धधनो दध्नी नान्यत्र करदण्डयोः ॥ ३३ ॥
 तदभिप्रेतमालक्ष्य भ्रातरोऽच्युतचोदिताः ।
 धनं प्रह्णीणमाजह्नु रुदीच्यां दिशि भूरिशः ॥ ३४ ॥
 तेन सम्भृतसम्भारो लब्धकामो युधिष्ठिरः ।
 वाजिमेधैस्त्रिभिर्भीतो यज्ञेशमयजङ्गरिम् ॥ ३५ ॥
 आहूतो भगवान् राज्ञा याजयित्वा द्विजैर्नृपम् ।
 उवास कतिचिन्मासान् सुहृदां प्रियकाम्यया ॥ ३६ ॥
 ततो राज्ञाऽभ्यनुज्ञातः कृष्णया सह बन्धुभिः ।
 ययौ हारवतीं कृष्णः सार्ज्जुनो यदुभिर्वृतः ॥ ३७ ॥

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां वैयासिक्यां प्रथमस्कन्धे

परीक्षितश्च नाम द्वादशोऽध्यायः ॥ १२ ॥

* This verse is not to be found in some of the manuscripts and printed editions of the *Crimadbhāgavata*.

त्रयोदशोऽध्यायः ।

सूत उवाच ।

विदुरस्तीर्थयात्रायां मैत्रेयादात्मनो गतिम् ।
 ज्ञात्वागाङ्गास्तिनपुरं तयावासविवित्सितः ॥ १ ॥
 यावतः कृतवान् प्रश्नान् क्षत्ता कौशारवाग्रतः ।
 जातैकभक्तिर्गोविन्दे तेभ्यश्चोपरराम ह ॥ २ ॥
 तं बन्धुमागतं दृष्ट्वा धर्मपुत्रः सहानुजः ।
 धृतराष्ट्रो युयुत्सुश्च सूतः शारद्वतः पृथा ॥ ३ ॥
 गान्धारी द्रौपदी ब्रह्मन् सुभद्रा चोत्तरा कृपी ।
 अन्याश्च यामयः पाण्डोर्ज्ञातयः ससुताः स्त्रियः ।
 प्रत्युज्जग्मुः प्रहर्षेण प्राणं तन्व इवागतम् ॥ ४ ॥
 अभिसङ्गम्य विधिवत् परिष्वङ्गाभिवादनैः ।
 सुमुचुः प्रेमवाष्पीघं विरहौत्कण्ठप्रकातराः ॥ ५ ॥
 राज्ञा तमर्हयाञ्चक्रे कृतासनपरिग्रहम् ।
 तं भुक्तवन्तं विश्रान्तमासीनं सुखमासने ।
 प्रश्रयावनतो राजा प्राह तेषाञ्च शृण्वताम् ॥ ६ ॥

युधिष्ठिर उवाच ।

अपि स्मरथ नो युष्मत्पक्षच्छाया-समेधितान् ।
 विपद्गुणादिषान्यादेर्मोचिता यत् समाहृताः ॥ ७ ॥
 कथा वृत्त्या वर्त्तितं वञ्चरद्भिः क्षितिमण्डलम् ।
 तीर्थानि क्षेत्रमुख्यानि सेवितानीह भूतले ॥ ८ ॥
 भवद्विधा भागवतास्तीर्थभूताः स्वयं विभो ।
 तीर्थीकुर्वन्ति तीर्थानि स्वान्तस्थेन गदाभृता ॥ ९ ॥
 अपि नः सुहृदस्तात बान्धवाः कृष्णदेवताः ।
 दृष्टाः श्रुता वा यदवः स्वपुत्र्यां सुखमासते ॥ १० ॥
 इत्युक्तो धर्मराजेन सर्व्वं तत् समवर्णयत् ।
 यथानुभूतं क्रमशो विना यदुकुलक्षयम् ॥ ११ ॥

नन्वप्रियं दुर्विषहं नृणां स्वयमुपस्थितम् ।
 नावेदयत् सकरुणो दुःखितान् द्रष्टुमक्षमः ॥ १२ ॥
 कञ्चित् कालमथावात्सीत् सत्कृतो देववत् स्वकैः ।
 भ्रातुर्ज्येष्ठस्य श्रेयस्कृत् सर्वेषां प्रीतिमावहन् ॥ १३ ॥
 अविभ्रदर्थमा दण्डं यथाधमघकारिषु ।
 यावद्धार शूद्रत्वं शापाद्वर्षशतं यमः ॥ १४ ॥
 युधिष्ठिरो लब्धराज्यो दृष्ट्वा पौत्रं कुलम्बरम् ।
 भ्रातृभिलीकपालाभैर्मुमुदे परया श्रिया ॥ १५ ॥
 एवं गृहेषु सक्तानां प्रमत्तानां तदीहया ।
 अत्यक्रामदविज्ञातः कालः परमदुस्तरः ॥ १६ ॥
 विदुरस्तदभिप्रेत्य धृतराष्ट्रमभाषत ।
 राजन्निर्गम्यतां शीघ्रं पश्येदं भयमागतम् ॥ १७ ॥
 प्रतिक्रिया न यस्येह कुतश्चित् कर्हिचित् प्रभो ।
 स एष भगवान् कालः सर्वेषां नः समागतः ॥ १८ ॥
 येन चैवाभिपन्नोऽयं प्राणैः प्रियतमैरपि ।
 जनः सद्यो वियुज्येत किमुतान्यैर्धनादिभिः ॥ १९ ॥
 पितृ-भ्रातृ-सुहृत्-पुत्रा हतास्ते विगतं वयः ।
 आत्मा च जरया ग्रस्तः परगेहमुपाससे ॥ २० ॥
 अन्धः पुरैव बधिरो मन्दप्रज्ञश्च साम्प्रतम् ।
 विशीर्णदन्तो मन्दाग्निः सरागः कफमुद्वहन् ॥ २१ ॥
 अहो महीयसी जन्तोर्जीविताशा यथा भवान् ।
 भीमापवर्जितं पिण्डमादत्ते गृहपालवत् ॥ २२ ॥
 अग्निर्निःसृष्टो दत्तसु गरो दाराश्च दूषिताः ।
 हृतं क्षेत्रं धनं येषां तद्वत्तैरसुभिः कियत् ॥ २३ ॥
 तस्यापि तव देहोऽयं कृपणस्य जिजीविषोः ।
 परैत्यनिच्छतो जीर्णो जरया वाससी इव ॥ २४ ॥
 गतस्वार्थमिमं देहं विरक्तो मुक्तबन्धनः ।
 अविज्ञातगतिर्जह्यात् स वै धीर उदाहृतः ॥ २५ ॥

यः स्वकात् परतो वेह जातनिर्वेद आत्मवान् ।

हृदि कृत्वा हरिं गेहात् प्रव्रजेत् स नरोत्तमः ॥ २६ ॥

अथोदीचीं दिशं यातु खैरज्ञातगतिर्भवान् ।

इतोऽर्वाक् प्रायशः कालः पुंसां गुणविकर्षणः ॥ २७ ॥

एवं राजा विदुरेणानुजेन प्रञ्चाचक्षुर्बोधित आजमीढः ।

क्षित्वा खेषु स्नेहपाशान् द्रुढिन्नी निश्चक्राम आतसन्दर्शिताध्वा ॥ २८ ॥

पतिं प्रयान्तं सुबलस्य पुत्री पतिव्रता चानुजगाम साध्वी ।

हिमालयं न्यस्तदण्डप्रहर्षं मनस्विनामिव सन् संप्रहारः ॥ २९ ॥

अजातशत्रुः कृतमैत्रो हुताग्निर्विप्रान्नत्वा तिल-गो-भूमि-रुक्मैः ।

गृहं प्रविष्टो गुरुवन्दनाय न चापश्यत् पितरौ सौबलीञ्च ॥ ३० ॥

तत्र सञ्जयमासीनं पप्रच्छोद्विग्नमानसः ।

गावल्गणे क्व नस्तातो वृद्धो हीनश्च नेत्रयोः ।

अस्या वा हतपुत्नार्त्ता पितृव्यः क्व गतः सुहृत् ॥ ३१ ॥

अपि मथ्यक्तप्रज्ञे हतबन्धुः स भार्यया ।

आशंसमानः शमलं गङ्गायां दुःखितोऽपतत् ॥ ३२ ॥

पितर्युग्रपरते पाण्डौ सर्वान्नः सुहृदः शिशून् ।

अरक्षतां व्यसनंतः पितृव्यौ क्व गतावितः ॥ ३३ ॥

सूत उवाच ।

कृपया स्नेहवैल्लव्यात् सूतो विरहकर्षितः ।

आत्मेश्वरमचक्षाणो न प्रत्याह्वातिपीडितः ॥ ३४ ॥

विमृज्याश्रूणि पाणिभ्यां विष्टभ्यात्मानमात्मना ।

अजातशत्रुं प्रत्यूचे प्रभोः पादावनुस्मरन् ॥ ३५ ॥

सञ्जय उवाच ।

नाहं वेद्मि व्यवसितं पित्रोर्वः कुलनन्दन ।

गान्धार्या वा महाबाहो मुषितोऽस्मि महात्मभिः ॥ ३६ ॥

अथाजगाम भगवान्नारदः सहतुम्बुरुः ।

प्रत्युत्थायाभिवाद्याह सानुजोऽभ्यर्चयन् मुनिम् ॥ ३७ ॥

युधिष्ठिर उवाच ।

नाहं वेद गतिं पित्रोर्भगवन् क्व गतावितः ।
 अम्बा वा हतपुत्रार्त्ता क्व गता च तपस्विनी ॥ ३८ ॥
 कर्णधार इवापारे भगवान् पारदर्शकः ।
 अथावभाषे भगवान्नारदो मुनिसत्तमः ॥ ३९ ॥

नारद उवाच ।

मा कञ्चन शुचो राजन् यदीश्वरवशं जगत् ।
 लोकाः सपाला यस्यैमे वहन्ति बलिमीशितुः ।
 स संयुनक्ति भूतानि स एव वियुनक्ति च ॥ ४० ॥
 यथा गावो नसि प्रोतास्तन्वरां बद्धाश्च दामभिः ।
 वाक्तन्वरां नामभिर्बद्धा वहन्ति बलिमीशितुः ॥ ४१ ॥
 यथा क्रीडोपस्कराणां संयोगविगमाविह ।
 इच्छया क्रीडितुः स्यातां तथैवेशेच्छया नृणाम् ॥ ४२ ॥
 यन्मन्यसे ध्रुवं लोकमध्रुवं वा नवोभयम् ।
 सर्वथा नहि शोच्यास्ते स्नेहादन्यत्र मोहजात् ॥ ४३ ॥
 तस्माज्जह्यङ्ग वैकृत्यमज्ञानकृतमात्मनः ।
 कथं त्वनाथाः कृपणा वर्त्तेरन् मामनाश्रिताः ॥ ४४ ॥
 काल-कर्म्म-गुणाधीनो देहोऽयं पाञ्चभौतिकः ।
 कथमन्यांस्तु गोपायेत् सर्पयस्ती यथापरम् ॥ ४५ ॥
 अहस्तानि सहस्तानामपदानि चतुष्पदाम् ।
 फल्गूनि तत्र महतां जीवो जीवस्य जीवनम् ॥ ४६ ॥
 तदिदं भगवान्नाजन्नेक आत्मात्मनां खट्वक् ।
 अन्तरोऽनन्तरो भाति पश्य तं माययोरुधा ॥ ४७ ॥
 सोऽयमद्य महाराज भगवान् भूतभावनः ।
 कालरूपोऽवतीर्णोऽस्यामभावाय सुरद्विषाम् ॥ ४८ ॥
 निष्पादितं देवकृत्यमवशेषं प्रतीक्षते ।
 तावदयूयं प्रतीक्षध्वं भवेदुयावदिहेश्वरः ॥ ४९ ॥

धृतराष्ट्रः सह भ्रात्रा गान्धार्या च स्वभार्यया ।
 दक्षिणेन हिमवत ऋषीणामाश्रमं गतः ॥ ५० ॥
 स्रोतोभिः सप्तभिर्या वै स्वधुनी सप्तधा व्यधात् ।
 सप्तानां प्रीतये नाना सप्तस्रोतः प्रचक्षते ॥ ५१ ॥
 स्नात्वाऽनुसवनं तस्मिन् हुत्वा चाग्निं यथाविधि ।
 अब्रह्म उपशान्तात्मा स आस्ते विगतेषणः ५२ ॥
 जितासनो जितश्वासः प्रत्याहृतषडिन्द्रियः ।
 हरिभावनया धृस्तरजः-सत्त्व-तमोमलः ॥ ५३ ॥
 विज्ञानात्मनि संयोज्य क्षेत्रज्ञे प्रविलाप्य तम् ।
 ब्रह्मण्यात्मानमाधारे घटास्वरमिवास्वरे ॥ ५४ ॥
 धृस्तमायागुणोदकीं निरुद्धकरणाशयः ।
 निवर्त्तिताखिलाहार आस्ते स्थाणुरिवाधुना ॥ ५५ ॥
 तस्यान्तरायो मैवाभूः सन्त्यस्ताखिलकर्म्मणः ।
 स वा अद्यतनाद्राजन् परतः पञ्चमेऽहनि ।
 कलेवरं हास्यति स्वं तच्च भस्मीभविष्यति ॥ ५६ ॥
 दह्यमानेऽग्निभिर्देहे पत्युः पत्नी सहोदजे ।
 बहिः स्थिता पतिं साध्वी तमग्निमनुवेक्ष्यति ॥ ५७ ॥
 विदुरस्तु तदाश्चर्यं निशाम्य कुरुनन्दन ।
 हर्ष-शोक-युतस्तस्माद्गन्ता तीर्थनिषेवकः ॥ ५८ ॥
 इत्युक्त्वाथारुहत् स्वर्गं नारदः सहतुम्बुरः ।
 युधिष्ठिरो वचस्तस्य हृदि कृत्वा जहाच्छुचः ॥ ५९ ॥

इति श्रीमहागवते महापुराणे पारमहंसां संहितायां वैयासिक्यां प्रथमस्कन्धे

नारदवाक्यं नाम त्रयोदशीऽध्यायः ॥ १३ ॥

चतुर्दशोऽध्यायः ।

सूत उवाच ।

संप्रस्थिते द्वारकायां जिष्णौ बन्धुदिदृक्षया ।
 ज्ञातुञ्च पुण्यश्लोकस्य क्लृप्तस्य च विचेष्टितम् ॥ १ ॥
 व्यतीताः कतिचिन्मासास्तदा नायात्ततोऽर्जुनः ।
 ददर्श घोररूपाणि निमित्तानि कुरूद्वहः ॥ २ ॥
 कालस्य च गतिं रौद्रां विपर्यस्तर्तुधर्मणः ।
 पापीयसीं नृणां वार्त्तां क्रोधलोभानृतात्मनाम् ॥ ३ ॥
 जिह्वाप्रायं व्यवहृतं शाव्यमिश्रञ्च सौहृदम् ।
 पितृ-मातृ-सुहृद्-भ्रातृ-दम्पतीनाञ्च कल्कनम् ॥ ४ ॥
 निमित्तान्यत्यरिष्टानि काले त्वनुगते नृणाम् ।
 लोभाद्यधर्मप्रकृतिं दृष्ट्वावाचाऽनुजं नृपः ॥ ५ ॥

युधिष्ठिर उवाच ।

संप्रेषितो द्वारकायां जिष्णुर्बन्धुदिदृक्षया ।
 ज्ञातुञ्च पुण्यश्लोकस्य क्लृप्तस्य च विचेष्टितम् ॥ ६ ॥
 गताः सप्ताधुना मासा भीमसेन तवानुजः ।
 नायाति कस्य वा हेतोर्नाहं वेदेदमञ्जसा ॥ ७ ॥
 अपि देवर्षिणादिष्टः स कालोऽयमुपस्थितः ।
 यदात्मनोऽङ्गमाक्रीडं भगवानुत्सिष्टक्षति ॥ ८ ॥
 यस्मान्नः सम्पदो राज्यं दाराः प्राणाः कुलं प्रजाः ।
 आसन् सपत्नविजयो लोकाश्च यदनुग्रहात् ॥ ९ ॥
 पश्योत्पातान्नरव्याघ्र दिव्यान् भीमान् सदैहिकान् ।
 दारुणान् संशतोऽदूराद्भयं नो बुद्धिमोहनम् ॥ १० ॥
 ऊर्ध्वक्षि बाहवो मद्यं स्फुरन्त्यङ्ग पुनः पुनः ।
 वेपथुश्चापि हृदय आराहास्यन्ति विप्रियम् ॥ ११ ॥
 शिवैषोद्यन्तमादित्यमभिरौत्यनलानना ।
 मामङ्ग सारमेयोऽयमभिरभत्यभीरुवत् ॥ १२ ॥

गस्ताः कुर्वन्ति मां सव्यं दक्षिणं पशवोऽपरे ।
 वाहांश्च पुरुषव्याघ्र लक्ष्ये रुदतो मम ॥ १३ ॥
 मृत्युदूतः कपोतोऽयमुलूकः कम्पयन्मनः ।
 प्रत्युलूकश्च कुह्वानैर्विश्वं वै शून्यमिच्छतः ॥ १४ ॥
 धूम्रा दिशः परिधयः कम्पते भूः सहाद्रिभिः ।
 निर्घातश्च महंस्तात साकश्च स्तनयिन्नुभिः ॥ १५ ॥
 वायुर्वाति खरस्पर्शी रजसा विसृजंस्तमः ।
 असृग्वर्षन्ति जलदा बीभत्समिव सर्व्यतः ॥ १६ ॥
 सूर्यं हतप्रभं पश्य ग्रहमहं मिथो दिवि ।
 ससङ्कुलैर्भूतगणैर्ज्वलिते इव रोदसी ॥ १७ ॥
 नद्यो नदाश्च क्षुभिताः सरांसि च मनांसि च ।
 न ज्वलत्यग्निराज्येन कालोऽयं किं विधास्यति ॥ १८ ॥
 न पिबन्ति स्तनं वत्सा न दुह्यन्ति च मातरः ।
 रुदन्यश्वमुखा गावो न हृथन्तृषभा व्रजे ॥ १९ ॥
 दैवतानि रुदन्तीव खिद्यन्ति प्रचलन्ति च ।
 इमे जनपदा ग्रामाः पुरोद्यानाकराश्चमाः ।
 भ्रष्टश्रियो निरानन्दाः किमघं दर्शयन्ति नः ॥ २० ॥
 मन्यएतैर्महोत्पातैर्नूनं भगवतः पदैः ।
 अनन्यपुरुषय्यीभिर्हीना भूर्हतसौभगा ॥ २१ ॥
 इति चिन्तयतस्तस्य दृष्टारिष्टेन चेतसा ।
 राज्ञः प्रत्यागमद्व्रज्यन् यदुपुष्याः कपिध्वजः ॥ २२ ॥
 तं पादयोर्निपतितमयथापूर्वमातुरम् ।
 अधीवदनमब्धिन्दून् सृजन्तं नयनाजयोः ॥ २३ ॥
 विलोक्योद्विग्नहृदयो विच्छायमनुजं नृपः ।
 पृच्छति स्म सुहृन्मध्ये संस्मरन्नारदेरितम् ॥ २४ ॥
 युधिष्ठिर उवाच ।
 कञ्चिदानर्त्तपुष्यां नः स्वजनाः सुखमासते ।
 मधु-भोज-दशार्हा-र्हाः सात्वतान्धकवृष्णयः ॥ २५ ॥

शूरो मातामहः कञ्चित् स्वस्थास्ते वाथ मारिषः ।
 मातुलः सानुजः कञ्चित् कुशल्यानकदुन्दुभिः ॥ २६ ॥
 सप्त स्वसारस्तत्पत्न्यो मातुलान्यः सहात्मजाः ।
 आसते सन्नुषाः क्षेमं देवकीप्रमुखाः स्वयम् ॥ २७ ॥
 कञ्चिद् राजाङ्गुको जीवत्यसत्पुत्रोऽस्य चानुजः ।
 हृद्दीकः ससुतोऽक्रूरो जयन्त-गद-सारणाः ॥ २८ ॥
 आसते कुशलं कञ्चिद् ये च शत्रुजिदादयः ।
 कञ्चिदास्ते सुखं रामो भगवान् सात्वतां प्रभुः ॥ २९ ॥
 प्रद्युम्नः सर्व्ववृष्णीनां सुखमास्ते महारथः ।
 गम्भीररयोऽनिरुद्धो वर्द्धते भगवानुत ॥ ३० ॥
 सुषेणश्चारुदेणश्च साम्बो जाम्बवतीसुतः ।
 अन्ये च कार्ष्णिप्रवराः सपुत्रा ऋषभादयः ॥ ३१ ॥
 तथैवानुचराः शीरेः श्रुतदेवोद्धवादयः ।
 सुनन्दनन्दशीर्षण्या ये चान्ये सात्वतर्षभाः ॥ ३२ ॥
 अपि स्वस्थासते सर्व्वे राम कृष्णभुजाश्रयाः ।
 अपि स्मरन्ति कुशलमस्माकं वङ्गसीहृदाः ॥ ३३ ॥
 भगवानपि गोविन्दो ब्रह्मण्यो भक्तवत्सलः ।
 कञ्चित् पुरे सुधर्मायां सुखमास्ते सुहृद्वृतः । ३४ ॥
 मङ्गलाय च लोकानां क्षेमाय च भवाय च ।
 आस्ते यदुकुलाभ्योधावाद्योऽनन्तसखः पुमान् ॥ ३५ ॥
 यद्वाहुदण्डैर्गुप्तायां स्वपुत्र्यां यदवोऽर्चिताः ।
 क्रीडन्ति परमानन्दं महापौरुषिका इव ॥ ३६ ॥

यत्-पादशूषणमुख्यकर्म्मणा

सत्यादयो दृष्टसहस्रयोषितः ।

निर्जित्य संख्ये त्रिदशांस्तदाशिषो-

हरन्ति वज्रायुधबलभोचिताः ॥ ३७ ॥

यद्वाहुदण्डाभ्युदयानुजीविनी-

यदुप्रवीरा ह्यकुतोभया मुहुः ।

अधिकमन्यङ्घ्रिभिराहतां बलात्
 सभां सुधर्मां सुरसत्तमोचिताम् ॥ ३८ ॥
 कञ्चित्तेऽनामयं तात भ्रष्टतेजा विभासि मे ।
 अलब्धमानोऽवज्जातः किं वा तात चिरोषितः ॥ ३९ ॥
 कञ्चिन्नाभिहतोऽभावैः शब्दादिभिरमङ्गलैः ।
 न दत्तमुक्तमर्थिभ्य आशया यत् प्रतिश्रुतम् ॥ ४० ॥
 कञ्चित्त्वं ब्राह्मणं बालं गां वृद्धं रोगिणं स्त्रियम् ।
 शरणोपसृतं सत्त्वं नात्याक्षीः शरणप्रदः ॥ ४१ ॥
 कञ्चित्त्वं नागमोऽगम्यां गम्यां वा सत्कृतां स्त्रियम् ।
 पराजितो वाथ भवान् नोत्तमैर्नासमैः पथि ॥ ४२ ॥
 अपिस्वित् पथ्यभुङ्क्थास्त्वं सम्भोज्यान् वृद्धबालकान् ।
 जुगुप्सितं कर्म किञ्चित् कृतवान्न यदक्षमम् ॥ ४३ ॥
 कञ्चित् प्रेष्ठतमेनाथ हृदयेनात्मबन्धुना ।
 शून्योऽस्मि रहितो नित्यं मन्यसे तेऽन्यथा न रुक् ॥ ४४ ॥
 इति श्रीमहागवते महापुराणे पारमहंसां संहितायां वैयासिक्यां प्रथमस्कन्धे
 युधिष्ठिर-प्रश्नो नाम चतुर्दशोऽध्यायः ॥ १४ ॥

पञ्चदशोऽध्यायः ।

सूत उवाच ।

एवं कृष्णसखः कृष्णो भ्रात्रा राज्ञा विकल्पितः ।
 नानाशङ्कास्पदं रूपं कृष्णविश्लेषकर्षितः ॥ १ ॥
 शोकेन शुष्यदहन-हृत्-सरोजो हतप्रभः ।
 विभुं तमेवानुध्यायन्नाशक्नोत् प्रतिभाषितुम् ॥ २ ॥
 कच्छेण संस्तभ्य शुचः पाणिनामृज्य नेत्रयोः ।
 परोक्षेण समुन्नद्धप्रणयौत्कण्ठ्यकातरः ॥ ३ ॥

अर्जुन उवाच ।

सख्यं मैत्रीं सौहृदञ्च सारथ्यादिषु संस्मरन् ।
 नृपमग्रजमित्वाह बाष्पगद्गदया गिरा ॥ ४ ॥
 वञ्चितोऽहं महाराज हरिणा बन्धुरूपिणा ।
 येन मेऽपहृतं तेजो देवविस्मापनं महत् ॥ ५ ॥
 यस्य क्षणवियोगेन लोको ह्यप्रियदर्शनः ।
 उक्थेन रहितो ह्येष मृतकः प्रोच्यते यथा ॥ ६ ॥

यत्संश्रयाद् द्रुपदगेहमुपागतानां
 राज्ञां स्वयंवरमुखे स्मरदुर्मदानाम् ।
 तेजो हृतं खलु मया निहतञ्च मत्स्यः
 सज्जीकृतेन धनुषाऽधिगता च कृष्णा ॥ ७ ॥
 यत्सन्निधावहमु खाण्डवमग्नयेऽदा-
 मिन्द्रञ्च सामरगणं तरसा विजित्य ।
 लब्ध्वा सभा मयकृताङ्गतशिल्पमाया
 दिग्भ्यो हरन्मृपतयो बलिमध्वरे ते ॥ ८ ॥
 यत्तेजसा नृपशिरोऽङ्घ्रिमहन्मखार्थ-
 मार्य्योऽनुजस्तव गजायुतसत्ववीर्य्यः ।
 तेनाहताः प्रमथनाथमखाय भूपा
 यन्मोचितास्तदनयन् बलिमध्वरे ते ॥ ९ ॥
 पत्न्यास्तवाधिमखक्लृप्तमहाभिषेक-
 स्नाधिष्ठचारुकवरं कितवैः सभायाम् ।
 स्पृष्टं विकीर्य्य पदयोः पतिताशुमुख्या
 यस्तत्स्त्रियोऽकृत हृतेश्विसुक्तकेशाः ॥ १० ॥
 यो नो जुगोप वन एतद् दुरन्तकच्छा-
 द्दुर्व्वाससोऽरिरचितादयुताग्रभृग् यः ।
 शाकान्नशिष्टमुपयुज्य यतस्त्रिलोकीं
 दृप्तममंस्त सलिले विनिमग्नसंघः ॥ ११ ॥

यत्तेजसाऽथ भगवान् युधि शूलपाणि-
 विस्मापितः सगिरिजोऽस्त्रमदान्निजं मे ।
 अन्येऽपि चाहममुनैव कलेवरेण
 प्राप्तो महेन्द्रभवने महदासनार्द्धम् ॥ १२ ॥
 तत्रैव मे विहरतो भुजदण्डयुग्मं
 गाण्डीवलक्ष्णमरातिबधाय देवाः ।
 सेन्द्राः श्रिता यदनुभावितमाजमीढ !
 तेनाहमद्य मुषितः पुरुषेण भूम्ना ॥ १३ ॥
 यद्वाभ्यवः कुरु-बलाब्धिमनन्तपार-
 मेको रथेन ततरेऽहमतार्थसत्त्वम् ।
 प्रत्याहृतं पुरुधनञ्च मया परेषां
 तेजस्यदं मणिमयञ्च हृतं शिरोभ्यः ॥ १४ ॥
 यो भीष्म-कर्ण-गुरु-शल्य-चमूष्वदभ्र-
 राजन्यवर्त्यरथमण्डलमण्डितासु ।
 अग्रेचरो मम विभो रथयूथपाना-
 मायुर्मनांसि च दृशा सह भोज आर्च्छत् ॥ १५ ॥
 यद्दोःषु मा प्रणिहितं गुरु-भीष्म-कर्ण-
 नमृ-त्रिगर्त-शल्य-सैन्यव-बाह्मिकाद्यैः ।
 अस्त्राण्यमोघमहिमानि निरूपितानि
 नोपसृशुर्नृहरिदासमिवासुराणि ॥ १६ ॥
 सौत्ये वृतः कुमतिनाऽऽत्मद ईश्वरो मे
 यत्पादपद्ममभवाय भजन्ति भव्याः ।
 मां आन्तवाहमरयो रथिनं भुविष्ठं
 न प्राहरन् यदनुभावनिरस्तचित्ताः ॥ १७ ॥
 मर्म्माण्युदाररुचिरस्मितशोभितानि
 हे पार्थ हेऽर्जुन सखे कुरुनन्दनेति ।
 संजल्पितानि नरदेव हृदिस्थानि
 स्मर्त्तुर्लुण्ठन्ति हृदयं मम माधवस्य ॥ १८ ॥

शय्यासनाटनविक्रयनभोजनादि-

वैक्यादु वयस्य ऋतवानिति विप्रलब्धः ।

सख्युः सखेव पितृवत् तनयस्य सर्व्वं

सेहे महान् महितया कुमतेरघं मे ॥ १९ ॥

सोऽहं नृपेन्द्र रहितः पुरुषोत्तमेन

सख्या प्रियेण सुहृदा हृदयेन शून्यः ।

अध्वन्युरुक्रमपरिश्रममङ्ग रक्षन्

गोपैरसङ्गिरबलेव विनिर्जितोऽस्मि ॥ २० ॥

तद्वै धनुस्तद्वपवः स रथो हयास्ते

सोऽहं रथी नृपतयो यत आनमन्ति ।

सर्व्वं क्षणेन तदभूदसदीशरिक्तं

भस्मन्-हुतं कुहकराङ्गमिवोप्तमूथ्याम् ॥ २१ ॥

राजंस्त्वयानुपृष्टानां सुहृदां नः सुहृत्पुरे ।

विप्रशापविमूढानां निघ्नतां मुष्टिभिर्भियः ॥ २२ ॥

वारुणीं मदिरां पीत्वा मदोन्मथितचेतसाम् ।

अजानतामिवान्योऽन्यं चतुःपञ्चाऽवशेषिताः ॥ २३ ॥

प्रायेणैतद्भगवत ईश्वरस्य विचेष्टितम् ।

मिथो निघ्नन्ति भूतानि भावयन्ति च यन्मिथः ॥ २४ ॥

जलीकसां जले यदन्महान्तोऽदन्यणीयसः ।

दुर्बलान् बलिनो राजन्महान्तो बलिनो मिथः ॥ २५ ॥

एवं बलिष्ठैर्यदुभिर्भ्रह्मिहङ्गिरितरान् विभुः ।

यदून् यदुभिरन्योन्यं भूभारान् संजहार ह ॥ २६ ॥

देशकालार्थयुक्तानि हृत्तापोपशमानि च ।

हरन्ति स्मरतश्चित्तं गोविन्दाभिहितानि मे ॥ २७ ॥

एवं चिन्तयतो जिष्णोः कृष्णपादसरोरुहम् ।

सौहार्देनातिगाढेन शान्तासीद्विमला मतिः ॥ २८ ॥

वासुदेवाङ्गुप्रनुध्यानपरिवृंहितरंहसा ।

भक्त्या निर्भयिताशेषकषायधिषण्णोऽर्जुनः ॥ २९ ॥

गीतं भगवता ज्ञानं यत्तत् संग्राममूर्धनि ।

कालकर्मतमोरुद्धं पुनरध्यगमद्भिः ॥ ३० ॥

विशोको ब्रह्मसम्पत्त्या संखिन्नद्वैतसंशयः ।

लौनप्रकृतिनैर्गुण्यादलिङ्गत्वादसम्भवः ॥ ३१ ॥

निशम्य भगवन्मार्गं संस्थां यदुकुलस्य च ।

स्वःपथाय मतिञ्चक्रे निभृतात्मा युधिष्ठिरः ॥ ३२ ॥

पृथाप्युपश्रुत्य धनञ्जयोदितं नाशं यदूनां भगवद्भक्तिञ्च ताम् ।

एकान्तभक्त्या भगवत्यधोक्षजे निवेशितात्मोपरराम संसृतेः ॥ ३३ ॥

ययाऽह्वरङ्गुवो भारं तां तनुं विजहावजः ।

कण्टकं कण्टकेनैव द्वयञ्चापीशितुः समम् ॥ ३४ ॥

यथा मत्स्यादिरूपाणि धत्ते यद्वाद् यथा नटः ।

भूभारः क्षपि (यि) तो येन जहौ तच्च कलेवरम् ॥ ३५ ॥

यदा सुकुन्दो भगवानिमां महीं जहौ स्वतन्वा श्ववर्णीयसत्कथः ।

तदाऽह्वरेवाप्रतिबुद्धचेतसामभद्रहेतुः कलिरन्ववर्त्तत ॥ ३६ ॥

युधिष्ठिरस्तत्परिसर्पणं बुधः पुरे च राष्ट्रे च गृहे तथात्मनि ।

विभाव्य लोभानृतजिह्वहिंसनाद्यधर्मचक्रं गमनाय पर्यधात् ॥ ३७ ॥

सम्नाट् पौच्छं विनियतमात्मनः सुसमं गुणैः ।

तोयनीव्याः पतिं भूमेरभ्यषिञ्चन्नजाह्वये ॥ ३८ ॥

मथुरायां तथा वज्रं शूरसेनपतिं ततः ।

प्राजापत्यं निरूप्येष्टिमग्नीनपिवदीश्वरः ॥ ३९ ॥

विमृज्य तत्र तत् सर्व्वं दुकूलबलयादिकम् ।

निर्ममो निरहङ्कारः संखिन्नाशेषबन्धनः ॥ ४० ॥

वाचं जुहाव मनसि तत् प्राण इतरे च तम् ।

मृत्यावपानं सोत्सर्गं तं पञ्चत्वे ह्यजोहवीत् ॥ ४१ ॥

त्रित्वे हुत्वा च पञ्चत्वं तच्चैकत्वेऽजुहोन्मुनिः ।

सर्व्वमात्मन्यजुह्वौद्ब्रह्मणात्मानमव्यये ॥ ४२ ॥

चीरवासा निराहारो बद्धवाङ्मुक्तमूर्धजः ।

दर्शयन्नात्मनो रूपं जडोन्मत्तपिशाचवत् ।

अनपेक्षमाणो निरगादशृण्वन् बधिरो यथा ॥ ४३ ॥
 उदीचीं प्रविवेशाशां गतपूर्वां महात्मभिः ।
 हृदि ब्रह्म परं ध्यायन्नावर्त्तत यतो गतः ॥ ४४ ॥
 सर्वे तमनु निर्जग्मुर्भ्रातरः कृतनिश्चयाः ।
 कलिनाऽधर्म्ममित्तेण दृष्ट्वा स्पृष्टाः प्रजा भुवि ॥ ४५ ॥
 ते साधुकृतसर्वार्थां ज्ञात्वात्यन्तिकमात्मनः ।
 मनसा धारयामासुर्वैकुण्ठचरणाम्बुजम् ॥ ४६ ॥
 तद्भयानोद्विक्तया भक्त्या विशुद्धधिषणाः परे ।
 तस्मिन्भारायणपदे एकान्तमतयो गतिम् ॥ ४७ ॥
 अवापुर्दुर्गवापां ते असङ्गिर्विषयात्मभिः ।
 विधूतकल्मषास्थानं विरजेनात्मनैव हि ॥ ४८ ॥
 विदुरोऽपि परित्यज्य प्रभासे देहमात्मवान् ।
 कृष्णावेशेन तच्चित्तः पितृभिः स्वक्षयं ययौ ॥ ४९ ॥
 द्रौपदी च तदाज्ञाय पत्नीनामनपेक्षताम् ।
 वासुदेवे भगवति ह्येकान्तमतिराप तम् ॥ ५० ॥
 यच्छृण्वैतद्भगवत्प्रियाणां पाण्डोः सुतानामिति संप्रयाणम् ।
 शृणोत्यलं स्वस्थयनं पवित्रं लब्ध्वा हरौ भक्तिमुपैति सिद्धिम् ॥ ५१ ॥
 इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां वैयासिक्यां प्रथमस्कन्धे
 युधिष्ठिरादि खर्गारोहणं नाम पञ्चदशोऽध्यायः ॥ १५ ॥

षोडशोऽध्यायः ।

सूत उवाच ।

ततः परीक्षित्विजवर्य्यशिक्षया महीं महाभागवतः शशास ह ।
 यथा हि सूत्यामभिजातकोविदाः समादिशन् विप्र महद्गुणस्तथा ॥ १ ॥
 स उत्तरस्य तनयामुपयेमे इरावतीम् ।
 जनमैजयादींश्चतुरस्तस्यामुत्पादयत् सुतान् ॥ २ ॥

आजहाराऽश्वमेधांस्त्रीन् गङ्गायां भूरिदक्षिणान् ।
 शारद्वतं गुरुं कृत्वा देवा यत्राक्षिगोचराः ॥ ३ ॥
 निजग्राहीजसा वीरः कलिं दिग्विजये क्वचित् ।
 नृपलिङ्गधरं शूद्रं घ्नन्तं गोमिथुनं पदा ॥ ४ ॥

शौनक उवाच ।

कस्य हेतोर्निजग्राह कलिं दिग्विजये नृपः ।
 नृदेव-चिह्नष्टक् शूद्रः कोऽसौ गां यः पदा अहन् ॥ ५ ॥
 तत् कथ्यतां महाभाग यदि विष्णुकथाश्रयम् ।
 अथवास्य पदाभोजमकरन्दलिहां सताम् ।
 किमन्यैरसदालापैरायुषो यदसद्वयः ॥ ६ ॥
 क्षुद्रायुषां नृणामङ्ग मर्त्यानामृतमिच्छताम् ।
 इहोपहूतो भगवान् मृत्युः शामित्रकर्मणि ॥ ७ ॥
 न कश्चिन्म्रियते तावद् यावदास्त इहान्तकः ।
 एतदर्थं हि भगवानाहूतः परमर्षिभिः ।
 अहो नृलोके पीयेत हरिलीलामृतं वचः ॥ ८ ॥
 मन्दस्य मन्दप्रज्ञस्य वयो मन्दायुषश्च वै ।
 निद्रया क्लियते नक्तं दिवा च व्यर्थकर्मभिः ॥ ९ ॥

सूत उवाच ।

यदा परीक्षित् कुरुजाङ्गले वसन्
 कलिं प्रविष्टं निजचक्रवर्त्तिते ।
 निशम्य वार्त्तामनतिप्रियां ततः
 शरासनं संयुगशीण्ड आददे ॥ १० ॥
 खलङ्घतं श्यामतुरङ्गयोजितं
 रथं मृगेन्द्रध्वजमाश्रितः पुरात् ।
 हृतो रथाश्वद्विपत्तियुक्तया
 स्वसेनया दिग्विजयाय निर्गतः ॥ ११ ॥
 भद्राश्वं केतुमालञ्च भारतं चोत्तरान् कुरून् ।
 किम्पुरुषादीनि वर्षाणि विजित्य जगृहे बलिम् ॥ १२ ॥

तत्र तत्रोपशृण्वानः स्वपूर्वेषां महात्मनाम् ।

प्रगीयमानञ्च यशः कृष्णमाहात्म्यसूचकम् ॥ १३ ॥

आत्मानञ्च परित्रातमश्वत्थान्मोऽस्ततेजसः ।

स्नेहञ्च वृष्णि-पार्थानां तेषां भक्तिञ्च केशवे ॥ १४ ॥

तेभ्यः परमसन्तुष्टः प्रीत्युज्जृम्भितलोचनः ।

महाधनानि वासांसि ददौ हारान् महामनाः ॥ १५ ॥

सारथ्य-पारषद-सेवन-सौख्य-दीत्य-

वीरासनाऽनुगमन-स्तवन-प्रणामान् ।

स्निग्धेषु पाण्डुषु जगत्प्रणतिञ्च विष्णो-

र्भक्तिं करोति नृपतिश्चरणारवन्दे ॥ १६ ॥

तस्यैवं वर्त्तमानस्य पूर्वेषां वृत्तिमन्वहम् ।

नातिदूरे किलाश्चर्यं यदासीत् तन्निबोध मे ॥ १७ ॥

धर्मः पदैकेन चरन् विच्छायामुपलभ्य गाम् ।

पृच्छति स्माश्रुवदनां विवत्सामिव मातरम् ॥ १८ ॥

कञ्चिद्भद्रेऽनामयमात्मनस्ते विच्छायासि न्नायतेषन्मुखेन ।

आलक्ष्ये भवतीमन्तराधिं दूरे बन्धुं शोचसि कञ्चनाम्ब ॥ १९ ॥

पादैर्नूनं शोचसि मैकपादमुतात्मानं वृषलैर्भोक्ष्यमाणम् ।

आहो सुरादीन् हृतयज्ञभागान् प्रजा उत स्निग्धवत्यवर्षति ॥ २० ॥

अरक्ष्यमाणाः स्त्रिय उर्वि बालान् शोचस्यथो पुरुषादैरिवार्त्तान् ।

वाचं देवीं ब्रह्मकुले कुकर्माण्यब्रह्मण्ये राजकुले कुलाग्रान् ॥ २१ ॥

किं क्षत्रबन्धून् कलिनीपसृष्टान् राष्ट्राणि वा तैरवरोपितानि ।

इतस्ततो वाऽशन-पान-वास-स्नान-व्यवायोन्मुखजीवलोकम् ॥ २२ ॥

यद्वाम्ब ते भूरिभरावतार-कृतावतारस्य हरैर्धरिति ।

अन्तर्हितस्य स्मरती विसृष्टा कर्माणि निर्व्वर्णविलम्बितानि ॥ २३ ॥

इदं ममाचक्ष्व तवाधिमूलं

वसुधरे येन विकर्षितासि ।

कालेन वा ते बलिनां बलीयसा

सुरार्चितं किं हृतमम्ब सौभगम् ॥ २४ ॥

धरण्युवाच ।

भवान् हि वेद तत् सर्वं यन्मां धर्मानुपृच्छसि ।
 चतुर्भिर्वर्त्तसे येन पादैर्लोकसुखावहैः ॥ २५ ॥
 सत्यं शौचं दया क्षान्तिस्त्यागः सन्तोष आर्जवम् ।
 शमो दमस्तपः साम्यं तितिक्षोपरतिः श्रुतम् ॥ २६ ॥
 ज्ञानं विरक्तिरैश्वर्यं शौर्यं तेजो बलं स्मृतिः ।
 स्वातन्त्र्यं कौशलं कान्तिर्धैर्यं मार्दवमेव च ॥ २७ ॥
 प्रागल्भ्यं प्रश्रयः शीलं सह ओजो बलं भगः ।
 गाम्भीर्यं स्थैर्यमास्तिक्यं कीर्त्तिर्मानोऽनर्हकृतिः ॥ २८ ॥
 एते चान्ये च भगवन्नित्या यत्र महागुणाः ।
 प्रार्था महत्त्वमिच्छद्भिर्न वियन्ति स्म कर्हिचित् ॥ २९ ॥
 तेनाहं गुणपात्रेण श्रीनिवासेन साम्प्रतम् ।
 शोचामि रहितं लोकं पाप्मना कलिनेक्षितम् ॥ ३० ॥
 आत्मानञ्चानुशोचामि भवन्तञ्चामरोत्तमम् ।
 देवानृषीन् पितॄन् साधून् सर्वान् वर्णास्तथाश्रमान् ॥ ३१ ॥
 ब्रह्मादयो बहुतिथं यदपाङ्गमोक्ष-
 कामास्तपः समचरन् भगवत्प्रपन्नाः ।
 सा श्रीः स्ववासमरविन्दवनं विहाय
 यत्पाद-सौभगमलं भजतेऽनुरक्ता ॥ ३२ ॥
 तस्याहमजकुलिशाङ्कुशकेतुकैः
 श्रीमत्पदैर्भगवतः समलङ्कृताङ्गी ।
 त्वीनत्यरोच उपलभ्य ततो विभूतिं
 लोकान् स मां व्यसृजदुत्स्रयतीं तदन्ते ॥ ३३ ॥
 यो वै ममातिभरमासुरवंशराज्ञा-
 मक्षीहिणीशतमपानुददात्मतन्त्रः ।
 त्वां दुःस्थमूनपदमात्मनि पौरुषेण
 सम्पादयन् यदुषु रम्यमविभ्रदङ्गम् ॥ ३४ ॥

का वा सहेत विरहं पुरुषोत्तमस्य

प्रेमावलोकचिरस्मितवल्गुजल्पैः ।

स्थैर्यं समानमहरन्मधुमानिनीनां

रोमोत्सवो मम यदङ्घ्रिविटङ्कितायाः ॥ ३५ ॥

तयोरेवं कथयतोः पृथिवीधर्मयोस्तदा ।

परीक्षिन्नाम राजर्षिः प्राप्तः प्राचीं सरस्वतीम् ॥ ३६ ॥

इति श्रीमहागवते महापुराणे पारमहंसां संहितायां वैयासिक्यां प्रथमस्कन्धे

धर्मपृथ्वीसंवादी नाम षोडशोऽध्यायः ॥ १६ ॥

सप्तदशोऽध्यायः ।

सूत उवाच ।

तत्र गोमिथुनं राजा हन्यमानमनाथवत् ।

दण्डहस्तञ्च वृषलं ददृशे नृपलाञ्छनम् ॥ १ ॥

वृषं मृणालधवलं मेहन्तमिव बिभ्यतम् ।

वेपमानं पदैकेन सीदन्तं शूद्रताडितम् ॥ २ ॥

गाञ्च धर्मदुष्ठां दीनां भृशं शूद्रपदाहताम् ।

विवत्सामश्रुवदनां क्षामां यवसमिच्छतीम् ॥ ३ ॥

पप्रच्छ रथमारूढः कार्त्तस्वरपरिच्छदम् ।

मेघगभीरया वाचा समारोपितकार्मुकः ॥ ४ ॥

कस्त्वं मच्छरणे लोके बलाङ्गस्यबलान् बली ।

नरदेवोऽसि वेशेन नटवत् कर्मणाऽद्विजः ॥ ५ ॥

यस्त्वं कृष्णे गते दूरं सह गाण्डीवधन्वना ।

शोच्योऽस्यशोच्यान् रहसि प्रहरन् वधमर्हसि ॥ ६ ॥

त्वं वा मृणालधवलः पादैर्न्यूनः पदा चरन् ।

वृषरूपेण किं कश्चिद्देवो नः परिखेदयन् ॥ ७ ॥

न जातु कौरवेन्द्राणां दोर्हणपरिरम्भिते ।

भूतलेऽनुपतन्यस्मिन् विना ते प्राणिनां शुचः ॥ ८ ॥

मा सौरभेयात्र शुचो व्येतु ते वृषलाङ्गयम् ।
 मारोदीरम्भ भद्रं ते खलानां मयि शास्तरि ॥ ९ ॥
 यस्य राष्ट्रे प्रजाः सर्वास्त्वस्यन्ते साध्व्यसाधुभिः ।
 तस्य मत्तस्य नश्यन्ति कीर्त्तिरायुर्भगो गतिः ॥ १० ॥
 एष राज्ञः परो धर्म्मो ह्यार्त्तानामार्त्तिनिग्रहः ।
 अत एनं वधिष्यामि भूतद्रुहमसत्तमम् ॥ ११ ॥
 कोऽवृथ्यत्तवपादांस्त्रीन् सौरभेय चतुष्पदः ।
 मा भूवंस्त्वादृशो राष्ट्रे राज्ञां कृष्णानुवर्त्तिनाम् ॥ १२ ॥
 आख्याहि वृष भद्रं वः साधूनामकृतागसाम् ।
 आत्मवैरूप्यकर्त्तारं पार्थानां कीर्त्तिदूषणम् ॥ १३ ॥
 जनेनागस्यघ्नं युञ्जन् सर्वतोऽस्य च मङ्गयम् ।
 साधूनां भद्रमेव स्यादसाधु-दमने कृते ॥ १४ ॥
 अनागःस्त्रिह भूतेषु य आगस्तन्निरङ्कुशः ।
 आहर्त्तास्मि भुजं साक्षादमर्त्तस्यापि साङ्गदम् ॥ १५ ॥
 राज्ञो हि परमो धर्म्मः स्वधर्म्मस्थानुपालनम् ।
 शासतोऽन्यान् यथाशास्त्रमनापद्युत्पथानिह ॥ १६ ॥

धर्म्म उवाच ।

एतद्दः पाण्डवेयानां युक्तमार्त्ताभयं वचः ।
 येषां गुणगणैः कृष्णो दौत्यादौ भगवान् वृतः ॥ १७ ॥
 न वयं क्लेशवीजानि यतः स्युः पुरुषर्षभ ।
 पुरुषं तं विजानीमी वाक्यमेदविमोहिताः ॥ १८ ॥
 केचिद्विकल्पवसना आहुरात्मानमात्मनः ।
 दैवमन्ये परे कर्म्म स्वभावमपरे प्रभुम् ॥ १९ ॥
 अप्रतर्क्यादनिर्द्वेष्ट्यादिति केष्वपि निश्चयः ।
 अत्रानुरूपं राजर्षे विमृश स्वमनीषया ॥ २० ॥
 एवं धर्म्मे प्रवदति स सम्भ्राट् द्विजसत्तम ।
 समाहितेन मनसा विखेदः पर्य्यचष्ट तम् ॥ २१ ॥

धर्मं ब्रवीषि धर्मं च धर्मोऽसि वृषरूपधृक् ।
 यदधर्मकृतः स्थानं सूचकस्यापि तद्वेत् ॥ २२ ॥
 अथवा देवमायाया नूनं गतिरगोचरा ।
 चेतसो वचसश्चापि भूतानामिति निश्चयः ॥ २३ ॥
 तपः शौचं दया सत्यमिति पादाः कृते कृताः ।
 अधर्मांश्चैस्त्रयो भग्नाः स्मय-सङ्ग-मदैस्तव ॥ २४ ॥
 इदानीं धर्मं पादस्ते सत्यं निर्वर्त्तयेद्यतः ।
 तं जिष्टक्षत्यधर्मीऽयमनृतेनैधितः कलिः ॥ २५ ॥
 इयं भूमिर्भगवता न्यासितोरुभरा सती ।
 श्रीमद्भिस्तत्पदन्यासैः सर्वतः कृतकौतुका ॥ २६ ॥
 शोचत्यशुक्ला साध्वी दुर्भगवोज्झिता सती ।
 अब्रह्मण्या नृपव्याजाः शूद्रा भोक्ष्यन्ति मामिति ॥ २७ ॥
 इति धर्मं महीञ्चैव सान्त्वयित्वा महारथः ।
 निशातमाददे खड्गं कलयेऽधर्महेतवे ॥ २८ ॥
 तं जिघांसुमभिप्रेत्य विहाय नृपलाञ्छनम् ।
 तत्पादमूलं शिरसा समगाङ्गयविह्वलः ॥ २९ ॥
 पतितं पादयोर्वीरः कृपया दीनवत्सलः ।
 शरण्यो नावधीच्छोक्य आह चेदं हसन्निव ॥ ३० ॥

राजोवाच ।

न ते गुडाकेश-यशोधराणां बद्धाञ्जलेर्वै भयमस्ति किञ्चित् ।
 न वर्त्तितव्यं भवता कथञ्चन क्षेत्रे मदीये त्वमधर्मबन्धुः ॥ ३१ ॥
 त्वां वर्त्तमानं नरदेवदेहेष्वनु प्रवृत्तोऽयमधर्मपूगः ।
 लोभोऽनृतं चौर्यमनार्थमंहो ज्येष्ठा च माया कलहश्च दम्भः ॥ ३२ ॥
 न वर्त्तितव्यं तदधर्मबन्धो धर्म्येण सत्येन च वर्त्तितव्ये ।
 ब्रह्मावर्त्तं यत्नं यजन्ति यज्ञैर्यज्ञेश्वरं यज्ञवितान-विद्धाः ॥ ३३ ॥
 यस्मिन् हरिर्भगवानिज्यमान इज्यात्ममूर्तिर्यजतां शं तनोति ।
 कामानमोघान् स्थिरजङ्गमानामन्तर्बहिर्वायुरिवैष आत्मा ॥ ३४ ॥

सूत उवाच ।

परीक्षितैवमादिष्टः स कलिर्जातवेपथुः ।
तमुद्यतासिमाहेदं दण्डपाणिमिवोद्यतम् ॥ ३५ ॥
यत्र क्व वाथ वत्स्यामि सार्व्वभौम तवाज्ञया ।
लक्ष्ये तत्र तत्रापि त्वामात्तिषुशरासनम् ॥ ३६ ॥
तस्मै धर्मभृतांश्रेष्ठ स्थानं निर्द्वेष्टुमर्हसि ।
यत्रैव नियतो वत्स्ये आतिष्ठंस्तेऽनुशासनम् ॥ ३७ ॥

सूत उवाच ।

अभ्यर्थितस्तदा तस्मै स्थानानि कलये ददौ ।
द्यूतं पानं स्त्रियः सूना यत्राधर्मश्चतुर्विधः ॥ ३८ ॥
पुनश्च याचमानाय जातरूपमदात् प्रभुः ।
ततोऽनृतं मदं कामं रजो वैरञ्च पञ्चमम् ॥ ३९ ॥
अमूनि पञ्च स्थानानि ह्यधर्मप्रभवः कलिः ।
औत्तरेयेण दत्तानि न्यवसत्तन्निदेशकत् ॥ ४० ॥
अथैतानि न सेवेत बुभूषुः पुरुषः क्वचित् ।
विशेषतो धर्मशीलो राजा लोकपतिर्गुरुः ॥ ४१ ॥
वृषस्य नष्टांस्त्रीन् पादान् तपः शौचं दयामिति ।
प्रतिसन्दध आश्वास्य महीञ्च समवर्द्धयत् ॥ ४२ ॥
स एष एतर्ह्यध्यास्ते आसनं पार्थिवोचितम् ।
पितामहेनोपन्यस्तं राज्ञाऽरण्यं विविक्षता ॥ ४३ ॥
आस्तेऽधुना स राजर्षिः कौरवेन्द्रश्रियोत्तमन् ।
गजाह्वये महाभागश्चक्रवर्त्ती बृहच्छ्रवाः ॥ ४४ ॥
इत्यभूतानुभावोऽयमभिमन्युसुतो नृपः ।
यस्य पालयतः क्षीणीं यूयं सत्राय दीक्षिताः ॥ ४५ ॥

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां वैयासिक्यां प्रथमस्कन्धे
कलि-निग्रही नाम सप्तदशीऽध्यायः ॥ १७ ॥

अष्टादशोऽध्यायः ।

सुत उवाच ।

यो वै द्रौण्यस्त्रविप्लुष्टो न मातुरुदरे सृतः ।
 अनुग्रहाद्भगवतः कृष्णस्याद्भुतकर्मणः ॥ १ ॥
 ब्रह्मकोपोत्थितादयस्तु तत्तत्कात् प्राणविप्लवात् ।
 न संसृमोहोरुभयाद्भगवत्परिपाशयः ॥ २ ॥
 उत्सृज्य सर्व्वतः सङ्गं विज्ञाताजितसंस्थितिः ।
 वैयासकीर्ज्जहौ शिष्यो गङ्गायां स्वं कलेवरम् ॥ ३ ॥
 नोत्तमःश्लोकवार्त्तानां जुषतां तत्कथामृतम् ।
 स्यात् संभ्रमोऽन्तकालेऽपि स्मरतां तत्पदाम्बुजम् ॥ ४ ॥
 तावत् कलिर्न प्रभवेत् प्रविष्टोऽपीह सर्व्वतः ।
 यावदीशो महानुव्वर्गामाभिमन्यव एकराट् ॥ ५ ॥
 यस्मिन्नहवि यर्ह्येव भगवानुत्ससर्ज गाम् ।
 तदैवेहानुवृत्तोऽसावधर्मप्रभवः कलिः ॥ ६ ॥
 नानुहेष्टि कलिं सम्राट् सारङ्ग इव सारभुक् ।
 कुशलान्याशु सिध्यन्ति नेतराणि कृतानि यत् ॥ ७ ॥
 किन्तु बालेषु शूरेण कलिना धीरभीरुणा ।
 अप्रमत्तः प्रमत्तेषु यो वृको नष्टु वर्त्तते ॥ ८ ॥
 उपवर्णितमेतद्दः पुण्यं पारीक्षितं मया ।
 वासुदेवकथोपेतमाख्यानं यदष्टच्छत ॥ ९ ॥
 या याः कथा भगवतः कथनीयोरुत्कर्मणः ।
 गुणकर्मश्रयाः पुंभिः संसेव्यास्ता बुभूषुभिः ॥ १० ॥

ऋषय ऊचुः ।

सूत जीव समाः सौम्य शाश्वतीर्विशदं यशः ।
 यस्त्वं शंससि कृष्णस्य मर्त्यानाममृतं हि नः ॥ ११ ॥
 कर्मणस्मिन्ननाश्वासे धूमधूम्नात्मनां भवान् ।
 आपाययति गोविन्द-पादपद्मासवं मधु ॥ १२ ॥

तुल्याम लवेनापि न स्वर्गं नापुनर्भवम् ।

भगवत्-सङ्गि-सङ्गस्य मर्त्यानां किमुताशिषः ॥ १३ ॥

को नाम दृष्येद्रसवित् कथायां महत्तमैकान्तपरायणस्य ।

नान्तं गुणानामगुणस्य जग्मुर्योगेश्वरा ये भवपाद्ममुखाः ॥ १४ ॥

तन्नो भवान् वै भगवत्प्रधानो महत्तमैकान्तपरायणस्य ।

हरिरुदारं चरितं विशुद्धं श्रुश्रूषतां नो वितनोतु विद्वन् ॥ १५ ॥

स वै महाभागवतः परीक्षित् येनापवर्गाख्यमदभ्रबुद्धिः ।

ज्ञानेन वैयासकिशब्दितेन भजे खगेन्द्रध्वज-पादमूलम् ॥ १६ ॥

तन्नः परं पुण्यमसंहतार्थमाख्यानमत्यङ्गुतयोगनिष्ठम् ।

आख्याह्वनन्ताचरितोपपन्नं पारीक्षितं भागवताभिरामम् ॥ १७ ॥

सूत उवाच ।

अहोऽवयं जन्मभूतोऽद्य हास्य वृद्धानुवृत्त्याऽपि विलोमजाताः ।

दौष्कुल्यमाधिं विधुनोति शीघ्रं महत्तमानामभिधानयोगः ॥ १८ ॥

कुतः पुनर्गृणतो नाम तस्य महत्तमैकान्तपरायणस्य ।

योऽनन्तशक्तिर्भगवाननन्तो महद्गुणत्वादयमनन्तमाहुः ॥ १९ ॥

एतावताऽलं ननु सूचितेन

गुणैरसाख्यानतिशायनस्य ।

हित्वेतरान् प्रार्थयतो विभूति-

र्यस्याङ्घ्रिरेणुं जुषतेऽनभीषोः ॥ २० ॥

अथापि यत्पादनखावसृष्टं

जगद्विरिञ्चोपहृतार्हणाश्रमः ।

सेशं पुनात्यन्यतमो मुकुन्दात्

को नाम लोके भगवत्पदार्थः ॥ २१ ॥

यत्रानुरक्ताः सहस्रैव धीरा व्यपोह्य देहादिषु सङ्गमूढम् ।

ब्रजन्ति तत् पारमहंस्यमन्यं यस्मिन्नहिंसोपशमः स्वधर्मः ॥ २२ ॥

अहं हि पृष्टोऽर्थमणो भवद्भि-

राचक्ष आत्मावगमोऽत्र यावान् ।

नभः पतन्त्यात्मसमं पतन्निण-

स्तथा समं विष्णुगतिं विपश्चितः ॥ २३ ॥

एकदा धनुरुद्यम्य विचरन् मृगयां वने ।

मृगाननुगतः श्रान्तः क्षुधितस्तृपितो मृशम् ॥ २४ ॥

जलाशयमचक्षाणः प्रविवेश तमाश्रमम् ।

ददर्श मुनिमासीनं श्रान्तं मीलितलोचनम् ॥ २५ ॥

प्रति हृद्वेन्द्रियप्राणमनोबुद्धिसुपारतम् ।

स्थानत्रयात् परं प्राप्तं ब्रह्मभूतमविक्रियम् ॥ २६ ॥

विप्रकीर्णजटाच्छन्नं रौरवेणाजिनेन च ।

विशुष्यत्तालुरुदकं तथाभूतमयाचत ॥ २७ ॥

अलब्धलणभूम्यादिरसम्प्राप्तार्घसूततः ।

अवज्ञातमिवात्मानं मन्यमानश्चुकोप ह ॥ २८ ॥

अभूतपूर्वः सहसा क्षुत्तृड्भ्यामर्हितात्मनः ।

ब्राह्मणं प्रत्यभूदब्रह्मन् मत्सरो मन्युरेव च ॥ २९ ॥

स तु ब्रह्मऋषेरंसे गतासुसुरगं रुषा ।

विनिर्गच्छन् धनुष्कोट्या निधाय पुरमागतः ॥ ३० ॥

एष किं निभृताशिषकरणो मीलितेक्षणः ।

मृषासमाधिराहोस्वित् किं नु स्यात् क्षत्रबन्धुभिः ॥ ३१ ॥

तस्य पुत्रोऽति तेजस्वी विहरन् बालकोऽर्भकैः ।

राज्ञाऽर्घं प्रापितं तातं श्रुत्वा तत्रेदमब्रवीत् ॥ ३२ ॥

अहो अधर्मः पालानां पीढां बलिभुजामिव ।

स्वामिन्यघं यद्दासानां हारपाणां शुनामिव ॥ ३३ ॥

ब्राह्मणैः क्षत्रबन्धुर्हि गृहपालो निरूपितः ।

स कथं तद्गृहे दास्यः सभाण्डं भोक्तुमर्हति ॥ ३४ ॥

कृष्णं गते भगवति शास्त्रार्थुत्पथगामिनाम् ।

तद्भिन्नसेतुमद्याहं शास्त्रि पश्यत मे बलम् ॥ ३५ ॥

इत्युक्त्वा रोषताभ्राक्षो वयस्यानृषिबालकः ।

क्रौशिक्याप उपसृश्य वाग्वज्रं विससर्ज ह ॥ ३६ ॥

इति लङ्घितमर्थादं तत्तकः सप्तमेऽहनि ।

दङ्घ्यति स्म कुलाङ्गारं चोदितो मे ततद्रुहम् ॥ ३७ ॥

ततोऽभ्येत्याश्रमं बालो गलेसर्पकलेवरम् ।

पितरं वीक्ष्य दुःखार्त्तो मुक्तकण्ठो रुरोद ह ॥ ३८ ॥

स वा आङ्गिरसो ब्रह्मन् श्रुत्वा सुतविलापनम् ।

उन्मील्य शनकैर्नेत्रे दृष्ट्वा चांसे मृतोरगम् ॥ ३९ ॥

विसृज्य तच्च पप्रच्छ वत्स कस्माद्धि रोदिषि ।

केन वा तेऽप्यपकृतमित्युक्तः स न्यवेदयत् ॥ ४० ॥

निशम्य श्रममदहर्हं नरेन्द्रं स ब्राह्मणो नात्मजमभ्यनन्दत् ।

अहो वतांहो महदन्न ते कृतमंलपीयसि द्रोह उरुर्दमो धृतः ॥ ४१ ॥

न वै नृभिर्नरदेवं पराख्यं संमातुमर्हस्यविपक्वबुद्धे ।

यत्तेजसा दुर्विषहेण गुप्ता विन्दन्ति भद्राख्यकुतोभयाः प्रजाः ॥ ४२ ॥

अलक्ष्यमाणे नरदेवनान्नि

रथाङ्गपाणावयमङ्ग लोकः ।

तदा हि चौरप्रचुरो विनङ्घ्य-

त्यरक्षमाणोऽविवरुथवत् क्षणात् ॥ ४३ ॥

तदद्य नः पापमुपैत्यनन्वयं

यन्नष्टनाथस्य बसोर्विलुम्पकात् ।

परस्परं घ्नन्ति शपन्ति वृञ्चते

पशून् स्त्रियोऽर्थान् पुरुदस्यवो जनाः ॥ ४४ ॥

तदार्यधर्मश्च विलीयते नृणां

वर्णाश्रमाचारयुतस्त्रयीमयः ।

ततोऽर्थकामाभिनिवेशितात्मनां

शुनां कपीनामिव वर्णसङ्करः ॥ ४५ ॥

धर्मपालो नरपतिः स तु सम्राड्बृहच्छ्रवाः ।

साक्षान्महाभागवतो राजर्षिर्हयमेधयाट् ।

क्षुत्तृट्श्रमयुतो दीनो नैवास्मच्छापमर्हति ॥ ४६ ॥

अपापेषु स्वभृत्येषु बालेनापकबुद्धिना ।
 पापं कृतं तद्भगवान् सर्वात्मा क्षन्तुमर्हति ॥ ३७ ॥
 तिरस्कृता विप्रलब्धाः शप्ताः क्षिप्ता हता अपि ।
 नास्य तत् प्रतिकुर्वन्ति तद्भक्ताः प्रभवोऽपि हि ॥ ४८ ॥
 इति पुत्रकृताघेन सोऽनुतप्तो महामुनिः ।
 स्वयं विप्रकृतो राज्ञा नैवाघं तदचिन्तयत् ॥ ४९ ॥
 प्रायशः साधवो लोके परैर्हृन्दूषु योजिताः ।
 न व्यथन्ते न हृष्यन्ति यत आत्माऽगुणाश्रयः ॥ ५० ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां प्रथमस्कन्धे

विप्रशापोपलम्बी नाम अष्टादशीऽध्यायः ॥ १८ ॥

जनविंशोऽध्यायः ।

सूत उवाच ।

महीपतिस्त्वथ तत् कर्म गच्छं विचिन्तयन्नात्मकृतं सुदुर्मनाः ।
 अहो मया नीचमनार्थवत् कृतं निरागसि ब्रह्मणि गूढतेजसि ॥ १ ॥
 ध्रुवं ततो मे कृतदेव-हेलनाद्दुरत्ययं व्यसनं नातिदीर्घात् ।
 तदस्तु कामं ह्यघनिष्कृताय मे यथा न कुर्व्यां पुनरेवमद्वा ॥ २ ॥
 अद्यैव राज्यं बलमृद्धकोषं प्रकोपितब्रह्मकुलानलो मे ।
 दहत्वभद्रस्य पुनर्न मेऽमृतं पापीयसौ धीर्द्विज-देव-गोभ्यः ॥ ३ ॥

स चिन्तयन्नित्यमथाश्रुणोदयथा

मुनेः सुतोक्तो निःकर्तृतिस्तत्तत्काव्यः ।

स साधु मेने न चिरेण तत्तत्का-

नलं प्रसक्तस्य विरक्तिकारणम् ॥ ४ ॥

अथो विहायेमममुञ्च लोकं विमर्शिती हेयतया पुरस्तात् ।

कृष्णाङ्घ्रिसेवामधिमन्यमान उपाविशत् प्रायममर्त्यं नद्याम् ॥ ५ ॥

या वै लसच्छीतुलसीविमिश्र-क्षणाङ्घ्रिरेखभ्यधिकाम्बु-नेत्री ।
 पुनाति शेषानुभयत्र लोकान् कस्तां न सेवेत मरिष्यमाणः ॥ ६ ॥
 इति व्यवच्छिद्य स पाण्डवेयः प्रायोपवेशं प्रति विष्णुपद्याम् ।
 दध्यौ सुकुन्दाङ्घ्रि मनन्यभावो मुनिव्रतो मुक्तसमस्तसङ्गः ॥ ७ ॥
 तत्रोपजग्मुर्भुवनं पुनाना महानुभावा मुनयः सशिष्याः ।
 प्रायेण तीर्थ्याभिगमापदेशैः स्वयं हि तीर्थ्यानि पुनन्ति सन्तः ॥ ८ ॥
 अत्रिर्वशिष्ठश्चरवतः शरद्दानरिष्टनेमिर्भृगुरङ्गिराश्च ।
 पराशरो गाधिसुतोऽथ राम उत्तथ इन्द्रप्रमदेधवाहौ ॥ ९ ॥
 मेधातिथिर्देवल आर्ष्टिषेणो भरद्वाजो गौतमः पिप्पलादः ।
 मैत्रेय और्वः कवषः कुम्भयोनिर्हैपायनो भगवान्नारदश्च ॥ १० ॥
 अन्ये च देवर्षिब्रह्मर्षिवर्या राजर्षिवर्या अरुणादयश्च ।
 नानार्षेयप्रवरान् समेतानभ्यर्च्य राजा शिरसा ववन्दे ॥ ११ ॥
 सुखोपविष्टेष्वथ तेषु भूयः
 कृतप्रणामः स्वचिकीर्षितं यत् ।
 विज्ञापयामास विविक्तचेता-
 उपस्थितोऽग्रेऽभिगृहीतपाणिः ॥ १२ ॥

राजोवाच ।

अहो वयं धन्यतमा नृपाणां महत्तमानुग्रहणीयशीलाः ।
 राज्ञां कुलं ब्राह्मणपादशौचादाराद्विष्टं वत गह्वकर्म ॥ १३ ॥
 तस्यैव मेऽघस्य परावरेशो व्यासक्तचित्तस्य गृहेष्वभीक्ष्णम् ।
 निर्व्वेदमूलो द्विजशापरूपो यत्र प्रसक्तो भयमाशु धत्ते ॥ १४ ॥
 तं मोपयातं प्रतियन्तु विप्रा गङ्गा च देवी धृतचित्तमीशे ।
 द्विजोपसृष्टः कुहकस्तत्त को वा दशत्वं गायत विष्णुगाथाः ॥ १५ ॥
 पुनश्च भूयाद्भगवत्यनन्ते रतिः प्रसङ्गश्च तदाश्रयेषु ।
 महत्सु यां यामुपयामि सृष्टिं मैत्रासु सर्व्वत्र नमो द्विजेभ्यः ॥ १६ ॥
 इति स्म राजाऽध्यवसाययुक्तः प्राचीनमूलेषु कुशेषु धीरः ।
 उदङ्मुखो दक्षिणकूल आस्ते समुद्रपत्न्याः स्वसुतन्यस्तभारः ॥ १७ ॥

एवञ्च तस्मिन्नरदेवदेवे प्रायोपविष्टे दिवि देवसङ्घाः ।

प्रशस्य भूमौ व्यकिरन् प्रसूनैर्मुदा मुहुर्दुन्दुभयश्च नेदुः ॥ १८ ॥

महर्षयस्तं समुपागता ये प्रशस्य साध्वित्यनुमोदमानाः ।

जजुः प्रजानुग्रहशीलसारा यदुत्तमः श्लोकगुणाभिरूपम् ॥ १९ ॥

न वा इदं राजर्षिर्वर्थं चित्रं भवत्सु कृष्णं समनुव्रतेषु ।

येऽध्यासनं राजकिरीटजुष्टं सद्यो जहुर्भगवत्पार्श्वकामाः ॥ २० ॥

सर्व्वे वयं तावदिहास्महेऽथ

कलेवरं यावदसौ विहाय ।

लोकं परं विरजस्तं विशोकं

यास्यत्ययं भागवतप्रधानः ॥ २१ ॥

आश्रुत्यर्षिगणवचः परीक्षित् समं मधुचुद्गुरु चाव्यलीकम् ।

आभाषतैनानभिवन्द्य युक्तः शुश्रूषमाणश्चरितानि विष्णोः ॥ २२ ॥

समागताः सर्व्वत एव सर्व्वे वेदा यथा मूर्त्तिधरास्त्रिपृष्ठे ।

नेहाथ नामुत्र च कश्चनार्थं ऋते परानुग्रहमात्मशीलम् ॥ २३ ॥

ततश्च वः पृच्छामिदं विपृच्छे विश्वस्य विप्रा इति कृत्यतायाम् ।

सर्वात्मना त्रियमाणैश्च कृत्यं शुद्धञ्च तत्राऽऽमृशताभियुक्ताः ॥ २४ ॥

तत्राभवद्भगवान् व्यासपुत्रो यदृच्छया गामटमानोऽनपेक्षः ।

अलक्ष्यलिङ्गो निजलाभतुष्टो हृतश्च बालैरवधूतवेशः ॥ २५ ॥

तं द्वाष्टवर्षं सुकुमारपाद-करीरु-वाहंस-कपोल गात्रम् ।

चाव्यायताक्षोन्नसतुल्यकर्णसुभ्राननं कम्बुसुजातकण्ठम् ॥ २६ ॥

निगूढजत्रं पृथुतुङ्गवक्षसमावर्त्तनाभिं बलिवल्गूदरञ्च ।

दिगम्बरं वक्रविकीर्णकेशं प्रलम्बवाहुं स्वमरोत्तमाभम् ॥ २७ ॥

श्याभं सदापीव्यवयोऽङ्गलक्ष्म्या

स्त्रीणां मनोज्ञं रुचिरस्मितेन ।

प्रत्युत्थितास्ते मुनयः स्वासनेभ्य-

स्तल्लक्षणा अपि गूढवर्च्चसम् ॥ २८ ॥

स विष्णुरातोऽतिथये आगताय

तस्मै सपथ्यां शिरसा आजहार ।

ततो निवृत्ता ह्यबुधाः स्त्रियोऽर्भका
 महासने सोपविवेश पूजितः ॥ २८ ॥
 स संवत्सत्र महान्महीयसां
 ब्रह्मर्षि-राजर्षि-देवर्षिसंघैः ।
 व्यरोचताऽलं भगवान् यथेन्दु-
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 प्रशान्तमासीनमकुण्ठमेधसं
 मुनिं नृपो भागवतोऽभ्युपेत्य ।
 प्रणम्य मूर्ध्नावहितः कृताञ्जलि-
 र्नेत्वा गिरा स्रुतयान्वपृच्छत् ॥ ३१ ॥
 परीक्षिदुवाच ।

अहो अद्य वयं ब्रह्मन् सत्सेव्याः क्षत्रवन्धवः ।
 कृपयाऽतिथिरूपेण भवद्भिस्तीर्थकाः कृताः ॥ ३२ ॥
 येषां संस्मरणात् पुंसां सद्यः शुद्ध्यन्ति वै गृहाः ।
 किं पुनर्दर्शन-स्पर्श-पादशौचासनादिभिः ॥ ३३ ॥
 सान्निध्यात्ते महायोगिन् पातकानि महान्त्यपि ।
 सद्यो नश्यन्ति वै पुंसां विष्णोरिव सुरेतराः ॥ ३४ ॥
 अपि मे भगवान् प्रीतः कृष्णः पाण्डुसुतप्रियः ।
 पैतृष्वसेयप्रीत्यर्थं तद्गोत्रस्यात्तवान्धवः ॥ ३५ ॥
 अन्यथा तेऽव्यक्तगतेर्दर्शनं नः कथं नृणाम् ।
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 अतः पृच्छामि संसिद्धिं योगिनां परमं गुरुम् ।
 पुरुषस्येह यत् कार्यं म्रियमाणस्य सर्वथा ॥ ३७ ॥
 यच्छ्रोतव्यमथो जप्यं यत् कर्त्तव्यं नृभिः प्रभो ।
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 न लक्ष्यते ह्यवस्थानमपि गोदोहनं क्वचित् ॥ ३९ ॥

सूत उवाच ।

एवमाभाषितः पृष्टः स राज्ञा श्लक्ष्णया गिरा ।

प्रत्यभाषत धर्मज्ञो भगवान् बादरायणिः ॥ ४० ॥

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां वैयासिक्यां प्रथमस्कन्धे

शुक्लागमन नाम एकीनविंशोऽध्यायः ॥ १६ ॥

समाप्नोऽयं प्रथमः स्कन्धः ।

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